

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBEON."

VOL. VII.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed (POST PAID.)

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INTRODUCTION TO VOL. VII.

To the subscribers and readers of the Signs of the Times:—

BELoved IN THE LORD:—With gratitude unfeigned to our bountiful and gracious Sovereign, for the rich display of his abounding goodness and grace to usward, from the commencement of our mortal pilgrimage up to this hour, it is now our happy privilege to address you with the salutation of our kindest wishes that happiness may attend you all as you enter this NEW YEAR. The past year, with a few of those which have preceded it, has witnessed much of the afflictions of the saints of God. Trials of cruel mockings from the Ishmaelish tribes within our nominal boundaries, within the last few years, have challenged a parallel from the pages of ancient history; not however in regard to the amount of our persecutions, nor the bitterness of our sufferings: for in modern times we have not resisted unto blood, striving against sin; but more especially in regard to the quarter from whence we have received the most malignant arrows of calumny and reproach. It is comparatively a new thing among the Baptists to receive persecution from those who profess to be of the same Lord, faith and baptism. But all these things must needs be done, that the scriptures may be fulfilled, for "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils: speaking lies in hypocrisy: having their conscience seared with a hot iron: forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." 1 Tim. iv. 1—3. And we are sure that our Old School Baptist brethren will agree with us that it is far better for us, if needs be, that we should be in heaviness, in tribulation, and subject to the buffetings of Satan, and the reproach of wicked professors of religion, than that one jot or one tittle of the words of divine revelation should fail. If it were always our privilege to trace the hand of God in what we suffer from the wicked hands of ungodly men, we should find our condition happily described

by the Psalmist, in the following expressive words, "Deliver my soul from the wicked, which is thy sword; from men which are thy hand, O Lord, from men of the world, which have their portion in this life." Psalms xvii. 13, 14. *They are God's sword!* He lets them loose upon us sometimes to fight his battles with our corruptions; to fight against the indwelling depravity of our natures; to bring us into the dust at his feet, that we may be still and know that he is the Lord. They are also used sometimes in driving out the *Canaanites* from the churches of the saints; and in this respect we are led to view them at the present moment. It is by no means difficult to perceive that when this sword is suffered to remain in its scabbard, that religion becomes fashionable in the eyes of the world, and many nominal professors enter the visible enclosure of our churches; and in this way corruption accumulates in what is called Zion: but when the Lord draws forth the wicked to war against the saints, the cause of God and truth presents less charms to the adulterous eye of the worldling; the church becomes less respectable in the estimation of the popular and fashionable, and such of them as have been, like the *Babylonish wedge and garment*, concealed in our midst, among our *stuffs*, will develop themselves and come forth to the light; and they will, almost invariably unite with the enemy.

As the wicked are God's sword, we feel assured they can do nothing to affect the saints, only as they are wielded by the righteous hand of our Divine Sovereign. That

"Not a single shaft can hit,
Unless the God of truth sees fit."

But dear brethren in Christ, Soldiers of the cross, let us not pore over our troubles too much; it illy becomes those who have set up their banner in the name of their God. Let us rather remember him who endured such contradiction of sinners, lest we be weary and faint in our minds. Blessed be his holy name, he has not left us comfortless; he has given us exceeding great and precious promises, and he has also bestowed on his people the gracious influence of the Holy Spirit to lead them into all the truth, and to take these precious promises and apply them to the heirs of salvation.

From the retrospect of the past, let us turn our eye to the prospect before us. "He who now letteth will let, until he be taken out of the way, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming;" (2 Thess. ii. 7 & 8) "But we are bound to give thanks always to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you unto salvation,

through sanctification of the Spirit, and belief of the truth." (12.) The battle must and will go on. Jerusalem shall be searched as with lighted candles, and whatever worldly doctrine, practice or members may yet be retained among us, must and will be searched out. To this end the Lord will roll on that amount of tribulation and distress which he sees necessary to burn out the *wood, hay and stubble* which has accumulated; and while he thus kindles his fire in Jerusalem, the world shall go on inventing and bringing forward all their popular schemes and devices; and the Image which the worldly tribes have made and are now making to the *Beast* which received a deadly wound and did live, shall be inspired with life, (legislative power) and it shall both speak and cause as many as will not unite with the new orders and worship the *Beast* and his Image, &c., to be put to death. But what of all this? It is the order heaven has established by an irrevocable decree, for the cleansing of his people; and they have his gracious promise that as their day is, so shall their strength be.

To change the subject, we will call the reader's attention more especially to the subject which we designed to dwell upon when we took our pen to write this introductory article for our new volume, viz: the condition, prospects, &c. of the "Signs of the Times." Of many of the difficulties we have been called to encounter since we commenced our Editorial labors, our readers are already advised; and also of the combination of the various circumstances which seemed to threaten the existence or continuation of this periodical, yet, braving all these difficulties, we have before announced our determination to publish the volume of which this paper is the first number. We regret to say that our resources do not enable us to make that amount of improvement in the appearance and enlargement of our paper, which we had contemplated, and which, with the liberal aid of our brethren in furnishing new subscribers, and in collecting what is already due us, we confidently hope to be able to accomplish during the current year.

With a view to so curtail our expenses as to keep them within the limits of our receipts, if possible, we have determined to publish this volume SEMI-MONTHLY; but should circumstances favor our present inclination, we propose in the course of the present year, (perhaps next spring or summer) to commence, in addition to the present publication, a weekly paper: but for the accommodation of those who prefer the present arrangement, we shall, in that case, continue this paper on the same plan as heretofore. We would feel obliged to our correspondents for an expression of their views on this subject.—

Should we carry this suggestion into effect, a portion of the weekly paper could be devoted to miscellaneous matter, of general interest, and a brief statement of the proceedings of Congress, which the present size and form of our paper will not admit of.

Under our Editorial head, in this number, will be found an article copied from the "Christian Doctrinal Advocate," &c. in reference to our allusion, in a former number, to that paper. If we have misapprehended or misrepresented that paper or its Editor, we have done it undesignedly; but this we leave with our brethren to judge, when they read the article and our remarks that follow it.

Since issuing our last number, we have learned that Brother Mark Bennett has withdrawn from the Editorial charge of the "Primitive Baptist," leaving that paper without any particular Editor, to be published by Mr. George Howard, the present publisher. It appears from the valedictory address of the retiring Editor, that Mr. Howard is not a Baptist, nor a professor of religion, but a moral man. This may not be an objection in the estimation of the patrons of that paper; but we would judge the change quite unpropitious to its extensive circulation. Whether the principle be just, to leave the "Signs" to struggle under its present embarrassments, and let it be superseded by the publication of a paper conducted by a man of the world, or not, we will not pretend to say; our brethren must determine that point and act accordingly. Brother Bennett has discharged the duties of his office in conducting that paper much to our satisfaction; and should that paper go on, we would very much regret the absence of one in whom we have so much confidence.

In conducting this volume we will spare no pains in procuring and publishing a general correspondence of all the Old Fashioned brethren, Churches, Old School Meetings and Associations throughout the United States. In addition to which we shall endeavor to unmask the spiritual wickedness of high places, and at the same time we will *not shun to declare the whole counsel of God*, as far as he is pleased to give us ability. Our columns will be open to the complaints of our suffering brethren who may be suffering for the cause of God, and for the defence of the truth: such complaints, however, we expect will be written, not in the spirit of resentment, but in the fear of the Lord. We will endeavor to bear in mind the lambs of the flock, and to comfort, as far as in us lies, the trembling babes of Zion. Any subject of truth which is calculated to edify the people of God, may be discussed, provided such discussion be always conducted in the spirit and temper of the gospel. We shall make some selections from the "Gospel Standard," and also from the "Gospel Magazine, (both published in England) of doctrinal and experimental matter, which will be read with great interest by the children of God. In addition to what we have stated above, we have the promise of an interesting

and well written commentary on the Epistle to the Hebrews; this will be altogether original, and prepared for the "Signs" by Doct. P. A. Klipstine of New Baltimore, Va. In short, we promise our brethren to do all in our power to make this volume interesting, edifying and profitable to all our subscribers.

Having thus unreservedly laid before our readers a plain statement of our circumstances and prospects, we leave them to make the decision as the Lord may direct them, whether they will sustain the publication of the Signs or not.

THE EDITOR.

COMMUNICATIONS.

For the Signs of the Times.

LIE NOT AGAINST THE TRUTH.—James iii. 14.

BROTHER BEEBE:—I send you a specimen of New School truth, which, I think, puts a cap sheaf upon all that has ever been published before.

In the 17th number of the 5th volume of the Signs, will be found a statement of facts relating to this case; therefore it will not be necessary to repeat it in this communication. All that I shall notice is the letter of dismissal given to me by the Council and Church at Canton, after I had fulfilled my engagements with the said Church, which terminated March 25, 1837. The letter reads thus:

"Whereas, a council having been called by the mutual consent of the members of the Baptist Church at Canton, N. J., to settle the differences existing between them, This is to certify that the aforesaid council did, among other decisions, determine that Elder John Miller, Pastor of said Church, should have a letter of dismissal, signed by the Clerk of said Church, but to be written by the authority and direction of the council, Therefore, Be it known to the Baptist Churches, and all whom it may concern, that Elder John Miller is in good and regular standing, and as such is dismissed by us to any Baptist Church of gospel order and faith, consistent with, and agreeable to the faith and order laid down in the excellent Confession of Faith put forth in Philadelphia, by a Convention of Baptist Ministers, in 1742. Praying that the Lord of heaven may be his friend and shield, and direct him the path of peace, and make him a useful and acceptable minister of the New Testament, and bring him and his family to the haven of everlasting rest. We commit him to the care and protection of the church to which this passport may be presented for admission, and subscribe ourselves Yours in gospel bonds.

S. NIGHTINGALE, *Mod. of Council.*

Done by order of the council met at Canton, and signed in Salem, March 20th, 1837, and in behalf of the Baptist Church at Canton, this, the 28th day of March, 1837, by E. TURNER, *Clk.* You will perceive by the Clerk's signature that this letter was signed three days after the close of my labors among them. The above letter was presented to me by the Clerk in the presence of Richard Dubois, who came with him to my house for that purpose.

Thus, having been dismissed, I of course thought myself at liberty to accept a call from any church of gospel order and faith, and having received such a call from the little despised flock called the Canton Old School Particular

Baptist Church, I accepted it, and still continue with them. The course I have taken has given offence to some; and when they understood that we were about to build a new Meeting-house, and seeing that the work would go forward, they concluded to publish a *something*, which the Old School Baptists, with every honest man, will call a lie. Here you shall have it as copied from the Minutes of the New Jersey Baptist Association, dated Sept. 25th and 26th, 1838, viz:

"The Committee on the Canton Church reported as follows:

Whereas, we understand that said Church has excluded from her fellowship John Miller, lately denominated their Pastor; and whereas they acknowledge, with apparent christian feelings, their regret for the errors and dissensions into which he was instrumental in leading them; Therefore, *Resolved*, That the said Church be again received into this Association. The report was adopted unanimously, and the right hand of fellowship presented by the Moderator to their present Pastor, Wm. Ruddy."

In noticing this extract, I shall first notice the inventers; second, the propagators; third, the subscribers, and lastly, their design.

If we understand the language of the committee, they profess to have received their information from the Canton Church, so called: if so, we have discovered the inventers; and what appears most awful is, that the above Richard Dubois (if I have been rightly informed) acted as Moderator and Ephraim Turner as Clerk for the Church when the letter was sent to the Association; and Ephraim Turner put his signature to it, after signing the preceding letter of dismissal. Surely I may use the language of the Psalmist and say, "They have spoken against me with a lying tongue." Psalms cix. 2.

2d. *The propagators.* Here we shall notice the Committee, whose names are as follows:—Eld. Samuel Aaron, of Burlington, Matthew Morrison, of Woodstown, and Eld. William Sheppard, of Cohansey. You will perceive that two out of the three are preachers; and we have a right to expect that gentlemen of their cloth will speak the truth, but shocking to relate, they appear with a lie in their right hand, and that without excuse; for the said Wm. Sheppard was one of the council under whose authority the preceding letter of dismissal was written, and he is in possession of facts relating to the case.—Well might David say "They delight in lies." Psalm lxii. 4. But "The mouth of them that speak lies shall be stopped." Psalm li. 11. The next I shall notice is Samuel Aaron: from the slight acquaintance I have with him, he bears the appearance of a gentleman, and I should hope that he has done this ignorantly; if he has not, he must be the greatest sinner of the three; for he that knoweth his master's will and doeth it not, shall be beaten with many stripes; and if their system be correct, viz: that a scholastic education will qualify them to understand the scriptures, I verily think he has that advantage; and I shall feel obliged if he will tell me where

I can find any command, either directly or indirectly, in the word of God, for him, or any of his colleagues, to speak, write or print a lie. We often hear from that quarter that God has given them new light in this our day; but if this is a specimen of that light they are welcome to it, for the old fashioned truth reads thus, "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." Zeph. iii. 13. Again, "Lying lips are abomination to the Lord." Prov. xii. 22. The last member of the committee is Matthew Morrison, a deacon belonging to the Church at Woodstown. Did he consider what he was doing? I presume not. Surely no christian deacon could bring in such a report with his eyes open, and then come to my house shortly after with such apparent friendship, giving me an invitation to pay him a visit; calling at a member's house to be admitted in to see our Meeting-house and seem to be much pleased with it. Can it be possible that M. Morrison could be guilty of such base conduct? Did any of the New Testament deacons ever do so? I leave M. Morrison to answer this question before the Judge of quick and dead. "Who shall give account to him that is ready to judge the quick and the dead?" 1 Pet. iv. 5.

3d. *The subscribers.* It will be insisted, on the one hand, that this is an old and respectable Association—that she has professed to be sound in the faith—that she has had many worthy Ministers of the gospel in her connection: this being the case, we are bound to believe whatever she subscribes to, believing that what she says is true. Perhaps it would not be wise to accuse her of endorsing a falsehood wilfully; yet, somehow or other, it has crept into her Minutes, and if it is not one of her *little pets*, she will cast it out: should she nurse it, the world will know it is one of her own children. If this should be the case, it would be a great pity for such a darling as this to exist long without being honored with some of the family titles; however, we must find out which part of the family will own it, before we can determine this case. The report says it was adopted unanimously, and the right hand of fellowship presented to William Ruddy! Oh fie William! Art thou driven to such extremity as to be under the necessity of going to the New Jersey Association, with your hat in your hand, and a *lie* in your mouth, to recommend you and your flock to that respectable body; and they upon such condition will present to you the right hand of fellowship? I am at a loss to know which are the most guilty, the Association, or the Church and her pastor. Surely I ought to feel much obliged for the compliment paid to me in the report; it states that I have been excluded from their fellowship; this is as it should be, for the word of God forbids us from having any fellowship with the unfruitful works of darkness, but rather reprove them. See Eph. v. 11. And, as I have divine authority, I do reprove them, and confess I have no fellow-

ship for such works of darkness. Might I not say with Job, "Ye are forgers of lies." Job xiii. 4. *Blush*, O ye great sanhedrim of New Jersey! That seventeen ordained Priests, one Licentiate, and 36 lay members, (making in all 54) should combine together, to slay *one poor insignificant character*. This reminds me of the combination which was formed against Paul; we are told that their number exceeded forty: yet the Lord delivered him out of their hands, yea, and he will deliver all them that put their trust in him.

Again, The report says, I have been instrumental in leading them into errors. It is a well known fact that the majority of that association have denounced the doctrine which the Old Fashioned Baptists have believed from the Apostles, down to the present time; and if contending for the faith once delivered to the saints, be esteemed by those New School divines, an error, I plead guilty to the charge: for thus I have been striving to do. Again, If standing in opposition to those innovations, which they of the New School are imposing on the Church of Christ, be considered by them an error, I plead guilty. Again, If continuing to preach for the little flock called by the name of the Old School Particular Baptist Church at Canton, against the will of the New School, be an error, I plead guilty to this charge also: which makes three errors.—What an awful character: thus to commit such errors against the New Jersey Association, in connection with all the New School Baptists! Surely no time should be lost, for the craft is in danger!!! And these Old School Baptists will never be quiet until they are slain,—see Rev. ii.

As for the dissensions mentioned in the report, this is only a natural consequence, for the children of the bond woman always did persecute the children of the free woman. An Old School Baptist, by the name of Paul, has positively declared that, "As then, he that was born after the flesh, persecuted him that was born after the spirit, even so it is now." Gal. iv. 29. No wonder there should be strife, discord and a disagreement between the two; for they never will be friends, and it is in vain to try to bring about a union. Lastly, The design, I presume their design is to oppose the cause of God and truth, for a *lie*, stands in opposition to the *truth*; and all *liars*, to the God of truth. For a false witness that speaketh lies, (the Lord hateth.) Prov. vi. 19. And John says, "No lie is of the truth." 1 John ii. 21. As the scriptures are the best evidence which can be produced, its testimony must be admitted as conclusive in this case; and if the scriptures are true, such characters will be placed in a very awful situation at the last great day of account! Our Lord says, "many," (not a few) "Will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity." Matt. vii.

22, 23. Again, "And there shall in *no wise* enter into it, (the city) any thing that defileth, neither whatsoever worketh abomination or *maketh a lie*." Rev. xxi. 27. "For without [the gates of the city] are dogs, and sorcerers, and whoremongers, and murderers and idolaters: and whatsoever loveth and *maketh a lie*." Rev. xxii. 15. Mark this *all you that love, or make a lie*!

Will any of the high priests ever have the confidence after this, to stand before the New Jersey Association, and say that they are the Old School Baptists? I have been informed that this was actually done, when the association met at Cohansey, September 1837. At which time W. Sheppard with some others, used all their influence to induce the association to adopt the before mentioned child, (or resolution) but some of the most judicious, thought the complexion was rather too dark; however one year's growth has made some alteration, so that it is adopted unanimously: and I will venture to challenge the pages of history to produce a case that will compete with this! I think every church belonging to the New Jersey Association may put a feather in their cap, and boast of their superiority over all who have gone before them, in such works of darkness. What an honor! To be a member of such an august body!!! Thus I have communicated facts relating to the subject which must serve for the present. If I should deem it expedient at some future time to resume the subject, probably I shall mention many things not found in this communication.

I remain your brother in tribulation.

JOHN MILLER.

Canton, N. J., Dec. 24, 1838.

For the Signs of the Times.

N. T. Stephensburgh, Va. Dec. 12, 1838.

BROTHER BEEBE:—Are you not mistaken in conceding *Abstinence* to be the rightful cognomen of the popular religionists, or spurious New School Baptists? Have you indeed forgotten that the Apostles Peter and Paul were abstinence men, enjoining upon and exhorting the churches to Abstain from all appearance of evil, and from fleshly lusts which war against the soul. Having conversation honest, &c. Whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God, &c. Read the whole sentence in Peter, from 9th to 12th verses inclusive. "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." Rom. xiii. 13 & 14. Read the 12th verse also. Abstinence, in the strict use of the word, does not belong to the Ishmalitish tribe by cognation nor agnation, but to all the legitimate heirs of "Jerusalem which is above and is free, which is the mother of us all." True some of the Ashdod gang have stolen our name, and are mimicking our spiritual nature, practices and privileges in their religious mockeries and manœuvres; but does it necessarily follow that we should desert or be asha-

med of any injunction in our King's statute book, because they, as thieves and robbers, have pillaged and used any thing therein contained for mercenary purposes and popular selfish aggrandizement? I trow not.

Assuredly the children of light and of day are not of the night and of darkness, and ought not to sleep as do others, but to watch and be sober; for they that sleep sleep in the night: but let us, who are of the day be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation.

It is not my design to renounce any thing that is essentially necessary to life, health, comfort or ease; but as "A man's life consisteth not in the abundance of the things which he possesseth, nor does he live by bread alone, but by every word that proceedeth out of the mouth of God: and the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." I think it right and best for the Old School Baptists not to let *their* good be evil spoken of. Paul says It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or offendeth, &c. And although "Nothing is unclean of itself, but to him that esteemeth any thing to be unclean, to him it is unclean." And if my Brother Beebe or any other Old School Baptist brother is grieved by my occasionally smoking a pipe, or the *worse than useless* use of tobacco in the way Brother Beebe uses it, or in any other *useless* way that it is used, and the more especially when it is ascertained that it is a vice, in the honesty of my heart I will try and walk charitably with my brethren, and, in the strength of the Lord, will "Abstain from all appearance of evil," and not destroy my Old School brother for whom Christ died, with my *tobacco*, or *pipe smoking*, or the use of any other non-essential to life and health, notwithstanding all that an abstinence, temperate or any human physician may or can say to the contrary.— This much may suffice for the present in relation to the *pipe smoking* and *tobacco* business among the Old School Baptists.

The plain truth of the case, my brother, is, the Old School or Regular Baptists have no better way to recommend the religion of Jesus to all around them than its own intrinsic worth, relying on God to give his own word efficacy according to his own will and purpose of grace, and by their living and acting conformably to his statute book, influenced by the holy spirit of grace and truth, working in them, both to will and to do of his own good pleasure, that which is well pleasing in his sight. But is it not a lamentation, and shall it not be for a lamentation that too many among the Old School Baptists are yet living, doing and saying in too many things like the world and anti-christian party; so much so that a common observer cannot distinguish, in many instances, those that love and fear God from those that know him not, nor take any knowledge that they have been with Jesus. The zeal of all God's people ought to be accord-

ing to knowledge: whether mine is of the right sort I pretend not to know certainly. If I am influenced by a zeal for good works, for necessary uses and not unfruitful, but act from a right motive, by a right rule and to a right end, and such action should provoke one or more Old School Baptists to abstain from all appearance of evil, and from fleshly lusts which war against the soul, or from making provision for the flesh to fulfil the lust thereof, by mincingly sipping and tipping alcoholic liquors that are not essential to life and health, but operating as a diffusible stimulant, and exciting an artificial appetite for eating, and thirst for drinking alcoholic stimulant, more than the natural digestive powers require, or are well able to dispose of for the well being of either body or mind. I hope my motives may not be impugned as evil, although I may have taken a wrong way to do a right thing. Why it is that any Old School Baptist has recourse to the exhilarating vapours produced by drinking drams, julaps, toddy, &c., to raise his spirits, I know not; for sure I am that if the new wine of the gospel kingdom does not exhilarate the new man, no substitute can be found that will have a good and lasting effect, though his carnal part may be wallowed in an ocean of alcohol forty times a day.

I do not design nor desire to overlook what our abstemious Brother Paul has written to the Colossian brethren; (chapter 2d.) but I prefer also noticing a little of what preceded your quotation in the 16th verse. In the 1st verse of the chapter Paul expressed having a conflict for them and others; and in the chapter down to the 14th verse, much is contained for edification, comfort and caution to the churches. In this verse it appears there was a "hand writing of ordinances" which was against them, (the Jews,) and was contrary to them, and was taken out of the way and nailed to his (Christ's) cross; principalities and powers were spoiled; he (Christ) made a shew of them openly, triumphing over them in it. Now saith he in the 16th verse and onward, Let no man therefore judge you in these carnal ordinances; they are for the time being appointed only a shadow of things to come, and cautions them to let no man beguile them of their reward, observing If ye be dead with Christ from these things, why as though being in the world are ye subject to those ordinances? 21st verse, "Touch not, taste not, handle not," They all have had their use and are at an end, as all other commandments and doctrines of men ultimately will be that are all for show of wisdom, and will-worship and humility, and thereby neglecting of the body (of Christ) not in any honour to the satisfying of the flesh. I think Paul has decided all about the meats and drinks included in Coll. ii. 16, which you quoted, and charges the churches to *taste not, touch not, &c.*, and so say I of time, quantity, and what, as it respects alcoholic drinks being a non-essential beverage; and when they are necessary as a medicine, certainly an abstinence or temperate physician would be

much better qualified to prescribe or administer to the sick that really need medicine, than a stupefied sot doctor, or tempepate drunken empirick; more especially if the opinion of some be true, that alcohol is a deadly poison, which may be the fact for aught that I know, (not having drank two gallons, to my knowledge, in more than three score years.)

I now come, my brother, to your last wish and preference respecting the new and popular name and its charm on my ear. Having (I think) shewn that "abstinence" is an Old School name, at least in the apostolic times, although filched by the anti-christian clan, and too little attention paid to it by those who have the best right to it.*

As to the name Isaac, or its appendage, in my case, I do not see or know any charm or virtue in it. I have learned that *Isaac* signifies laughter; but the appendage, I have not learned what that means; possibly it may signify one or more of the numbers of the beast you alluded to in the apocalyptic book, or it may not. Upon the whole, I ought to be better satisfied to be known (if indeed I am really such) a man contending earnestly for the faith once delivered to the saints, and abstaining from all appearance of evil, independent of all popular applause, than by the name

ISAAC CHRISMAN.

N. B. I take pleasure in assuring my temperate Old School Baptist brethren, that I do not even suppose they are temperate drunkards; neither did I intend to include any temperate person in my remarks, and sincerely regret my oversight in any word that may mean, or be so construed as to include any one or more who are really temperate. But on the other hand, I do mean all those who make a profession of temperance and do not practice accordingly, whether enrolled with a Baptist Church, a Temperance Society, or not. If it should really be so that neither grace, discipline nor self denial should restrain drunkenness in any one, would not the proscriptions of an abstinence physician be preferable to those of a stupefied sot doctor, or temperate empirick, more especially in cases where they are really necessary? I. C.

* I wish and prefer that the Old School Baptists would give abstinence, generally and particularly, more of their prayerful attention, and act more in strict accordance with the divine rule in every respect.

For the Signs of the Times.

Turin, N. Y., Dec., 1838.

DEAR BROTHER BEEBE:—For months I have been silent, at least in the pages of the Signs of the Times. This silence has not been for want of respect to you as the Editor, or to the paper, for you have my warmest regard and confidence; neither have I refrained from writing for want of time, for all the time allotted me, belongs to my Dear Lord, and if not mistaken, I desire to be guided entirely by that spirit which dictated the Word, which the household of faith are to be governed by, in all things pertaining to godliness. "All scripture given by inspiration

of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. With such a directory, I see no necessity to err in doctrine or in practice. How true are the lines.

"In pride, in reasoning pride, our error lies
Each quit their sphere, and rush into the skies."

How untiring are the labors of mortals to break in pieces the adamant rock in search of jewels; while strewn around us, on either side of Zion's Sons, those pearls of light and sparkling gems are dropping from the mouth of him who was dead, and is alive, and lives forever more.

I have waited, with a degree of solicitude, for the termination of those essays, of various able brethren, on the all-absorbing doctrine of the Justification of a sinner before God. A word from an unworthy brother may be read in the form of Interrogation.

My Brethren, what is the testimony of the king, and that of his witnesses, on this interesting subject? Is their testimony so presented, that our knowledge of it can only be by inference; or is the justification of a sinner before God, as plain and obvious as his pardon or forgiveness is? I am confident these are blessings which cannot be separated. He who is pardoned is justified, and he who is justified is pardoned; both pardon and justification are gifts of grace. Justification is a forensic term, and signifies the declaring, or pronouncing a person righteous according to law. Justification acquits from all judicial charges, and stands opposed to condemnation. If this is not the obvious meaning and scriptural sense of the term, to me it is without meaning. The doctrine of Justification is none other than the way of a sinner's acceptance with God.

Let me here notice several important considerations. First: the Justifier is the ever blessed God. "It is God that justifieth." Rom. viii. 33. Second: The objects of Justification, are *sinners ungodly sinners*; such only are subjects of the stupendous blessing of justification; yea, they are ungodly up to the moment of the vouchsafement of this gift of grace. Third: As to the way. Justification is an act of grace, or the gift of righteousness; for without a complete righteousness, no sinner can be accepted: a complete righteousness therefore being requisite, we are led at once to see the utility of the interposition of the Holy Jesus, who has rendered ample satisfaction to Eternal Justice, and forever abolished every charge preferred against the dear objects of his love. Such a righteousness as was wrought out by the Lord Jesus, I consider a Justifying Righteousness. Thus, I understand Paul. Rom. i. 17. "Therein is the righteousness of God revealed," in the satisfaction rendered by his Dear Son, and the ever blessed Spirit takes of these things of Jesus, and shews them to the heirs of promise. Thus the right-

eousness of God is revealed to faith, or faith is enabled to appropriate the benefits of Christ, and rejoice in hope of the glory of God.

Without entering particularly into the discussion of *Eternal Justification*, on which I am quite in the dark, and must in the dark remain until I find a "Thus saith the Lord." I will content myself, for this time, with submitting the following queries:

1st. If sinners, or the elect, were eternally justified, do they, or do they not labor under an imposition when they are led to see themselves so justly condemned by the law of God?

2d. If the elect were eternally justified, when were they condemned?

3d. Did the Lord Jesus, from eternity, bear the ponderous load of our guilt until the memorable day when the rocks were rent, and he with dying breath cried, "It is finished!"?

4th. If justified from eternity, what did justification set the elect of God free from?

5th. If justification is an act of grace, then the objects must be unworthy; for grace has to do with none but the unworthy: and if from eternity up to time, the elect were in a pure state of creatureship, were they worthy or unworthy?

Is it not manifest, brethren, that the Bride, the Lamb's wife, was rendered unworthy by passing through the loins of Adam, or made so in the fall? To me it is quite plain that no responsibility could rest on Jesus for his people, unless the union were pre-existent; but by virtue of eternal union, all the subsequent transgressions of the law, by his people, were set down to his account, and, forever blessed be his name, when Justice brought forward his claim, Jesus opened to him the rich treasure of his redeeming blood, and Justice was satisfied. Says Justice, Fain would I know of thee what thou dost weigh. If weight, I'll spare thee; if too light I'll slay! Man leaped into the scale: it mounted. O my word!

Says Justice,—light as nothing! Where's my sword?

Virtue was there; and her small weight would try.

The scale unsunk, still kick'd the beam on high. Mercy, the whitest dove that ever flew,
From Calvary brought a twig of crimson hue;
Aloft it raised the scale, on t'other side.
Man smiled, and Justice said, I'm satisfied!

Yours in love,

MARTIN SALMON.

AN EXTRACT.

For the Signs of the Times.

Fulton, Hamilton Co., O., Dec. 21, 1838.

BROTHER BEEBE:—The divisions between the Old and New School are general throughout this State, and I trust the time is not far distant when we shall be entirely free from the popular religionists of the day, and be at peace.

I feel sorry for the poor deluded Editor of the "Banner." Poor fellow! he thought you must have received a comfortable supply of cash, because you could say, with the Apostle, that you

lacked nothing. Poor man! he thinks that if he has not plenty of cash he must certainly be lacking! Until he has plenty of that perishable article, *he* certainly will be lacking. This, I think, accounts for the untiring efforts of the Ishmaelites to accumulate money.

I would address him with the words of Peter to Simon: *Repent, &c.* Acts viii. 20—24.

Yours in the best of bonds,

R. A. MORTON.

EDITORIAL.

Alexandria, D. C., January 1, 1839.

Our readers will find our Introductory Address commenced on the first page of this number, as the most appropriate place for the introduction of a volume; our terms for this year will be the same as formerly, viz: One Dollar per year, if paid in advance: One Dollar and fifty cents, if not paid in advance. All communications should be addressed to the Editor, Post Paid.

The special attention of our subscribers, is again called to the following notice, as we shall send this number to some who perhaps may decline taking the volume; to save unnecessary expence of postage. All persons to whom we send this number, who do not wish to have it continued throughout the year, are particularly requested to write their name, and the name of their post office and state, on the margin of the paper, and send it back to us, in a strong wrapper, directed "Signs of the Times," Alexandria, D. C. All persons who neglect to comply with this request will be held accountable to us for the whole volume. And for the information of any who are unacquainted with the law on that point, we give notice that any person is holden, in law, for the amount of the subscription price of any publication addressed to them through the mail, so long as they take the same from the Post Office, whether they have subscribed or not, or even if they have ordered it to be stopped. If therefore a paper be continued after they have ordered it to be stopped, they are bound to refuse to take it out of the Office, and when papers are thus refused the Postmaster is bound, with securities, and by his oath of office, to give the requisite notice to the publisher.

We repeat our request to our Agents, that they be particular in mentioning the names and post office address of all new subscribers, of all persons, through them, to be discontinued, and of all such as are to be credited; in all these cases it is as important to mention their respective post offices, as their names. And we also desire them in making remittances, to send us as large notes as possible, and on responsible banks as near the District of Columbia, as practicable. By observing the above, our subscribers and agents, with but little trouble, will save us incalculable labor, and lay us under lasting obligations.

Should we in dropping a few hundred of the names of our non-paying subscribers at the end of this year, from whom we have failed to

receive any report, drop through mistake or otherwise, the names of any who wish to have their papers continued, we will esteem it a favor if they will advise us of the mistake as soon as possible.

"Has Elder Beebe of the 'Signs of the Times,' misapprehended us?—We would gladly hope so, for we should by far prefer to suppose some lack of clearness to have existed on our part, than to charge him with willingly misrepresenting us. No doubt we might as well silently bear the feelings, which spontaneously arose within us, in meeting his remarks, as found in his sixth volume, Page 189. And so indeed we purpose to do, except so far as truth and right require that we should speak. Since Elder Beebe some months ago noticed us in his paper, we have received some names from among his readers, and previously also we had, with desire for the abundant edification of the saints, sought, as we would still in gospel fellowship seek, to introduce this publication among those, who 'rejoice in Christ Jesus, having no confidence in the flesh.' While thankful for his mention of us, we would here remark, that we rested quietly as to any injury having been done him, by our receiving 150 names from among his readers; since as to many of them we knew, that their contributions to him were not very much lessened by their receiving us into their houses.

But if there has been any unfairness on our part toward the 'Signs of the Times,' we hope the Lord will enable us to restore, even to fourfold. But passing his calculation of loss, by ourselves and others, we come to those remarks, which we would most wish to attribute to misapprehension of his, wherein he says, 'But—Br. Jewett, of Lansingburgh, N. Y., sent out proposals to supply the Chr. Doc. Advocate and Spir. Monitor gratuitously, or for whatever any person might be disposed to contribute, &c.' And here we would remark, that from our proposals as found in the first No. of the work such impression could not have arisen, and therefore we suppose, (if we are misapprehended) that it is in connexion with our change of terms, about a year since; which took place, not as a thing of craft or injuriousness, but as matter of a good conscience toward God, for the sake of the precious fellowship of the saints spontaneously presented, and because we stand for the defence of gospel simplicity.—

We have indeed spoken in some of our numbers regarding co-operation, from a desire for gospel purity on the one hand, and that we may not, on the other give any occasion to be misunderstood by our brethren: thus we said, 'Let such withhold their silver and gold, as rely on any other might, than that of the Lord of Hosts, for the accomplishment of the glorious things which are spoken concerning Zion; and while also we have expressed every month a readiness to visit the poor saints, we have said, 'Occasion is afforded to those, in the body of Christ, who have the means to communicate, to honor the spiritual principles of his kingdom, by thus communicating.' We have, at other times, said something with the design of stirring up pure minds by way of remembrance, and for the removal of any wrong apprehension, which we supposed to have arisen from the circumstances, that we were neither asking names to be taxed, nor sending agents to plead our necessities. If we have gone farther than this, in any public or private remarks, we desire hereby to recall so much,—for the Lord does graciously give us to rest in confidence of his faithfulness. And while thousands are plotting and inquiring at 'their drag' for some 'earthly good,' our prayer is, 'Lord, lift up the light of thy countenance upon us,' and strengthen thou us.

Sweetly harmonizing with my own feelings, are the following lines sent in by one (as I trust,) of the Lord's tried servants.

The birds without barn, or storehouse, are fed:
From them let us learn to trust in our Head.
His saints what is fitting shall ne'er be denied,
So long as 'tis written the Lord will provide.

But whatever Elder Beebe might mean in so speaking as he has—we have not willingly left room to be so widely misinterpreted. We do not know why it is—when we have only desired to be fellow-laborers with all the Lord's servants by means of such a work as this, the Lord having so led me before seeing his, nor yet released,—that he, in stating his priority, intimates

the almost impossibility of so many papers of such a class being sustained.

But whatever he may have intended, we would simply add, that, while we do desire, in view of the grace of God to usward, to make the gospel without charge, we would by no means cherish in our brethren, who have worldly substance, the idea of saving a dollar by receiving this work for nothing. Rather would we exhort the rich to be rich in good works, ready to communicate, as the Lord shall lead and give them opportunity to do. The Captain of our salvation being he, by whose grace we have been led hereto, and in whose name we have set up our banner, we hope faithfully to labor, till he discharge us; trusting yet in his faithfulness. We have now on hand more than a thousand copies of the first five nos. of Vol. 2nd., from which we would gladly lend to the Lord so many, as we may find of really poor saints."—*Chris. Doc. Advocate.*

We have copied the entire article from the "Christian Doctrinal Advocate and Spiritual Monitor," which has reference to our former allusion to that paper: our reason for doing this is that Brother Jewett may be heard, as in justice he should be, by those who have read our remarks which have drawn forth the above article; and also that our readers may judge between us and Brother Jewett, whether we have misapprehended the plain import of his terms, or wickedly misrepresented him.

Our brother seems to consider himself misrepresented, and imputes the fault to either ignorance or design, but would evidently prefer, if possible, to think we had misapprehended him. By way of explanation, we wish to say that we had no design to misrepresent him, nor had we the most distant idea of impugning his motives in bringing into existence his paper at a time so unpropitious to the circulation of the "Signs of the Times," nor in the liberality of his terms.—Our object was to make a fair, frank and honest statement to our readers of our unenviable situation, and the various circumstances which had, in our view, produced our embarrassment. We mentioned the several periodicals which had been commenced since ours, and that they had all operated against the general circulation of the "Signs." Could it be otherwise expected? We also mentioned that Brother Jewett had issued proposals to furnish his paper gratuitously, or for whatever any person might be disposed to contribute, &c. In this expression we did not allude to any other proposals than those published, as we supposed, in all the numbers which he had issued, but in this particular we were mistaken; for, since reading his remarks, we have found a number of the first volume, in which he states his terms to be "One dollar per year, in advance." But the terms generally published in all the numbers that we can now lay our hands upon, excepting the one copy of the first volume already alluded to, and not excepting the number from which we have copied the above article, are in the following words, viz:

"AS TO TERMS—since this work is designed for the edification of the body of Christ, occasion is afforded to those, who have the means to communicate towards its support, to honor the spiritual principles of his Kingdom, by thus communicating,—while occasion is offered to those of that body, who have not the means, to honor the same principles, by receiving the work gratuitously."

If these published terms do not justify our construction, and establish the fact that Brother Jewett has proposed to supply gratuitously, or for whatever any person is disposed to contribute, we must own that we have failed to apprehend the true import and meaning of his words.

In regard to fairness: we have not accused Brother Jewett of unfairness; nor do we pretend to say that when we had adventured all that we possessed on earth, and more! to procure a permanent establishment for the publication of the "Signs," and that too on as moderate terms as could, with a limited number of subscribers, possibly be afforded, that it was unfair for any brother whose resources were more ample, to commence a similar publication and offer it, on the terms quoted above, to our old subscribers.—Please understand us distinctly Brother Jewett.

We do not say that such a course would be unfair; we only say that such a proposition is, or would be calculated to add to our embarrassments in struggling along with our limited means: and in our former remarks we hinted that if Brother Jewett was able and willing to supply, gratuitously, a periodical which will supercede ours, that it would be wrong to tax our brethren to pay for what they might have without cost, and this we repeat, although we might suffer less.

Before we leave this subject we will notice a remark or two in the article which we have copied, which to us appears to imply a sentiment with which we cannot fully accord: we allude to the avowal of his intention to make the gospel without charge, &c. as though a fixed price for his paper would involve the sin of making merchandize of the gospel. Now if we have rightly apprehended the meaning of our brother's (which may not be the case) we would judge that he considered the publication of his paper on a par with the institution of Christ to preach the gospel. We have ever stood opposed to preaching for any stipulated salary; nor have we ever consented to be hired to preach or pray, but we consider the publication of the truth through the medium of a periodical, quite a different matter. The preaching of Christ crucified is attended with no such expence as is required to publish a periodical. If we could believe that the printing and publication of truth, was an immediate institution of the Great Head of the Church, as is the preaching of the gospel; and that he had commissioned us to engage in the work, we would confidently look for him to furnish us with paper, type and laborers, in a miraculous way; but in our present view of the subject that course would be presumptuous. We have not the most distant idea that the Lord requires us to rob our family, or our friends of the amount necessary to procure the materials for publishing the Signs, in order to bestow them without price, on those who are as able to bear the expence, to say the least, as we are. But while our brethren wish to have a medium for general correspondence, and feel disposed to furnish us with the means to sustain our publication by paying us the price of our

paper according to our published terms; we are content to go on with them, but whenever our subscribers shall signify to us their inability, or in disposition to sustain us in our work, we shall hold ourselves obligated to discontinue the publication.

In conclusion, we say it is exceedingly unpleasant to us that there should be occasion for any misunderstanding between us and the Editor of the "Doctrinal Advocate." We believe that his motives are good, and that the doctrine advocated in his paper generally, as far as we have read, is excellent, and that the only deficiency in his periodical is that he has not come up to the work in contending against the New School operations of the present day.

From the Primitive Baptist.

"FAREWELL.—It was stated in a former number of the Primitive Baptist, that it was fourteen miles from the place of my residence to the office where the paper is printed. The time spent in going to and fro, together with the ordinary duties and expenses of an editor, has caused a drain too constant and rapid for my feeble and failing resources. Hence, I was led to publish a notice near the close of the second volume, that the paper would be discontinued at the end of the volume.—But being urged by brethren from different quarters to continue, and recollecting that the printer had just purchased, at his own cost, a press and types for printing the Primitive Baptist, I determined to suffer all the sacrifices one year longer. Besides all this, I was resolved either to give increased attention to the paper, or else to dissolve my present connection with it. Finding myself left without a choice, I now resign my station as editor.

The Publisher, Mr. Howard, as will be seen by reference to his annexed notice, proposes to continue publishing the paper. He is no professor of religion, but I consider him to be a man of honesty and skill, of moral habits, and a good printer. Under this arrangement the correspondents or writers will consider themselves collectively as the Editors, and each will address himself to all the rest; and the paper will be viewed principally as a medium of correspondence.

I cannot but feel both sorry and glad as I take leave of the thousands of precious brethren, by whom I have so often been directly addressed, in terms of fellowship and brotherly love, and reflect that this manner of intercourse is to cease, and their kind salutations to become silent, some melancholy steals upon me. But when I remember that since the Primitive Baptist has been going, two other Old School papers, the *Christian Doctrinal Advocate* and *Spiritual Monitor*, and the *Old Baptist Banner*, have sprung up, the former at Lansingburg, N. Y. the latter at Nashville, Tenn., each supporting the truth, and worthy of confidence; and that the *Signs of the Times* continues to war a good warfare; and that the people of God in all quarters are coming out of mystical Babylon, and by their faithfulness and comfort and joy continue to be monuments of God's mercy, and that although the Dragon and Beast of the Sea and Beast of the Earth—MYSTERY BABYLON with all her daughters—make war with the Lamb, yet he shall overcome them; that the Old School Baptists who are opposed by every other religious power on earth, are still advancing and happy under all opposition; and that our Father Almighty is yet introducing them and comforting them together, I rejoice and am glad.

My brethren, suffer now one word of exhortation, Walk circumspectly. Maintain good works, Seek not revenge; the Lord has told us that vengeance is his. Make no complaint about persecution. Abstain from ridicule and blackguarding; these are the weapons of the New School; be not like unto them; guard carefully against this spirit, for it savors not of God. It is no help to the truth; it serves either to exhibit the corruptions of our nature, or to show the badness of one's cause. There is also at this time, generally, a strong bias towards mingling civil and political subjects with religious controversy. This is against the scriptures. The disciples of Christ are exhorted to honor the King, obey magistrates, and to be subject to the higher powers. The Primitive Baptists submitted in silence to all the laws of their respective countries. The Priests and

Pharisees uttered their fears that because of Christ the Romans might come and take away their nation. The subject of Abolition seems likely to creep into the controversy between New and Old School Baptists.—Brethren, for the Lord's sake, do abstain from it. If the New School be engaged in it, let them be; but let us attend to subjects purely religious; and never appeal to the prejudices of the civil community any sooner than to the civil arm. Remember brother A. B. Reid's advice in a former number. Exclude the subject from your pulpits and writings.

Amongst yourselves, when you discover what you consider to be error, in doctrine or practice, take good time to deliberate; understand distinctly and precisely, the views of the author before you proceed to final action.

In my present capacity, I now am about to take leave of the patrons of the Primitive Baptist. Since I have been entrusted with its editorial department, I feel to acknowledge the kind indulgence of my brethren; and as I may have committed errors in judgement, and may have failed to give universal satisfaction, I am under the stronger obligations to them. I enjoy the happiness to reflect, that but little complaint has reached me. If I have injured any of your feelings or done you wrong in any wise, I crave your forgiveness. On the other hand, I leave you, having nought against any subscriber or patron of the Primitive Baptist; you have done me no wrong.

I cheerfully commend you all into the hands of God, praying that we all may be as blest as we can bear.—The grace of our Lord be with you all.

MARK BENNETT."

"ELECTION OF CHAPLAINS.—Please insert the following facetious extract of a letter from one of the Washington Letter Writers. The conduct of some of the Ministers who were candidates for the Chaplaincy, cannot be too highly reprobated. Such a prostitution of things holy, should be discountenanced by a moral community. The writer of the subjoined, gives a merited *hit* at one of the offenders, over the shoulders of his clerical brother.

'As I was proceeding to the Capitol to take my seat once more, on the 'stool of repentance,' which the Speaker has assigned me, I was accosted by a gentleman, with 'good morning, sir; it is a very dusty day.' I admitted the fact. The city is somewhat disagreeable at this time! Precisely so. You elect your Chaplain to-day! Yes, sir. What State do you come from, sir, if I may be so bold. From the State of Massachusetts. Indeed, sir! The delegation from your State has a high reputation for talent! I am not at liberty to respond to that, sir; if I replied in the affirmative, I should be guilty of gross egotism. Excuse me, sir; I am a candid, plain man, unacquainted with flattery, and above deceit. I do not doubt the fact, sir. By the bye, sir, may I be permitted to enquire if you are committed on the subject of the Chaplaincy? I am not, sir. Mr. Cushing from your State, has said that he will probably give me his vote! He is an able man, is he not, sir. Yes, sir, Mr. Cushing, as a man of talent and education, has but few equals, and no superiors in this country. Well, sir, may I be allowed to ask you for your vote! Certainly, sir. Can I depend upon it? Undoubtedly. Thank you, sir; I think that our Methodist friends have monopolised the office long enough. Such may be the fact, sir. The Rev. Mr. Slicer, was elected as a partizan, by the Senate. He is a violent loco foco; and was the means of getting the Rev. Mr. Force of New Jersey, on the loco foco ticket of that state; and in fact was the author of all the difficulties that ensued! Ah! Sir! I was not aware of all those important facts! Were you not, indeed? Why, I thought that every body knew them. I suppose, sir, from your appearance, you are a professing christian! I am, sir. Of what denomination, sir? The Pædo Baptist. Ah, indeed! I always had a near fellowship for the Baptists; I, sir, am of the ——— Church; that denomination, has never had a Chaplain in Congress. I am no politician, but am an anti-mason. I am a mason; but that will not deter me from doing justice to a good man. O, sir, I am not a proscriptive anti-mason; I think there are many good men among the masonic order! I believe such to be the fact, and admire your liberality! Thank you; then I may depend upon your vote! Yes, sir, you shall have my vote, and all the influence I possess. Having arrived at the steps of the Capitol, I left the pious clerical office-hunter, knowing about as much of my individuality, place of home-res-

idence and the exact relations I hold to Congress, as he did the day before he came into this breathing world.—He will have my vote.'

Another Washington Letter Writer says:—

'To-morrow is set apart for the election of a Chaplain for each branch of Congress, and as only forty-one disinterested gentlemen are at this hour registered as candidates for the holy office of spiritual guide to the impenitent and incorrigible, it looks as if we should have a very short election.

No man, who has a proper regard for that religion which alone can console us in the hour of sickness and of sorrow, and light the dark passage to the tomb, should be willing to see the national councils deprived of the instruction which a pious Chaplain always will impart, and when I reflect on this, I am cheered by the acknowledged fact, that forty-one disinterested and holy men should be induced to come to Washington for the purpose,—for the sole and pious purpose of winning sinners to salvation.

I do not believe that it ever occurred to one of the candidates, that a Congressional Chaplain gets seven hundred hard dollars for praying once in twenty four hours for the health, happiness and glory of the American Congress, and therefore their pious labors of love should be appreciated and lauded by every saint residing between Nova Scotia and Japan. What encomium would be deemed too strong to be awarded to the man who could be induced by patriotism and the love of souls, to abandon his own little flock to the buffetings of Beelzebub, and, after, having pocketed a year's salary, start for Washington to spend a winter to save the souls of Congress, at the pitiful rate of two hundred and thirty three dollars the month. Such disinterested devotion to the cause of religion is entitled to all praise!"—*Alex. Gazette.*

REMARKS.—The above extracts present a striking comment on the constitutional provision of our government for the support of a *horn of popery*, which when viewed in its most favorable light, is a gross burlesque upon the very name of religion.

From the time that Micah, the thief who stole his mother's money, hired the young straggling Levite for the stipulated salary of *Ten shekels of silver by the year, and a suit of apparel, and his victuals*, (see Judges xvii. 10,) to be his priest or chaplain, to the present day, the fashion of chaplains has prevailed in the kingdom of Satan.—Old Ahab and his wife Jezebel had also hundreds of chaplains supported on *government pap*. The pagan world have ever been famous in making legislative provisions for their priesthood; and the sable shades of papal superstition was remarkable for the number of popish chaplains for their legislative halls, and also for their armies, navies, families, &c. And finally, the States of our great Republic, jointly and severally, have gone into the same heathenish practice! They also must have their chaplains to keep off the wiches! Congress has patronized almost every description of religious sects; but we seriously doubt whether they have ever employed a minister of Jesus Christ. The greedy wolves of anti-christ of course monopolize the business; for the Lord's minister's hearts and hands are fully occupied in feeding the flock of God over which the Holy Ghost has made them overseers.

The New York State Legislature, a few years since, abolished this anti-democratic provision for chaplains, and invited the professed ministers of the gospel, in Albany, to visit them as formerly and pray for them, and trust, for remuneration for their prayers, to private contributions of the members; but the pious clergy held a council on the subject, and unitedly refused to comply with the invitation. All true christians will pray for their rulers, and for their country, in their closets, in their pulpits, or even, if necessary, in the legislative halls, without fee or reward.

Poetry.

From the Gospel Magazine, (Eng.)

THE INTERCESSOR.

Who ever liveth to make intercession.

The prints of the nails,
With Jehovah prevails,
And the wide gaping gash in his side:
The blood was all shed,
When he bow'd down his head,
On Calvary's hill where he died.

He arose without blood,
To ascend up to God,
And thus to his brethren unknown:
His glory was such,
To refuse even a touch,
From her whom he lov'd as his own.

See him born from the tomb,
That spiritual womb,
The natural life was all fled:
His glorified frame,
Assumes a new name,
All hail! thou "First-born from the dead."

Once blood flow'd within,
My typical sin,
To him with its guilt was all given:
But the soldier's sharp spear,
Would not let it stay there,
But open'd the floodgates of heaven.

Forth rush'd the great flood,
From the altar of God,
Let out by the angel of Death:
In that house where there's sin,
Destruction comes in,
And Jesus resigns his last breath.

The door posts of old,
As the Lord had foretold,
Must be sprinkl'd with blood before night:
When the angel past by,
And the blood did espy,
He put up his sword at the sight.

The Destroyer went in,
Where'er he found sin,
Even up to the throne of the king:
The children of God,
Shew'd typical blood,
And Death was disarm'd of his sting.

No sin, guilt, or stain,
In that house did remain,
All danger that moment was o'er:
When by faith they obey'd,
And their sin was display'd,
In typical blood on the door.

The serpent of brass,
To Israel was,
Lifted up as the emblem of sin:
And he that could see,
His own death on that tree,
Was heal'd of his sickness within.

This truth was foretold,
In Eden of old,
When the work of redemption began:
The woman's pure seed,
Must do this great deed,
In the likeness of poor sinful man.

At the cross then I stop,
'Till I view the last drop
Gush forth from his agoniz'd breast:
He is "made sin" for me,
In the abstract, I see,
And my soul is for ever at rest.

Christ Jesus "made sin,"
Salvation to win,
Transgression and guilt are his own:
My curse, Lord, is thine!
Thy righteousness mine!
I claim thee, thy heaven and throne

JONAH.

MARRIED.

This day, in Fairfax Co., Va., near Alexandria, by
Elder Gilbert Beebe, Mr. Amos Dodson, to Miss ANN
RILEY: both of Fairfax Co., Va.

OLD SCHOOL MEETING.

An Old School Meeting will be held with the Old
School Baptist Church in Westmoreland, Oneida
Co., N. Y., (Elder Becknell pastor) on the third Wed-
nesday and Thursday in January next, where we should
be pleased to see many ministers and brethren who love
the "Way, the Truth, and the Life."

THOMAS HILL.

BROTHER BEEBE: Please to give notice,
through the Signs, to my brethren and correspon-
dents, that my Post Office address, after the first
of January next, will be *Centreville, Fairfax Co.,*
Va.

S. TROTT.

NOTICE TO OLD SCHOOL PREACHERS.

BROTHER BEEBE:—We have had a very trying time
with the New School party: all the preachers within
the bounds of our Ass'n. except two, went for the mon-
ied institutions. One New School preacher has recan-
ted: we are gaining ground very fast.

We wish to give notice, through your paper, to the
preachers of the old stamp: (for we are tired of the
Ishmaelish babblers of the *new*;) that we intreat them
to visit us; they will find our Church by the name of
the Little Bethel, or Gladly Creek Church, in Randolph
Co., Va.

Yours in the Bonds of the Gospel.

PHINEHAS PHILLIPS.

Having on hand about four or five hundred
copies of the preceding volume of the "Signs of
the Times," and wishing to dispose of them to
the best possible advantage, we are induced to offer
them at the reduced rate of \$5 per dozen copies, or 50
cents for a single copy; each copy to contain the 26
numbers for the year 1838. Any of our subscribers
who may have failed to receive all their numbers, will
be supplied without any additional expence by giving
the requisite notice to the Editor, Post PAID.

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Elder T. Harris,	do	5 00
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Elder Martin Salmon,	do	5 00
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The following List of Agents, are duly authorized
to receive subscriptions, collect, receipt and transmit
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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBBEON."

VOL. VII.

ALEXANDRIA, D. C., JANUARY 15, 1839.

NO. 2.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st. and 15th. of each month,

GILBERT BEEBE, Editor:

To whom all communications must be addressed (Post Paid.)

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COMMUNICATIONS.

For the Signs of the Times.

BROTHER BEEBE:—I did not when I proposed the first four queries contemplate entering myself so deeply into the controversy on justification; but as the matter is now circumstanced I cannot well draw back.

In your last number of the Signs I perceive a communication from Wm. Conrad, replying to my questions, in which I discern many excellent things, and things which I rejoice to believe, having, as I trust, been taught the self same things of God; but it seems as if there was a misunderstanding of the main question, of which the whole is predicated, for no question is between us whether Christ was originally holy, or whether the spiritual seed, as it existed in God, was not eternally holy. No doubt, we think, can arise but what the root was holy. The seed of promise, as it was in Christ and the Father, was ever holy, and needed no justification as a seed in its original parent. But the matter in dispute is, or at least is conceived to be, entirely aside from this. When we talk of sin and guilt, of justification and peace, of pollution and purification, and of faith and hope, we speak of them as sensations which we have as men, suffered or enjoyed.—How is it? Let us see for a moment: our belief is that the purpose of God—his "*Eternal purpose* which he purposed in Christ Jesus our Lord," was to save some of the *sinful* children of men from their sins, and it is as men here in this world, the elect of God, that the glorious gospel of the blessed God has any thing to say to them: it is saved sinners that receive the consolations of grace. The love of God commends itself, yea, God commends it to us in that when we were dead in sin Christ died for the *ungodly*, and it is in this view of the subject that we preach, write, exhort and pray; it is the body edifying itself in love. But we will briefly state our views of the doctrine, and our experience of its operation; and first of doctrine: God has purposed to save some of the children of men—all men are sinners—those that he purposed to save were chosen in Christ before the foundation of the world, and grace was given them in Christ to the utmost ex-

tent of all their wants. The subjects of this grace were dead in sin—condemned: "By the offence of one, judgement came on all to *condemnation*," "So by the obedience or righteousness of one, the free gift came on all [the elect] to JUSTIFICATION of life."

Now for experience. The power of God quickens one of these dead sinners to newness of life and a just sense of the truth; and what are his feelings? He feels himself a wretched miserable sinner, condemned, and justly so; he realizes that God is holy; his feelings are perhaps described by one of old: "And we indeed justly, but this man hath done nothing amiss." He sees no way in which God can be just and justify such a sinner as he is; hence that fearful looking for of fiery indignation—the blackness and darkness of that tempest: he can gather no comfort from any source, but the sorrows of death compass him about, and the pains of hell get hold of him, and where can he flee? The candle of the Lord shines into the innermost recesses of his soul, and sets his secret sins in the light of God's countenance. In this hour of despair and gloom, when he discovers no arm that can save, and no eye whose pity avails him, while his only cry (if he has strength to cry at all) is "God be merciful to me a sinner," in this distressing hour it pleases God to reveal his Son in him, and make known the way of life and salvation through Jesus Christ by the forgiveness of sins; he sees in Christ the forgiveness of sins according to the riches of grace. Has he been dead in sins? He feels the vivifying power of an endless life moving within him. Has he been an alien and a stranger from God and the commonwealth of Israel? In Christ he finds himself a fellow citizen with the saints, and one of the household of God. Has he been condemned as a sinner? He finds by the obedience of one many were made righteous, and that the righteousness of Christ is his through the mercy of God, and by the free grace of God according to his eternal purpose and well ordered covenant. Has sin reigned over him to condemnation and death? Grace now reigns through righteousness unto life eternal through Jesus our Lord. Has he offended? Christ was delivered for our offences. Was he condemned? Christ was raised for our JUSTIFICATION; and although Brother Conrad says "God has done no act to justify his people," yet Paul, an ancient servant of Jesus, called to be an Apostle, says that *God raised Jesus Christ from the dead, and that he was raised for our justification*. Is that no act? But to return: was he bound? He is brought out into the glorious liberty of the sons of God, and made free by the knowledge of the truth; he rejoices with joy unspeakable that he

himself is nothing, and Christ is all in all. The Spirit of Truth, the Holy Comforter, takes the things of Christ and shews them to him, and glorifies Christ in his eyes, and his soul is filled with joy in the knowledge of salvation by the remission of sins. Delivered from the power of darkness, and translated into the kingdom of God's dear Son; his heart rejoices in the privileges of a kingdom that cannot be moved, and is filled with the love of God; he realizes the condescension of God in regarding the low estate of his people, and raising them up to sit in heavenly places in Christ Jesus; they join the song of the ransomed of the Lord, Ten thousand times ten thousand redeemed from among men, of sinners saved by grace, from death and sin, and pain and sorrow, now crowned with glory having the harps of God in their hands, standing on the sea of glass mingled with fire, victorious over the powers of darkness, yet casting their crowns at his feet who gave them, and ascribing salvation and honor and glory and blessing to the Lamb forever and ever.—How runs the song? "Thou art worthy for thou wast slain, and hast redeemed us to God by thy blood." They were redeemed sinners who had known the evils of sin, and therefore rejoiced in the blessing of deliverance. They were condemned sinners by a righteous law; therefore they rejoice, yea, they will eternally rejoice in justification by grace. The subtle niceties of metaphysical theology, by which it can be proved that they were eternally holy, and had an eternal existence, and possess in themselves the glory of uncreated being, are unknown to them; they are conscious of nothing but of being saved from sin by Jesus Christ, of salvation by his blood, so they determine to know nothing but a crucified Savior, and glory in nothing but his cross. We will now examine the answer a little further, "So that their God is what he ever has been, and ever was what he now is." "And the Church is the fulness of him that filleth all in all." "Therefore to admit, with sacred record, that the Church is his body and fulness, is to admit that his body and fulness [the Church] with all its appendages [ordinances] is ETERNAL in relation to its divine head," &c. See page 195. Again he says, "It is evident that the saints of God who lived before the Messiah's appearance in the flesh, as well as those who have lived since, are owned of God, the body, and he the Head; and in that sense and relation have ever stood justified in and with their Spiritual Head, and in no other condition could they be his body, his fulness; therefore all that is peculiar to the saints, otherwise, is in the world and owing to their relation to an earthly head." See as above. Now if this could be translated from the technicalities of school divinity, it would read somewhat thus: In the ancients of eternity,

before the world began, there stood before the throne of God, in his heavenly kingdom, in a glorified state, a multitude which no man could number, out of every nation, tongue and people; they were complete in the everlasting righteousness of Christ their Head; they were his body, his fulness, and filled with all the fulness of God; they were just men, and needed no repentance; they were holy, and needed no forgiveness; they had eternally been sons and daughters to the Lord, and without beginning of days or end of life they were kings and priests to God after the order of Melchizedec, for they had always sustained the same relation to God and to Christ,—"Their origin is like their duration eternal." In this state it is evident that they need no justification, that is, no act to that effect, no, nor salvation—they were immortal—eternal—free from sin, from sorrow, death and pain. But some how they fell into connexion with an earthly head; by some mysterious process they lost their immortality, fell from grace, got under the law, sinned against God, had to be created in this world in the flesh after they had lived eternally and finally have just found out that they need no salvation from any thing only from an unfortunate relation to their parents in the flesh! Had the great question been asked of them, or should it be now, Where wast thou when I laid the foundations of the earth? They could directly answer, *We were there.* They would not be confounded like Job and say, "Once have I spoken but I will not answer again." In fine, the scripture everywhere testifies that man is of yesterday, and God is eternal; and for us to be frightened from our propriety by the dread of Arminianism, betrays a weakness and sensitiveness altogether uncalled for by the occasion. There is a great difference between the purpose to do, and the act of doing, although God called things which were not as though they were. But, as I intend to write again, I will close by a question or two to Wm. Conrad.

Question 1. If Christ was the same to his people always, and they always possessed the same things, and stood in the same relation to him and to the Father through him, of what advantage was the death of Christ?

2. In what sense do we understand that the heavens were not clean in his sight, and therefore the old was made to pass away and he made all things new?

3. How did Paul mean to be understood when he said "That was not first which was spiritual, but that which is natural?"

4. When did Christ make that one offering which perfected forever them which are sanctified?

All of which is respectfully submitted to brethren in the spirit of kindness, by

Their companion in the

Kingdom of Jesus,

A. B. GOLDSMITH.

Guilford, Ct., Dec. 30, 1838.

For the Signs of the Times.

Long Meadow, Page Co., Va., Dec. 27, 1838.

MY DEAR BROTHER GILBERT.—I have often felt desirous to "Answer my part, and shew mine opinion," through the medium of the Signs, but have, hitherto been deterred from various considerations, and chiefly perhaps from a large stock of pride; but as the time has fully come, when it behooves me in discharge of a moral obligation to send you a mite: I have come to the determination, to trouble you, with what follows, authorizing you in the mean time, to make just what use of it you please.

And First: I was born in Madison County Va., on the 26th day of June 1789. My father, though brought up in the Episcopal Church, made no pretensions to, nor gave any evidence, that he was a religious or changed man, my mother as I have often heard her say, was enabled to exercise hope in Christ, a short time before I was born: but owing to my father's opposition, and that of other relations, did not join the Baptists until some years after my father's death—they are both in eternity. Though brought up pretty much in obscurity, from my earliest recollection, I was thoughtful about eternal things, which I incline to believe was occasioned by my dear mother's frequent affectionate lectures, which I believe together with that true light, (the light of nature) that lighteth every man that cometh into the world; kept me back from committing many gross and presumptuous sins, to which my depraved nature was strongly inclined; I have been told by my parents, and others, that I was sprinkled in infancy, and taken into the Episcopal Church. The clergy having lost their salaries, by the declaration of independence, quit preaching, (at least in that section,) and the people, lest their children should become heathens, enjoined on a drunken old Englishman, whom they employed as a teacher, to catechise them every Friday evening. On one occasion, while he was drilling me, he asked me the question, "What is your name?" and "Who gave you that name?" to the last question I must answer in the letter of the catechism, by saying, "My godfathers and godmothers in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven"; every word of which I conscientiously believed was false; but the dread of immediate punishment caused me to swallow the bitter pill, indeed it has tasted bitter ever since, at least upon every recollection thereof.

Query. Are not children sufficiently prone to tell lies, without teaching them to do so? Being ignorant of the purity and spirituality of God's righteous law, I was intent on escaping eternal punishment by my personal obedience. At length, however, by reading and hearing, I became convinced in my judgement that a change was necessary, which however, I never felt much concerned about while in health; for I believed I could effect it at any time; and at this time I became a great advocate for the *Do your part,*

and God will do his part, system; and when it was the Lord's good pleasure, as I do hope, to cause the commandment to come, and as Moses has it, *stir up my nest*; being stupidly ignorant of the only way of salvation, I fled to the law in good earnest, and toiled for months to obey its precepts; but, to my mortification, disappointment and grief, I toiled without success; I attempted every thing my favorite preachers enjoined, all of which appeared reasonable; but failed in every point. I now began to enquire why it was that so many others professed to succeed so well in *getting religion* as they call it, and I so badly; and finally I came to the conclusion (after reading an Arminian's explanation of the sin against the Holy Ghost,) that I had probably committed that sin. That reflection caused my trouble to rise to the brim; still, however, such was my abhorrence of sin, and love of holiness, I felt a desire, while God should grant me breath, to spend that breath, in prayer, that I might be kept from sinning. About this time I read "He [Christ] went up into a mountain and called unto him whom he would." &c. The desire I then had to be called by him, I cannot describe; and upon comparing the above text, with this, "No man can come unto me except the Father draw him," &c., I began to see that all depended on sovereign mercy—sin revived; and on the night of the 8th of August, 1809, all my legal hopes gave up the ghost; and, as I hope, my precious Saviour was to me, unworthy me, "the end of the law for righteousness." O what freedom I felt! what peace in my soul! what joy in believing that the Lord Jesus was my Prophet, Priest and King! I felt clear of sin, and believed I never would sin again; but in the latter, all my subsequent experience, has proven how greatly I was mistaken.

These things I write my brother, that all may know my reasons for believing and trying to preach that "Salvation is of the Lord." I commenced my ministerial course in 1809, as some said, *with the wrong foot foremost*, or a little too soon, (that is to say) before I was baptized. And now brother Beebe, after more than thirty years experience, and trying to labour in the ministry, I am but the more settled (if possible) and confirmed in the belief that "It is not by works of righteousness which we have done, &c."

I have recently been informed, by a worthy brother, that some of the New School Baptists in Ohio, have not only had the effrontery to lay claim to me, but to boast of the great things I am doing with their machinery. These are, therefore, to certify that I have never had any faith in, or connection with what they call the liberal institutions, as means of grace; and would just as soon require a fellow sinner to pay penance, as to take an anxious bench. I try to pray for all ranks of men, especially for those who request me to pray for them; but never ask any to let me pray for them. There seems to be a prospect of W. F. Broadus & Co's. *coming down upon us in great wrath*, at Luray; But I

trust the Lord has reserved those to himself in the church, who will not bow to the image of Baal.

Yours, I hope in the crucified One.

A. C. BOOTON.

For the Signs of the Times.

BROTHER BEEBE:—In the 24th No. of Vol. vi. of the "Signs," we are presented with a piece over the signature of "Abstinence," and as the author has a right to claim and expect our attention to this matter in defence of our Old School doctrine, I have thought proper to offer a few things for his consideration. He has told us about the multiform opinions in our world respecting the use, the more free use and the temperate use of this "worse than useless thing," *strong drink*, all of which he conceives have erred, in this matter, from the true path of rectitude, and that most of our opinions are formed by human education, custom or imagination, but the smallest number "On sound principles of infallible truth;" and then has given us *his own* opinion in this matter, which I presume he would have us receive as predicated on *sound principles of infallible truth*; but, as I have determined for about the last forty-five years to follow no man on earth one inch farther than he follows the Lord Jesus Christ, and to take no man's *ipse dixit* as a pure standard of orthodoxy; I must, therefore, be permitted to ask *Abstinence* to go with me "to the law and to the testimony," and see what is said in regard to this matter, and whether *his opinion* will hold out weight and measure with the good old book. In the first place we will go to Deut. xiv. 22—26, the last of which reads thus, "And thou shalt bestow that money for whatsoever thy soul lusteth after; for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household."—Now let me ask *Abstinence* if he is bold enough to say that God (who is infinitely wise and cannot do wrong) has granted to his creatures the use of a thing that is *worse than useless*, and command them to rejoice in it, saying *Rejoice thou and thine household*. Now, my dear sir, pause and think. You may, however, tell me that this observance of the Jews was in the days of Moses, when distillation was not known, and that the strong drink there spoken of was by fermentation, and not by distillation; but what have you gained by it? Strong drink is strong drink, whether it be by fermentation or distillation, with this difference only, that it requires much less of the latter than the former for our use; and unless *Abstinence* will show us the chapter and verse where the use of strong drink by fermentation is admitted to the exclusion of strong drink by distillation, we must and will contend that we have the same right to our drams that *Abstinence* has to his wine, his cider, and his pipe. But I must press this matter a little further: if *forbidding to marry*, and commanding to *abstain from*

meats which God hath created to be received with thanksgiving of them which believe and know the truth, are *doctrines of devils*, (see 1 Tim. iv. 1, 2, 3.) will *Abstinence* tell us what kind of doctrine that is which commands to abstain from drink which God hath created to be received with thanksgiving, saying *Rejoice thou and thine household* in the use of it?

Again. Have not the Roman Catholics as much authority for keeping lent, saying mass, and performing penance, as you temperance folks have for proscribing the use of strong drink? If they have not, show us the place in the good book which gives you the best right. And does the abuse of any thing destroy the use of it? If it does, what blessing under heaven is not forfeited?

Now, Brother Beebe, if *Abstinence* thinks proper to make any response to the foregoing, we want him to come out like a man, and give us not his *opinion*, but *Thus saith the Lord!* for nothing short of this will be received under our banner.

CHARLES MILLS.

Elkton, Todd Co., Ky., Dec. 23, 1838.

For the Signs of the Times.

BROTHER BEEBE:—In thinking of your contest with Mr. Waller about your visit to the North; I thought whether you were not rather hasty in charging him so high with having not "the least apparent regard to truth." In saying, "*Mr. Beebe boasts that during his late trip to the North he received quite a comfortable supply of cash for his preaching.*"

Now though all the worshippers of Israel's God would have known at once, on reading your account of that visit, that there was not the least room for them to think that you said any such thing, or that there was any boasting about it; as you ascribe your comfort, and the abounding fulness, to the enjoyment of the presence of the Lord. Yet I think that Mr. Waller being an idolator, it should not be much wonder that he thought you was boasting of receiving "*quite a comfortable supply of cash.*" And inasmuch as he could not tell what else you ment, but, plenty of cash, by the language, "We lacked nothing, we were full, yea, we abounded, for lo, He was with us." I think the conclusion legitimate and fair, if not unavoidable; (judging from his own language,) that CASH is his Lord. Had he not been a worshipper of CASH, he doubtless would have thought that you might mean something else by your language, "*for lo He was with us.*" I think surely if he was a worshipper of Jesus, he might, (when you refer directly to Him, for the supply of comfort,) have thought that the abounding fulness flowed from Christ; and not from CASH. But supposing him to be a worshipper of Mammon, and not acquainted with Elijah's God, who could send ravens, or angels at his pleasure to feed his servants; or support them without food, or preserve the meal and oil, that it should not waste; though fed upon every day; it is not so strange that CASH should be

what he supposed you to mean. Though I confess he seems to be more stupid than the colony planted in Samaria by Shalmaneser king of Assyria, for they did think, when the lions troubled them, that there was a God with whom they were not acquainted, and acknowledged it, and sent to the king of Assyria; instead of the Most High, for a missionary to be stationed among them; to teach them the manner of the God of Samaria, See 2 Kings xvii.

Yours in love of the truth.

HEZEKIAH WEST.

South-hill, Pa., January 2, 1839.

For the Signs of the Times.

Northampton, Jan. 2d., 1839.

BROTHER BEEBE:—You stand in my warmest affections, because I believe you to be a man of God, a lover of truth, and a defender of the cause of God and truth, for whom, with all those who have taken the stand of truth, I pray that the God of truth will bless and support you by the arm of omnipotent grace. Having a few names among us that still express a warm desire to support you in publishing the "Signs of the Times," in behalf of whom I send enclosed five dollars, to whom you will send in the following manner.

Brother Beebe, I am an old man and have gone by 72 years, and have been taught somewhat in the school of affliction. The 23d of August last, I fell from my horse and injured my hip, which brought on me such a complication of miseries that (since then) I have not been out of my house to this day, and from my present feelings I cannot promise when it will be any better with me. But, my brother, in the midst of all my afflictions I hope that grace has taught me to observe the operations of the hand of a covenant keeping God. Strange to say! that on or about the month of October, twelve months gone, I fell from the same horse, upon the opposite hip, which brought on me a long train of indiscrutable miseries, of which I was not well when I last fell. I have often been made to see that where miseries abound mercies superabound.

I remain in the bonds of christian affection,

WM. COSTIN

For the Signs of the Times.

DEAR BROTHER:—Though several publications have started since you commenced the "Signs," I do not think your subscription will decrease so much that the publication will be a losing concern to you. The "Signs" ought to be sustained and I have no doubt will be. The Baptist Church owes the support of them to themselves, to you, and above all to the cause of truth. It should be specially borne in mind that you alone and single handed sent forth the Signs, against fearful odds of enemies, and the doubts of many brethren. Do not think that you can lay aside *The sword of the Lord and of Gideon*, as wielded through the Signs, while so many enemies are in the field. I know many brethren who I believe would rather pay double than the Signs should be discontinued. The enemies of

Zion, though scorched, are not killed. At this time the officers of his satanic majesty are compassing sea and land to make proselytes, to fill their ranks with recruits. A mighty effort will be made against the Lord's heritage before the final overthrow of MYSTERY BABYLON: so my dear brother gird up your loins—put on the whole armour of God, and you have nothing to fear.

I pray thee do not get into a dissension with Brother Jewett. You are brethren engaged in the same good cause, and you should fight side by side and not point your weapons towards each other. True you have opened the way, but then there is room enough for both. I am pleased with the "Monitor," and welcomed it to the field, and should be better pleased did its artillery roar somewhat louder; and, judging from the last No., I think Brother Jewett is bringing it to bear more directly upon the enemy. I too, wish to see the gospel without charge to the dear saints; but I think there are very few desirous to have either of your publications without paying for them; at any rate none would be willing to have you lose by it. The Baptists generally, are not an opulent people, and if they were you should not expect riches by publishing the Signs. But I am certain higher, grander motives than that govern you, or you never would have commenced it under the discouraging circumstances you did. So if you can be handsomely sustained, and to be I believe is satisfactory, and that you and Brother Jewett will both be sustained, I have no doubt.

I suggest these thoughts to you individually and not for publication, though if there be any sentiment in them you see cause to make use of, you are at liberty to do so.

And now my dear brother, may the Lord be with you, and make you strong in the power of his might, to wield the sword,

I remain yours,

GEORGE AMBROSE.

Darbyville, O., Jan. 5, 1839.

For the Signs of the Times.

Warwick, Orange Co., N. Y., Jan. 4, 1839.

BROTHER BEEBE:—I take my pen in hand to write my views concerning *The throne, the four beasts, and the four and twenty elders*, spoken of in the fourth chapter of Revelations: if you judge them correct, most likely you will give them a place in your paper.

By the throne I understand the mansions of the blessed, where those who overcome sit down with Christ, (see Rev. iii. 21,) as it is evident to my mind that we are not to suppose that the Church in this world is meant by the throne in this chapter, for the church militant is brought to view in another figure in this chapter, as I trust you will see.

I now proceed to give my views of the four beasts, which are something different from yours as published in the 23d No. of the "Signs," vol. vi. By the four beasts I understand the four

different gifts described in Eph. iv. 11, apostles, prophets, evangelists, and pastors and teachers; the pastors and teachers being one and the same gift.

First, Apostles. These looked like a lion, like our Lord, the Lion of the tribe of Judah, the Root of David: with respect to power, have the keys of the kingdom of heaven, to bind on earth what was bound in heaven. None of the Lord's children ever possessed this power but the apostles; and none ever bore so much of the image of the Lion of the tribe of Judah as the apostles: they possessed all the gifts of the other beasts, and what was peculiar to the apostolic office besides.

Second, prophets. This beast is like a calf: it reminds us of something future, as from a calf we look for a cow, an ox, &c.—a beast far inferior to the lion.

Third, evangelists. This beast has a face as a man: these were inferior to the apostles: had not the power of the lion, to bind on earth what was bound in heaven, but were to teach what they had learned of the apostles. Some call the writings of the apostles evangelical: I think it proper to call them apostolical.

Fourth, pastors and teachers. This beast was like a flying eagle: so far inferior to a lion; and so this beast has ever been and ever will be in this world. The pastors and teachers are as far inferior to the apostles as a flying eagle is to a lion. Hence we may as well attempt to follow a flying eagle, as to follow pastors and teachers any farther than they walk in that way which was cast up by the Lion of the tribe of Judah, and pointed out by the apostles of our Lord; and yet how many there be who are engaged in such an undertaking! for instance, the mother of harlots, her daughters, and all those who are in the streets of Babylon heaping to themselves teachers, and teaching for doctrine the commandments of men.

These four beasts are full of eyes before and behind. These you have given a fair description of, as it is evident by these eyes we are to understand that view which the Lord's ministers have of God's work in the creation of the world, in choosing his people in Christ before the world was, the spirituality of his dealings with Israel according to the flesh, looking back to the rock whence they were hewn, to the hole of the pit whence they were digged, seeing the character of the Lord's children before regeneration, and also know the power that saves them, can point out the sheep and lambs of Christ, because they know their marks, which the natural man cannot see; can describe the exercises of the souls of the Lord's children. As it is said, they are full of eyes within, understanding the fountain of corruption as well as the streams, the warfare within as well as without, and look forward into futurity, seeing those things with the eye of faith that are yet to come which are not seen with the natural eye. And they had each of them six wings, by which I understand the whole armour of

God, or in other words, the graces of Christ: with these they fight, with these they mount up with wings as eagles. I say by the six wings I understand the whole armour of God,—count for yourself, Eph. vi. 14—17. 1st. Girdle to the loins, the love of truth. 2d. The breastplate of righteousness. 3d. Feet shod with the preparation of the gospel of peace. 4th. The shield of faith. 5th. The helmet of salvation. 6th. The sword of the Spirit, which is the word of God. And whenever these six wings are all in motion, in proper order, the beast gives glory and honor and thanks to him that sits upon the throne, and the four and twenty elders fall down before him that sits upon the throne, &c. These four beasts are said to be in the midst of the throne and round about the throne, by which I understand that at the time John had this sight of them, some of them had already gone home to rest,—had overcome and sat down with Christ in his throne: but some of them were yet round about the throne—yet in the body,

I must now give a short description of the four and twenty elders, for my sheet is nearly full.—By these I understand the churches of Christ: they are said to sit on four and twenty seats. By a seat, we understand a place of authority—a place to try causes, a judgement seat. This you will not dispute, applies to the churches of our Lord, in that they were called four and twenty: it gives us some chance to judge what must be meant by them, that is, they cannot mean the apostles, for they were but twelve,—we cannot think them to mean the prophets in connection with the apostles, for they are more than twenty-four; but, viewing them to mean the churches of Christ, all is plain: in that they are called twenty-four, we have the idea of the independency of each other in trying causes. Each church is a judgement seat, and the Lamb is in the midst of the throne, and of the four beasts, and of the four and twenty elders. And the four beasts, and four and twenty elders, had every one of them harps, and golden vials full of odours; yes, they have new hearts, with which they make melody; and golden vials, one for each member of the body, (the love of God,) a golden grace full of odours—I stop here for want of room on my sheet.

Yours in love,

DAVID FORSHEE.

Warwick, January 5, 1839.

BROTHER BEEBE:—Last evening I wrote some of my views concerning the four beasts spoken of in Rev. iv., and as but one of them is now round about the throne, a more particular description of this beast appears to me to be called for in this day of darkness and delusion, viz: the fourth beast which looks like a flying eagle, and for this purpose I have taken my pen this evening. The description of this character is not fairly given by our modern painters, for in speaking of his power, they set it out as if it were greater than that of the beast which looked like a lion; they pretend that this beast is used to regenerate the souls of the Lord's ransomed

people; and you will remember that the Apostle Paul says plainly that neither he that planteth, nor he that watereth is any thing in giving the increase; and this he says of himself who was one of those beasts that were like a lion. With that erroneous notion many are trafficking in the souls of men, teaching people that it is their duty to give their money to educate men to preach to men, that their souls may be saved from the quenchless fires of hell; but how little does this look like the work of a flying eagle! Nevertheless all of the four beasts have said *Come and see*; they can point out him that does perform this great work, for they are full of eyes before and behind, and are full of eyes within. Now their eyes, their six wings, the harps and the golden vials are all of them received from their Lord, who is the giver of every good and perfect gift; and with those gifts they give glory, honour and thanks to him that sits upon the throne, though they have no great share of the wisdom of this world; but without these things we cannot say that they look like the flying eagle, much less like a lion; nor without those graces can they give glory and honour and thanks to him that sits upon the throne, though they be in possession of all the wisdom and power and gifts of men; for without those graces they are as sounding brass, or as a tinkling symbol. Now the possession of those graces is one thing, and the exercise of them is another thing. It is intimated, Rev. iv. 9, that those beasts do not at all times give glory and honor and thanks to him that sits on the throne, and that they do not is evident, particularly that beast which looked like a flying eagle, (the pastor and teacher) and herein I conclude that preachers of the gospel often err, confining their preaching too much in one place, for though the pastor and teacher may and should fill the office of elder in a church where circumstances will admit of it, that is, take the oversight of the temporal concerns of a church, being appointed or chosen thereunto by the church, as we have the pattern in the seven appointed to this office in the primitive church at Jerusalem; yet the preaching gift should never be thus confined, but should be extended as widely as circumstances will admit; and where a church has not the privilege of having one of those flying eagles to fill the office of elder, it is her duty and privilege to appoint one or more of her members who are worthy, to this office, who were called deacons to distinguish them from the flying eagles, who were in this distinction called bishops.

Those flying eagles do not give glory, &c., when they sell their gifts, or preach for rewards, making hirelings of themselves in any way—Some say, though they would not receive pay for preaching, yet that it is right for them to receive pay for the time they spend in preaching; but what difference there is between this, and preaching for hire, I cannot tell. If a preacher has a right to exact pay for the time that he spends in preaching, where is the cross? This

time, he may say, is worth \$1 per day, or \$2, \$3, and so on, and where would be the stopping place? But the rule of necessity is the only rule in this business; and this rule applies to every member of the body: so the wants of the preacher of Christ, who walks orderly, are to be supplied the same as a nother member's wants are, but not as pay for preaching. By pastors and teachers walking orderly, I mean *giving glory, &c., to him who sits on the throne*, taking heed to themselves and to the doctrine, &c., making themselves a pattern in all things unto the saints, walking in the path of the Lion of the tribe of Judah; and we have this pattern in the first beast, which I wish to point out, in part, in this letter; at least, so far as it refers to labouring with their own hands. First, notice the example of the Apostle Paul, (1 Thess. ii. 9,) for labouring night and day, because we would not be chargeable unto any of you, See also 2 Thess. iii. 8. *Neither did we eat any man's bread for naught; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we, [the apostles] have not power, but to make ourselves an ensample unto you to follow us.* Also 9th & 10th verses. *This we command you, that if any would not work, neither should he eat.* That this example is given unto elders, ordinary preachers, we will just refer to Paul's last words to the elders of Ephesus. (Acts. xx. 34, 35.) *These hands have ministered to my necessities, &c., I have shown you (the elders) all things, how that so labouring ye ought to support the weak: and to remember the words of the Lord Jesus, how he said, It is more blessed to give, than to receive.* Here then is the path for the fourth beast; but I will notice one objection to this doctrine. The 1st epistle to the Corinthians is taken for abundant authority, for every preacher of the gospel to live, with his whole family, at the expense of the church; but let such remember that this idea contradicts the plain testimony given above, therefore it cannot be correct. The apostle is noticing the apostolic office, and has reference to travelling preachers going about, (5th verse) in which case *the mouth of the ox must not be muzzled*; not that the ox must lie in the corn when he is not engaged threshing, but that the travelling preacher may eat and drink without charge with those to whom he has sown spiritual things.

Here I must stop for want of room. Fear not to publish these things: if the Lord will, I shall defend them. Yours, &c.

DAVID FORSHEE.

For the Signs of the Times.

Elk Creek, Spencer Co., Ky., Dec. 31, 1838.

BROTHER BEEBE:—Another year has rolled around, and still I am left a surviving monument of mercy: for what, is unknown to me. Myself, with some other friends, still wish to patronize your little messenger that brings us glad tidings from a far country. We are a poor little despised few at Elk Creek Church, because we have declared against all the *benevolent institutions of*

the day, (so called,) and we are in no way connected with the Long Run Association. I enclose a copy of their Minutes that you may judge the cause we had for so doing. I shall also enclose fifteen dollars to be applied, as directed hereafter and if I make any mistakes in any way as an agent, inform me, and it shall be corrected; for I have scarcely been fit to attend to my own affairs for three months, much less for a nother man, by the same disease that has swept off thousands of our fellow beings.

I have lost a loving companion who departed this life the 16th of September last, in the 56th year of her age. She was baptized when nineteen years old, and has been an orderly member of the Regular Baptist Church until her death, a decidedly Old School Baptist. She was one among the first of our members, ready to abandon the Long Run Association, and stand alone, but died without the sight. But I have this consolation, my loss is her gain; I hope she is now enjoying the sweet smiles of her precious Redeemer without a veil between.

I remain your unworthy brother in distress.

J. GONTERMAN.

For the Signs of the Times.

AN EXTRACT.

Middletown Point, N. J., Jan., 7, 1839.

DEAR BROTHER BEEBE:—We are surrounded with *new lights*; but have been favored once and again with Brother Pitcher from New York, he comes to us in the fulness of the gospel of Christ; but a very few can stand the truth, for it is not in them. May God sustain you in proclaiming the truth against the false teachers of the day, and against all the inventions of men.—You will find enclosed \$5.

Dear Brother Beebe, if you can come and pay us a visit, or any of the Old School Preachers, we would be comforted with the truth; for it is a wintry season here.

I remain your Brother in Tribulation.

JOSEPH BEERS.

EDITORIAL.

Alexandria, D. C., January 15, 1839.

OLD SCHOOL MEETING.

An Old School Meeting will be held at Virgil Corners, Cortland Co., N. Y., On the First Wednesday and Thursday, in February next. Ministers and Brethren of that denomination, are requested to attend.

WILLIAM OLMSTEAD.

APOLOGY.—Brother Charles Mills of Elkton, Todd Co., Ky. is hereby requested to continue his agency for the Signs of the Times. His name was accidentally dropped from our list of subscribers at the end of our 5th volume; this error occurred in copying our old subscribers, from our Old Subscription Book, into a new one, his name was overlooked, and by this means his name was dropped from the list of agents. When Brother Mills sent on his next remittance, his name was again inserted on the Subscription Book as an agent, but by some unaccountable oversight of ours, his name was not replaced in our list of agents,—nor were we aware of the failure, until he suggested the propriety of our appointing another brother in that vicinity, we hope our Brother Mills will forgive our carelessness, for we would very much regret the loss of his kind services, or his christian esteem.

THE THRONE, THE BEASTS, AND THE ELDERS.—In this No. of the Signs we give place to the views of Brother David Forshee, a brother greatly beloved, and one with whom we have long enjoyed a personal acquaintance and uninterrupted friendship. His views are entitled to consideration, and we give them a place the more readily because he has the frankness and candor to differ with us in the views we gave on the same subject in reply to A SUBSCRIBER, in our 23d No. of the last volume.

In writing our views we expressed our regret that the task had not fallen into abler hands, feeling, as we did, that the subject was very deep and highly figurative, and that it was a subject on the illustration of which, brethren might be expected to differ. It is true, while we see much to admire in the communications of our brother, especially the general tone and spirit of his letters, we are not fully prepared to relinquish our views and adopt his; nor do we expect he looked for us to do so until we become more fully convinced. Connected with his remarks on this subject, he has incidentally dropped a few remarks which we feel particularly called on to notice from the remark of Brother Forshee to us in his introduction, viz: "If you judge them [his views] correct, most likely you will give them a place in your paper." We have given them a place in the paper, and hence we shall be considered as judging them correct, unless we make exceptions.

Brother F. thinks by *the throne* is intended *the mansions of the blessed*, and so do we; for we certainly believe the Church of Christ contains mansions for all the blessed of the Lord; and all who are so happy as to overcome in the struggle with Anti-christ or the Beast, shall sit down with Christ in his kingdom, where he sat down when he had finished the work of redemption; but it is difficult for us to conceive of *thunderings and lightnings and voices*, &c. uttered from that world of glory to which we look as the consummation of the glory of the people of God. The text referred to, Rev. iii. 21, addressed to the angel of the Church of the Laodiceans, to us, appears rather calculated to strengthen than annul our former views: for this angel or pastor had fallen from the primitive order, doctrine and spirit of the gospel, and had become what perhaps would now be denominated a *Middle-grounder*; and as many as should overcome the corruptions which in that period existed, and also were enabled to triumph over the middle ground systems, should be restored to the place of their rest, and as Jesus has taken his seat at the right hand of the Father, resting on the immutable oath and decree; forever expecting until all shall be accomplished; even so those who triumph through his blood, and by the word of their testimony, shall sit down on the same immutable provisions of grace, resting in the sure mercies of David.

Brother Forshee, in making the four beasts to represent the various gifts bestowed on the

church, confirms our views that the Church is the throne, in the midst of, and round about which, they were and still are officiating; unless he expects them to be distinguished in the world to come by the same variety of operations as here in the flesh. Again. If Bro. Forshee's views of the wings be correct, we do not understand what use they will have for their armour when they get to that place of eternal peace. We have thought the saints will appear with *palms of victory, crowns of glory*, &c.; not with the panoply of war. As to the manner of our brother's applying these figures to the *five* distinct orders of gifts, we will not discuss this matter now; only say that we have no objection to the idea of all these several gifts being included in the figure; but as to the peculiar distribution of the figure, we shall probably differ.

From the opinion of our brother that the four and twenty elders were intended to represent the independent branches of the church, we shall beg leave to dissent; but as this is not involved in what is between us, we pass it by.

Brother Forshee has said many things in regard to the pastors and teachers of the present day, which we think are excellent; but other things which he has said of them, we think are not so good. We cannot admit that pastors and teachers are all the gifts which are at this time in the midst of and round about the Church or throne; we still have the apostles with us, and will continue to have them giving glory and honor, &c. to Christ as long as he sits on the throne of his glory; for so long they must sit on twelve thrones judging the spiritual tribes; or, in other words, until Christ, as the Mediator, shall deliver up the Kingdom in its fulness to the Father.

It is to us somewhat surprising, after contending that the *throne*, in this case, represents the spiritual kingdom in the consummation of her eternal glory, and finding these flying eagles in the midst of that blessed state, that our brother should find any of them in the streets of Babylon leading the daughters of the Mother of Harlots into iniquity!!!

Our brother's notion that pastors or teachers are to take charge of the temporal concerns of the church, to us, appears (our brother will forgive the expression) better suited to the sentiments and ambitious notions of the New School, than to the peculiar sentiments of the Old School Baptists.

Waving many things on which we might remark, for want of time, room, ability, &c., we wish to notice what our brother has said about the support of ministers of the gospel. Brother F. is not alone in placing the Ministers of Christ on a level with the paupers or needy persons who are to be supported by the bounty of their more wealthy brethren; and we firmly believe that it is as positively enjoined on the Christian church to minister of their carnal substance to the aid of the needy saints in general, as it is to the ministry; but at the same time we conceive there is a vast difference as to the principle of

such ministration. We will take the case of Brother Forshee himself as an example—Bro. Forshee is a preacher—but when he leaves his plow, and all his worldly business, to attend to a *Macedonian call*, among his brethren who are able and willing to aid him, is it reasonable for these brethren to wait until they know that Sister Forshee and her children have eaten up the last loaf, and expended all the oil from the cruise, and meal from the barrel, before they are obligated to minister to him of their carnal things? Surely not. We go as fully against the principle of making merchandize of the gospel, and against a hireling priesthood or ministry, perhaps, as any of our brethren; but we cannot, with some of them, believe that there is no special obligation binding on the church to communicate of their worldly substance to make the ministers of Christ as comfortable as themselves and families are. This the word and spirit of the gospel both require: the former where they are immediately commanded to that effect, and the latter, which, as it predominates in the hearts of God's people, will suffer them to do no less.

We are aware that the wretched policy of the *greedy dogs* of anti-christ, in making a debt and credit business of this, requiring stated wages, and that not according to their necessities or the amount of their labors, but according to their worldly popularity together with the numerous schemes and tricks played off by the clergy, as they are denominated, to gull the people, has had a tendency to disgust the servants of the Lord at the thought of receiving that liberality of the saints which the Great Head of the Church has appointed for them. We would wish our brethren to investigate this subject carefully, prayerfully, and in the fear of the Lord; and let us have the result of their investigation for mutual edification.

To hold a Church, congregation or Mission Board bound by a contract to pay any stipulated wages for our hire, as Ministers of Christ, palpably contradicts the idea of trusting either in the Lord, or to the liberality of the saints. We would rather say to our ministering brethren, Freely ye have received; freely bestow. Go where the Spirit of the Lord and his providence may direct your footsteps, and there freely and faithfully preach the preaching God hath bidden you: say not *What shall I eat, and what shall I drink, or wherewithal shall I be clothed?* For your Heavenly Father knoweth that ye have need of all these things. It is sufficient for the minister that He knows what they need; He has provided for their supply. To the churches we would say, The laborer is worthy of his meat, or recompence. God has ordained or commanded that those who preach the gospel shall live of the gospel; and if you are living in the enjoyment of the gospel of Christ, there will be no danger of your wishing to muzzle the mouth of the ox that treadeth out the corn: but let not the minister be harping on the duty of ministerial support; trust this matter to God and to the saints, and let not

the churches withhold from the stewards of spiritual things what God has made it their duty and privilege to bestow.

We feel obliged to our Brother Ambrose for the kind suggestions contained in his letter.—We have no disposition to retire from the field, until honorably discharged by the great Captain of our Salvation; if we were under the necessity of giving up the publication, which is not the case, we should not feel like giving up the contest with the *man of sin*. Weak as all our efforts are, we feel constrained to contend earnestly for the faith once delivered to the saints, until we are called to go hence. We have no disposition to *get into a dissention with Brother Jewett*, we have not made any attack on him; we have simply stated the bearing his terms must have on our publication. We have not requested him to alter his terms, nor have we disputed his right to publish on what terms he pleases; nor have we said any thing more or less concerning the doctrine, or general character of the paper than what Brother Ambrose says in his communication.

CONTROVERSY.—There is truly a diversity of opinion among brethren on the subject of *religious controversy*. Some of our brethren have expressed a great aversion to the discussion of important and deep subjects, on which our correspondents do not fully agree, while others profess to be greatly edified and comforted by hearing and comparing the conflicting views of those who differ on such disputed points. Under such circumstances, what course should we, as the editor of this paper, take? A venerable and dear brother writes us from Warwick, N. Y., that our readers in his vicinity are tired of the discussion on *Justification*; another brother writes from Troy, N. Y., that he is pleased with the idea of discussion through the *Signs*, when such discussion is conducted in the spirit of the gospel, with a desire to instruct. A Third publishes a pamphlet in Md., in opposition to our views on *Justification*, and says he is *no sectarian*, and hints that until the Old School Baptists can see eye to eye in every particular, that he judges it an unpropitious time for uniting with us. Again we ask, what course should we pursue? It is our desire (as far as we can do so without sacrificing truth) to please all our brethren; but we have a still greater desire to edify, instruct, comfort and build up the sheep and lambs of our Heavenly Father's flock.—From a conviction in our own mind that well written discussions, in a spirit of kindness, on various subjects, will contribute to the interest and usefulness of the *Signs*, we have concluded to ask the indulgence of such of our brethren as do not see with us the propriety of such a course, while we will promise, on our part, to reject all such communications on controverted points as are written in an all-natured or unbecoming spirit or style. Why should we be afraid to

discuss what we hold to be the truth? Nothing but error can suffer from investigation; the more closely the truth is scrutinized, the more brilliantly it will shine.

On the discussion of the subject of *Justification*, much has been written; and of that *much*, some has not been in that brotherly edifying manner that we could wish; but we conceive that more remains to be said, and more can be said to great advantage on the subject. We are persuaded that very little difference would remain among our Old School Brethren, could they understand each other, and each feel willing to yield to the word and testimony of Holy Writ. The communication of brother Goldsmith, in this number, appears to us to be written in a proper tone; we therefore cheerfully admit it.—Let those who wish to reply to him, or otherwise to shew their opinion, avoid harsh expressions, and manifest at once in their writings their love for the truth, and their desire that all the purchased possession of Christ, may know and be set free by the truth. Remember we are brethren.

Mr. Waller seems determined to make us rich by hook or by crook: not content with the plenty of cash he assigned to us as a compensation for our preaching, on our northern tour last May, he has now estimated the income of our paper for the six years of its existence, at \$15,000!!! But whether he intends this amount as clear profit, or intends that we shall deduct the current expense of the publication out of this round sum, he has not said. We presume, however, as he pretends to be a very benevolent man, that he intends it all for us. Under the influence of this good feeling towards us, who would expect him, at the same breath, to affirm that we *would not give one dollar to purchase a bible for the poor, or for the heathen, even if it were to save ourselves from the papal inquisition*, especially when he has so frequently read our proclamation proposing to furnish the poor of the whole County of Orange, N. Y., with bibles at our own expense. But we suppose, in his unbounded generosity in awarding us the \$15,000, he has fallen into his old habit of speaking at random. Such is the nature of Mr. Waller's generosity, we have not the least doubt that he and all his New School brethren would willingly give up to us every christian who may have strayed into their connection, if we will put them in possession of all the cash. How is it Johnny?

"The Editor of the *Signs* is out hard in his last paper against one of his correspondents who has sent him an article signed 'Abstinence' in which he shows the dangerous use of alcohol. This Editor is opposed to all Temperance Societies; and, if we should judge from the tone in which he talks, we should think him opposed to temperance itself."—*Eastern Baptist*.

These gentlemen are mistaken in saying we are opposed to all Temperance Societies. There is one, known in divine revelation, as the Church of God, the ground and pillar of the truth, which has for its constitution the New Testament, Christ for its president, and his laws for its rules; to this institution we have no objection, but we glory in being permitted to belong to it. It is true this institution does not countenance the doctrine of *total abstinence*, but forbids that any man should judge us in meats or in drinks, and assures us that every creature of God is good, and to be received with thanksgiving, and *not*

ing to be refused; at the same time it is provided that all these things are to be used as not abusing them, knowing their fashion passeth away. This charitable knot of Editors are inclined to judge of us, that we are opposed to temperance itself. It is a light thing with us to be judged of men. But who would have thought the *New School*, after receiving into their communion those we have excluded for drunkenness and licentious conduct, would have the impudence to open their mouths to accuse us of being opposed to temperance?

Circular Letter,

The Spoon River, Regular Baptist Association in session with the Little Fork Church in Fulton Co., Ill., To the Churches which she represents.

"DEAR BRETHREN IN THE LORD:—Our Minutes will inform you the way we have transacted the business of the Association, and according to our former custom you will no doubt expect to receive a Circular with the Minutes of the Association, in which we are willing to gratify your wishes, and try to stir up your pure minds by way of remembrance and wish to call your attention in a particular manner, to the scriptures of divine truth. Christ said to certain characters, search the scriptures, for in them ye think ye, have eternal life, and they are they, which testify of me.

The scriptures we understand to mean the written and revealed word of God, that which was written before time, was written for our learning, and that all scriptures is given by inspiration of God, and is profitable, &c. It is the scriptures that give us the first intimation of the purposes of God, in the salvation of sinners, through the Lord Jesus Christ, which was promised to the fathers in all ages of the world. And was looked for and prophesied of by all the holy prophets of God. For God, that cannot lie, had spoken by all the holy prophets of that glorious King, and his reign in his Kingdom, which promise is fulfilled unto us, his children. The Lord says my kingdom is not of this world; and for that reason the princes of this world (have no part,) or nothing in him. Notwithstanding there are many which cry, lo here is Christ; but beloved go not after them, but try the spirits, whether they be of God; because many false prophets are gone out into the world. And the Lord says, go ye not after them; and again follow not their pernicious ways by whom the way of truth is evil spoken of. And Christ says that he is the way, the truth and the life, and none cometh to the Father, but by me. Dear Brethren, that system or way, that is not founded in the word of God, is not the way of the Lord, but is Antichrist. Be ye followers of God as dear children: and follow not the cunningly devised schemes of the day; we learn that there were false prophets among the people. Has not the time come that false teachers have come among us, who privily have brought in damnable heresies even denying the Lord that brought them.—Brethren is not this the case; they profess to know God, but in works deny him; yea, the time appears that seven women shall lay hold of one man, saying we will eat our own bread, and wear our own apparel, only let us be called by thy name to take away our reproach.—Are not all the inventions and schemes of the day on this ground? They only put on the name of Christ, God-man, the Mediator. By their works ye shall judge them. The Apostle was determined to know nothing but Jesus, and him crucified. Judaizing teachers teach for doctrine, the commandments of men, and teach the dear children of God, that they must be circumcised and keep the law; while the scriptures saith, circumcision availeth nothing: nor uncircumcision, but faith which worketh by love, these no doubt are they, which are ignorant of God's righteousness, and are going about to establish their own righteousness, and have not submitted themselves unto the righteousness of God. For Christ is the end of the law, for righteousness to every one that believeth. Brethren, stand fast in the liberty, where with Christ hath made you free, and be not entangled again with the yoke of bondage. Now unto him, that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Poetry.

The following portrait of a *Yankee Priest*, supposed to have been written many years ago by the venerable JOHN LELAND, we are requested to republish, from the 21st No. of our first Vol.

THE YANKEE PRIEST.

IGNATUS, born somewhere, no matter where;
Train'd up in school, and taught to say his pray'r;
Tir'd with his task at the Academy,
Jump'd over all to University,
The books he read, read them, laid them down
But little wiser when his task was done;
But College pedantry bore such a sway,
That soon he gain'd a soaring diploma,
Daub'd like a knight on the commencement day,
Gladly he quit his task, and went his way.
He thought of Doctors, Lawyers, Prince, and Priest;
And made remarks in earnest, or in jest.
Should I be Doctor, I must stem the cold,
And break my rest to gain the shining gold;
Must make my patients think their lives and blood
Are in my hands, or I can do no good.
Where men believe in witches, witches are;
But where they don't believe there are none there;
Where men believe in Doctors, Doctors heal,
At sight of whom the patients easy feel;
This way of getting money is a risk,
I judge 'tis better to become a Priest.
Should I be Lawyer, I must lie and cheat,
For honest Lawyers have no bread to eat.
'Tis rogues and villains fee the Lawyers high,
And fee the men who gold and silver buy.
Should I be statesman, I must use disguise;
And if a Prince, hear nothing else but lies,
State tricks, intrigues and art, would me surround,
And truth and honesty would ne'er be found.
All things considered, 'tis no airy jest;
I am resolv'd to be a sacred Priest.
Preaching is now a science and a trade,
And by it many grand estates are made;
The money which I spent at grammar schools,
I'll treble now, by teaching sacred rules:
My pray'rs I'll stretch out long, my sermons short;
The last write down, the first get all by rote;
Whilst others labor six days, I but one,
And for that day's work get a pretty sum;
For fifty-two day's labor in a year,
The sum, two hundred pounds my heart will cheer.

IGNATUS thus resolv'd to raise by rule,
Unto a grave divine he went to school;
The science of divinity he did engage,
And read the sacred volume, page by page;
The Bible was so dark, the style so poor,
He gain'd but little from that sacred store,
Pool, Whitby, Henry, York and Gill,
He read to find what was Jehovah's will;
Gravity, rhetoric, oratory, and pulpit airs,
He studied well, and how to form his pray'rs.
At length his master gave him commendation,
That he was qualified to preach salvation;
And with the commendation, gave him more
Than twenty notes, which he had preach'd before,
These for his model, and his learned guides,
Help him to form his work with equal sides.
In composition he did pretty well,
And what he could not read he'd softly spell.
A day appointed for him to perform.
Notice was giv'n and many took th' alarm!
At the distinguish'd hour the people came,
To hear the will of God reveal'd to men.
At length Ignatus came, all dress'd in black;
With sacerdotal band and three shap'd hat;
Under his arm the holy book appear'd;
In it was fix'd the notes he had prepar'd.
He bow'd and bow'd, then to the pulpit steer'd

* In some parts of New England, the country being so thickly settled, if a man has from thirty to sixty acres of land, it is considered a good farm, and there not being a sufficiency for a division among the sons, the most steady and laborious takes care of the old people, and heirs the property. The ingenious learn a trade, but the lazy one has the education. And when he comes from his studies, the old gentleman says, "Well sen, what do you choose to be, a Doctor, a Lawyer or a Minister?" Those of good intellectual powers, generally choose the former—but the weak and effeminate ones the latter.

Went up the stairs, and in the desk appear'd.
First he address'd the throne of God supreme,
His Master's pray'r new-modell'd did for him;
Fifty-nine long minutes prayers and repeats;
He clos'd, and all the people took their seats.
The sacred volume next he gravely spread
Before his eyes upon his elbow bed;
And so it happen'd, that Ignatus hit
The very place, where all the notes were writ.
His text he told, and then began to read,
What he had written with a school-boy's heed;
If he presum'd to look upon the folks,
His thumbs stood centinels upon his notes;
Short were the visits which his eyes could pay;
He watch'd his notes, lest he should miss his way.
At the conclusion, with an angry tone,
He said his gospel came from God alone.
From this the Preacher travell'd all around,
To see where glebes and salaries were found;
Many loud calls he had where land was poor,
Where men were indigent and had no store.
The calls he heard but gravely answer'd no,
To other places God calls me to go!
At length a vacant place Ignatus found,
Where land was good, and wealth did much abound,
A call was giv'n him, which he did embrace;
"Vox populi vox Dei," was the case.
A handsome settlement they gave him for a farm,
Two hundred pound a year and wood to keep him warm.
All things made ready for his consecration,
A rev'rend council came for ordination.
The candidate was first examin'd well,
To see if he in knowledge did excel.
The first of John he humm'd and hammer'd through,
Some things forgot—but must he never knew.
But as he'd spent his time and money both,
To fit himself to wear the sacred cloth—
All things consider'd 'twas believed that he
Was a proficient in divinity.
Lineal succession-rites were then perform'd,
Their hands impos'd, Ignatus greatly warn'd
The sacred care of all the flock to take,
In love, but not for filthy lucre's sake.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBEON."

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COMMUNICATIONS.

For the Signs of the Times.

FRAGMENTS.

"Gather up the fragments."

DEAR BROTHER BEEBE:—The conclusion of the sixth volume of the "Signs" admonishes me to break the long silence that has prevailed between us, entirely for the want of time on my part, and I presume the same on yours; nevertheless I congratulate you, my brother, on the commencement of a new year which is crowned with Jehovah's goodness; and especially on the commencement of the seventh volume, amidst a torrent of opposition; not only from the avowed enemies of Christ, but more especially from those who profess to be his followers and disciples: you have been enabled to stem that torrent, and outride the boisterous waves of malignity and calumny. How sweet and precious the thought to the believer in Christ, that although his foes are many and mighty, from without and within, from the world professing and the world profane, that his Jesus is the same—the same yesterday, to-day, and forever. It is a truth which cannot be denied that spiritual wickedness is in high places. I have no allusion here to the high powers and authorities that have for so many centuries supported the pope, and bowed to his blasphemously assumed authority; no, my reference is to professing Zion, where many have crept and thrust themselves in for the sake of the fleece, taking good heed to the fat. To what a vast host is the reproof of Ezekiel applicable (I mean in the professedly gospel ministry) who take the pastoral care of a flock, with a view of feeding themselves; and hence the important question, "Should not the shepherds feed the flock?" Most assuredly they should, and that with the finest of the wheat; but instead of this, a false zeal and base presumption, urged by Satanic influence, is all they had to take with them into the sheep-fold, and being only wolves in sheep's clothing, they aim while in the sheep-fold to feed themselves, to the great neglect of the poor sheep and lambs of the flock. But hear it, ye shepherds and wool-gatherers, for it is the great Shepherd of the sheep that speaketh, and he that will judge between cattle and cattle; Woe

to the shepherds of Israel that do feed themselves! Ye eat the fat and ye clothe you (or yourselves) with the wool; ye kill them that are fed, (by an exposure to extreme want of gospel food, and so to apparent death) but ye feed not the flock. See Ezek. xxxiv. 2, 3. These crafty men remind me of those Gibeonites who worked wily (or crafty) and made as if they had been ambassadors; just like our velvet lipped parsons when they get their commission or license from men, go forth taking good heed to carry their hot bread and new wine; but alas! when tried by the unerring standard it is found wanting; it is dry, and what is worse, it stinks with mould. Oh! how odious in the eyes and ears of a regenerate child of God, who knows both from his own experience and from the word of God that salvation is all of grace! I say how odious is that frothy, empty prattle which is generally called gospel, and which consists in the *bread of deceit* and the *linsy woolsy* garment of their doings, their virtues and their industry; and, as Newton has expressed it,

"If doings prove rather to light,
(A little they own they may fail)
They purpose to make up full weight,
By-casting his name in the scale."

For the further account of the inhabitants of Gibeon, their subtlety and craft, I refer the reader to the book of Joshua ix. throughout, and while reading he will no doubt learn how important it is to try the ministry under which he sits by the infallible word of the Lord; and before he partakes of their victuals, ask counsel and direction from him who giveth liberally and upbraideth not. Ask (said the precious Jesus) and ye shall receive. Let Zion be stimulated to shake herself from the dust of fashion, pride and corruption into which she has been wallowing; for it is her Head and Lord which speaketh by his Spirit in the word unto her, "Awake, awake, put on thy strength O Zion;" and as she hath no strength of her own, all her strength must come from her dearest Lord, and this she is willing to admit when in her right mind, the language of the church individually and collectively is, "In the Lord have I righteousness and strength." Isa. xlv. 24. Yea, in her Lord Jehovah is everlasting strength. See Isa. xxvi. 4. — And he, knowing that she is weakness itself, is graciously pleased to say to her, Strength shall be equal to thy day, which thousands of regenerated souls can testify. O poor David was right when he said "The Lord will give strength to his people," and that is not all, but "He will bless his people with peace." Psalms xxix. 2. O Zion, thrice happy Zion! thou art, and thou shalt be (notwithstanding all thy unworthiness and all thy enemies) the Lord's in that day when he makes up his jewels. See Mal. iii. 17.

Having I find trespassed beyond my expecta-

tion, I proceed (not with a desire to infringe on the pages of the Signs) to express a hearty welcome of the first No. of the seventh volume, and the precious thought now enters my mind "Truly God is good unto Israel." Psa. lxxiii. 1. Even a moment's reflection confirms the fact. When I consider how many have been the enemies against the despised "Signs of the Times" together with its Editor and all that have tolerated the doctrine which it publisheth. I feel lost in wonder that a seventh volume is commenced! Surely the dogs without the city will bark, and even bite, unless sovereign grace prevent. It is astonishing how the "Signs" has found its way to the diversified directions among the heirs of grace, of which I have received ample testimony. Old subscribers are by no means weary in the continuance of the paper, (I mean where they are honest enough to pay what is due thereon, and which will not of course apply to those who cheerfully pay when it is due) and in short, I have suffered nothing to be an obstacle in promoting the prosperity of the paper, and its free circulation. Nevertheless I shall at all times feel pleased to find that the paper (in its various communications) breathes forth the pure spirit of the gospel of Christ; then will all strife and vain jangling cease; then will words to no profit be few indeed; and love, joy, and peace in the Holy Ghost be abundant indeed. That an earnest contention for the faith is at all times and under all circumstances indispensably necessary, must be admitted by every regenerate child of God; but that a *silent contempt* of the low, base, mean, lying and sacrilegious assertions, of some Baptist Editors would be most profitable to Zion, I have long been satisfied. Let the potsherd strive with the potsherd of the earth, is the divine injunction. See Isa. xlv. 9.

I perceive, and that with some degree of reluctance, that there remains a disposition to still agitate the all important doctrine of "Justification." I say *reluctance*, inasmuch as it is evident that some brethren who doubtless thought their views on the great subject (for great it is) correct, and perhaps scriptural, have in their communications, indulged too freely in the use of words which have little or no meaning in them, and where they have been intermixed with clamor and dictation, their thoughts have been rendered unprofitable. On all subjects which relate to the Church of Christ, it is the happy privilege of each regenerated soul into whose hands God hath been pleased to put his inestimable, invaluable and precious word, to compare not only the writings but the sayings of men therewith. The Holy Ghost, who leadeth the Church into all truth holds up the word as a banner, and with this inscription, "To the law and to the testimony."—If they speak not according to this word, it is be-

cause there is no light in them. See Isa. viii. 20. This beautiful banner is the property of the Church, given to her by her glorious Head and Lord, and which is to be displayed because of the truth. See Psa. lx. 4. The first communication which seemingly called for any remarks on the subject of Justification was written by my very highly esteemed Brother Samuel Trott, and published in the 25th No. of Vol. 5, and which communication (free I am to admit) I thought wore an unscriptural aspect; I thought so for some considerable time, and I fully expected to have seen a rejoinder from Brother Hezekiah West (having received some slight intimation to that effect) instead of which the subject has been reiterated by one and another up to this time, and in several instances not very profitably. I am not going, my brother, to make any remark with a view to either dictate or correct in the matter under consideration, but would simply beg to say that I do not think Brother Trott penned his "Thoughts" sufficiently plain on the subject to be understood by the many unlearned in the Lord's family, for *not many wise or learned are called.*

It is the common and long indulged idea that the Church of Christ was eternally justified. I thought so for years, and concluded such a thought was based on the word of God, and have no doubt but thousands of precious souls entertain the same ideas on the same momentous subject up to this time; and on reading the following in Bro. Trott's communication, I concluded that either he or myself was greatly in the dark, (vol. v. p. 193) "If the sentence of justification in behalf of the Church of Christ was actually passed in eternity, I cannot conceive how Christ, only 1800 years ago, was raised for our justification. We needed not to be twice justified." He supports his ideas by Heb. x. 14. At this I greatly staggered, but in perusing the subject I discovered the following: "Should any say that they do not view the sentence of justification as actually passed in eternity, but only existing in purpose to meet the predetermined event of the elect's being created in a fallible head, and being left to fall into sin, &c. I would remark that I believe in the pre-existence of such a purpose as strongly as any of my brethren do; and not only that such purpose existed in the divine mind, but also that God made sure and full provision in Christ, as the surety of the better testament, to meet all the demands of law and justice that should stand against the elect, as they were to be related in time to the earthly head Adam." I have quoted rather long from Brother T in order to carry out his meaning and to do him justice. Now then, wherein is the difference that has existed between us? Does it consist in a disagreement that the Church was chosen in Christ and blessed with all spiritual blessings in him before the world began, and that according to the good pleasure of his will? (Eph. i. 3, 4, 5.) I trow not. I understand my brother to believe these things as strongly as any of his brethren, and perhaps more, but wherein is it? I think only

in words, and would simply ask, When the Church was blessed with all spiritual blessings in Christ before the world began, was she actually redeemed? O no, is the reply of every child of God, that was done when he died on Calvary's summit. Then the redemption of the Church, in time, was according to the purpose of God in eternity. I think all will respond in the affirmative; and even so, justification was only in purpose, seeing that Christ had not assumed human nature, and consequently had not died for our sins or rose for our justification.

Henceforth I shall make no more mention of the term "Eternal Justification," which I consider greatly calculated to confound the glorious subject of the purpose of Jehovah to justify and the actual justification which springs alone from the resurrection of Christ from the dead. Bro. Trott has my warmest thanks for his "Thoughts." May he prove to the Church of Christ a faithful Nehemiah in casting out all the household stuff, which accumulates so fast in the house of the Lord.

I would gladly lengthen my remarks, but have no room. I therefore, for the present, conclude, desiring to remain,

Yours in the bonds of the gospel,
SAMUEL ALLEN.

For the Signs of the Times.

To the saints and faithful brethren scattered, Greeting:—May this be a happy year to your souls. We shall declare what we have seen and heard; peradventure ye may have fellowship with us. We have now seen the close of the sixth volume of the "Signs," have heard our beloved brother Gilbert say, It remains for the Old School Baptists to determine whether or no he, as Editor, shall go a head. We have heard some twelve or twenty subscribers say, We want another volume, for we find it remains what he said it should be. Of these, some say it descends too low when sarcasm is found in it. Some again, say when angry feelings are seen in it, it then exposes Anti-christ the other way. These things, we have heard, and more that are not worth wasting ink and paper to tell. We have heard many of our brethren speaking through the "Signs" on the subject of Justification; and after hearing them all, we see none but continue of the same opinion as before the little bustle; for I do most certainly believe they all mean about the same thing; yet it has afforded us, the readers of the Signs, much useful matter on that very interesting subject. Now as each remains about where the discussion found them, would it not, brethren, be interesting and profitable to employ your pens upon other subjects of doctrine? As far as memory serves me, I think there has been very few essays through the "Signs" upon Sanctification, which is a prominent doctrine of the bible,—will some of the Old School Brethren take up this subject, the subject of Regeneration or the new Birth? We also in this part of Zion, would be glad of some more information on any other doctrinal,

experimental or practical subjects that edifies the Body of Christ.

We have seen our fellow labourer, brother Beebe, engaged with some of the leaders of the New School Baptists, and although he has uniformly stood his ground well, yet we do firmly believe that far more comfort is afforded the sheep and lambs of the flock, when his pen is employed, as it often has been, in explaining the hidden mysteries of redeeming love and infinitely more comfort to his own mind; for that is so lovely a theme, that we know it fires his soul; Jesus said to his disciples, "Let them alone; every plant which my heavenly Father has not planted, shall be rooted up."

While we are as fully convinced as any, of the propriety of those separating, who are of different sentiments; for above all things in the assemblies of the saints, there should be union that we may resemble, as near as possible, the Church at Jerusalem which continued in the Apostle's doctrine, and in fellowship, &c., Yet we find the Master in Matthew xiii. 29. "But he said nay; lest while ye gather up the tares, ye root up also the wheat with them."

O that the Spirit of Truth may lead us into all truth, may guide our thoughts, our steps and our pens, that it may be our happiness to edify the Body of Christ in love and to build each other up in the faith of Christ.

Yours in the fellowship of the Gospel,
JAMES B. BOWEN.
Davisville, Pa., Jan., 9, 1839.

For the Signs of the Times.

BROTHER BEEBE:—On reading your Introductory Address in the 1st No. of Vol. 7th, and noticing your proposition for publishing an additional weekly paper. I concluded to suggest to you a plan which certain brethren and friends had recently mentioned to me with a wish that I would propose the same to you. This plan is for you to publish the "Signs" weekly at Two Dollars per annum.

The reason assigned by them is that now they have to wait too long from one number to the other, the mind loses the connection of those pieces which are connected, and in some measure loses the relish which the last gave them for the next number. Judging from their own feelings on the point, they thought your subscribers generally would prefer paying the \$2 for a weekly paper to the \$1 for a paper once in two weeks; whilst to you the additional expense would be considerably less than double in reference to the hands you have to employ.

If your subscribers generally would be willing or were able to spare the additional dollar, yearly, for this object, there are additional considerations in favor of a weekly paper, it would enable you to publish more timely, and more generally the communications of your correspondents, (if they would write them so as to save you the trouble of transcribing,) also to publish more extracts from other works. In addition to the above, there might be, probably, short ex-

tracts made, if you had room for insertion, from most of the letters sent you by brethren, principally on business, giving information of the state of religion and of the churches in the different sections of country, which would be interesting to all. Your agents would thus be induced in writing to you, on business, to add a sentence or two, giving information how the contest goes on between truth and error, or between *Michael* and *the dragon*, and how the Lord prospers their soul's concerns, &c. But in adopting this course there is need of caution that you do not insert that which becomes offensive. For instance if you frequently insert extracts which principally contain commendations of the "Signs," it will have the appearance, however far from being intended, of flattery and of your publishing your own praise. On certain occasions it may be highly proper to insert such commendations; when for instance, they clearly indicate the state of feeling in reference to the great religious contest already alluded to, or in reference to the truth as set forth.

A weekly paper would necessarily confine you more at home, which is not very desirable, but not more so than your proposed plan, (and it may be that ere long you might connect some one with you in the publishing concern who would take much of the labor, excepting the editorial part, off your hands, and thus loose you more than you even now are.)

I would for myself prefer the above plan, to that proposed by you, because I think it would succeed better and be more acceptable to our brethren generally. Render unto God the things which are God's, and to Caesar the things which are Caesar's, and let them be distinct, will I think best please our brethren.

But let others speak for themselves on the subject. Your agents who feel interested in the continuance of the "Signs" may after a little ascertain pretty well the minds of your subscribers, and give information as to what would be their choice.

Yours as ever,

S. TROTT.

Centreville, Fairfax Co., Va., Jan. 7, 1839.

For the Signs of the Times.

Philadelphia, Jan. 9, 1839.

BROTHER BEEBE:—Elder D. Dodge has written that he intends coming to Philadelphia notwithstanding a majority of the Church are opposed to him. Brother Davis' time is up in February, I think the third Sunday: he informs me that a considerable number of his friends are determined to withdraw from the Church, and that they intend to apply for letters of dismission the next Church meeting. They propose taking a room, and Brother Davis is expected to preach for them. I hope their efforts will be crowned with success. A gospel Church formed in that part of the city may be the means of bringing out some of God's children from the corrupt societies with which they stand connected.

There are some appearances of uneasiness in all the new light churches; the New School

among the Baptists, as well as among other denominations, manifest symptoms of discontent in this city, and their churches, like Nebuchadnezzar's image, appear composed of very discordant materials: they never can be united however strenuous the attempt at amalgamation may be. oil and vinegar never will properly mix; light and darkness never can have fellowship together. We have this consolation, *The foundation of the Lord standeth sure*, having this seal, *The Lord knoweth them that are his*. The Amalekites must dwell in the land until they shall fill up the measure of their iniquity. The combined efforts of the New School file leaders are actively at work, all under the direction of their ministers, who hold their meetings with closed doors, where none but ministers are admitted; and after they have closed their secret conclave, a meeting is held consisting of the privileged few and others who may wish to attend in conclave. I understand it was resolved not to countenance the setting up or constituting any more small churches: the little churches are too apt to be troublesome and not sufficiently pliant; they get it into their heads that they have a right to think for themselves, notwithstanding their destitution of College learning,—what presumption! I am informed also of another resolution passed in conclave: there had been some rumour of a poor little church proposing to have a licentiate that officiated for them ordained: lest any should be so unguarded as to assist, in case the Church should apply for assistance without consulting the higher powers or the *heads of houses*, a resolution was brought forward and adopted, that none of them would lend their aid or countenance to have the licentiate ordained. Thus it would appear that they set themselves up for dictators to the Churches, determined to govern by secret cabals. How clearly anti-christ shows his cloven foot, and how powerfully is he working in the children of disobedience! But let us rejoice in the consideration that the mystery of iniquity which now worketh, is under the control of Him, who in His own time will take him out of the way, and that Wicked shall be revealed whom the Lord shall consume with the Spirit of his mouth, and destroy with the brightness of his coming. Let God's children hold fast their confidence, to the end they shall finally triumph and be made more than conquerors through him that loved them. Our Jesus reigns, and he will most assuredly make his enemies his footstool.

I expect to make you another remittance shortly. I had thought of waiting until I had received to the amount of \$10; but I thought the second thought was best, to send every \$5; that the use of the money would be worth the trouble and expense.

As to your proposal of altering the plan of your paper, my impression is that you had better adhere to your old plan, and issue your paper every two weeks as heretofore. Any other matter introduced will, in my opinion, excite no interest in this region; and the safest way is to keep

religion and politics separate. We have the Congressional debates earlier than your paper can supply them; and many of our professors will never read them. If you should want matter, there are many scarce and almost obsolete writings, extracts from which would be highly gratifying and profitable. These, in addition to your present practice of publishing Old School Minutes, would render the Signs increased interest. One thing I venture particularly to recommend, *Avoid controversy*; It is the very bane of *union*, and is very apt to excite improper feelings. We are all tenacious of our opinions, and in non-essentials let us agree to differ.

May every blessing attend you and yours; and believe me to be, with all sincerity,

Your well wisher, and

Brother in the gospel,

THEOPHILUS HARRIS.

For the Signs of the Times.

Westfallowfield, Pa., Jan. 19, 1839.

DEAR BROTHER:—In accordance with my duty as agent for the "Signs," I enclose you \$5 which you will please credit as directed. I hope that our brethren will sustain the "Signs of the Times," "Primitive Baptist," "Christian Doctrinal Advocate and Spiritual Monitor" and "Old Baptist Banner," so long as they publish truth or things which become sound doctrine. I have noticed for some time past that your receipts have been small, compared with what might be expected from the number of your subscribers: this ought not so to be, but I hope that our brethren will exert themselves to sustain your periodical, especially one so much hated by the disciples of Pelagius, Socinius and Arminians.

I humbly hope and trust that the stand which we took against the "doctrines and commandments of men," "when the apostacy of many became evident to us, will be maintained in its purity, contending earnestly that the scriptures are the only rule of faith and practice to the church of Christ." "Signs," Vol. i. No. 1, "Scriptural sentiments," Art. 9. "All scripture is given by inspiration of God, and is profitable." "Holy men of God spake as they were moved by the Holy Ghost." Our Lord Jesus Christ is the Author of all the scriptures, both Old and New Testaments. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you searching what, or what manner of time, the Spirit of Christ which was in them, did signify when it testified before-hand the sufferings of Christ, and the glory that should follow." 1 Pet. i. 10 & 11. But I certify you brethren that the gospel which was preached of me is not after man; "For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." Gal. i. 11 & 12. Hence I consider the holy scriptures to be the infallible word of God, and the only rule of faith and practice to the Church of Jesus Christ. It is true the ceremonial laws are abrogated and taken away by Christ the true Messiah, the sundry judicial laws

given to the Jewish nation have expired with the state of that people; yet in all controversies, the Church is finally to appeal unto the scriptures: surely every regenerated soul loves them,

Here mines of knowledge, love and joy,
Are opened to our sight;
The purest gold without alloy,
And gems divinely bright:
The counsels of redeeming grace,
These sacred leaves unfold;
And here the Saviour's lovely face
Our raptur'd eyes behold.

The state of religion in this region of country is much the same as formerly; carnal professors hate the truth as much as ever; experimental christians are few comparatively speaking, and much despised by those who never knew the grace of God in truth; camp and protracted meetings, with their usual appendages, are frequent; and anxious benches, or mercy seats, as they have sometimes been called, continue fashionable. This last invention, in my opinion, savours much of the old lady mentioned in Revelations. In Ireland, at least in the northern part, the anti-christian system is to send the sinners to a lake (called there Lough Derg) for the more effectual remission of their sins, where, after using the means (penance, saying "Ave Maria," &c.) imposed on them by false prophets, these poor deluded creatures are made to believe that all is well. Now if the advocates of the unscriptural system of anxious benches, cannot see a striking likeness between the two systems, I assure them that I can. "My soul, come not thou into their secret, unto their assemblies: mine honour, be not thou united." May the Lord, if consistent with his holy will, open the eyes of people and priests to see the awful delusions which they are persuing.

Decidedly hostile to every thing calculated to supercede the sacred oracles, to rival their splendor, or divert the attention of the flock of Christ from their perfection.

I remain yours, &c.,

JOSEPH HUGHES.

For the Signs of the Times.

Rockville, Ia., Dec., 27, 1838.

BROTHER BEEBE:—It becomes necessary that you have intelligence from us, relative to the next volume of your paper. The exceptions thereunto are, in our judgement, comparatively few; believing as we do that it is a source of religious instruction, and exhibits a medium of correspondence to brethren who have obtained like precious faith with each other; united in bonds of love, under the influence of gratitude to God and for one another. Thus bound to give thanks to him, as the Apostle was for his brethren at Thessalonica, always; and for this reason, (to use his own words) Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. Hence the doctrine of grace in the predestination of God, stands thus: appointed to obtain salvation by our Lord Jesus Christ, or in other words, "As many as were ordained to eternal life believed. That is, there exists an eter-

nal union between Christ and the Church, his bride or people, by which she is securely sustained, though tossed with the tempest and not comforted; for she is considered in a scriptural sense, to be the seed, the substance, the members, the body of Christ and the fulness of him, of his flesh and of his bones, chosen, gathered together and created unto good works: all in Christ.—And again, sanctified by God the Father, preserved in Jesus Christ and called, brought out of sin, being made free from it, and through the Spirit enabled to mortify the deeds of the body, and to enjoy life. And now dear brother, accounting that God is faithful, by whom we trust that we are called unto fellowship of his Son Jesus Christ, and who has furnished us with the word of life, which is our chart directory; and when guided by the Spirit of Truth, enabled to administer consolation to each other, and have fellowship one for another; receiving the testimony that our fellowship is with the Father and his Son Jesus Christ, we feel to request the continuance of the "Signs of the Times," whether those papers do or do not, that you speak of.

I close by signing myself, your unworthy brother in the kingdom and patience of Jesus Christ,

JOHN W. THOMAS.

For the Signs of the Times.

Near Lexington, Ky., Jan. 7, 1839.

DEAR BROTHER BEEBE:—Shortly after brother Trott's "Thoughts on Justification" appeared in the Signs, I wrote a piece in reply, designed for publication at some future day, when brother West should have had an opportunity of responding to brother Trott; conceiving that it would be indelicate for me to interfere, as brother T. had given among others, as a reason for his publication, that a correspondent in Baltimore had requested the correspondence previously had between brother Trott and brother West to be published through the columns of the Signs. During brother Clark's visit to us last spring, I showed to him the piece I had written and assigned to him the reasons for delaying its publication, he concurred with me in the propriety of such delay, whilst I delayed for brother West's reply. communications for, and against, brother Trott's thoughts multiplied so rapidly, and with all, there was so much acrimony discovered in some of those communications, that I foresaw serious embarrassments of feeling amongst Old School Baptists must ensue; hence I felt great hesitancy in contributing to perpetuate a discussion which, if persisted in and directed by the spirit which seemed to influence the production of some of those communications, I believed would ultimately produce a division in the ranks of the Old School Baptists.

I frankly confess I felt some surprise on reading Brother Trott's thoughts, recollecting that on his visit to Kentucky, three years before their appearance in the Signs, he was understood distinctly to occupy the ground occupied in the Circular of the Licking Association, published in

1837. I was the more surprised that he should object to the term "Eternal justification," because of the want of a plain "Thus saith the Lord," and yet contend for the doctrine of "Eternal union," when he admits there is no direct scripture declaration to sustain that phraseology. I felt some mortification that he should assume to himself to have been taught his present views by the *Holy Spirit*, and charge all who oppose his views with deriving their opinions from Doct. Gill. I will not retort by saying that Bro. T. received his present opinions on that subject from the "Authors loaned him by a brother," in which they were fully holden forth. Truth is not less true because propagated by Gillites; nor is error less error because of their dissemination by those who *conceive themselves* under the guidance of the Holy Spirit. I was the more astonished when I read (in No. 19, page 146, column 3.) this sentence of Brother T. in reply to Brother Crooks: "That the Church, in that life which Christ is and is the Head and Fountain of to his people, STOOD EVER PERFECT, Brother C. must be aware I have uniformly contended for." This (to my mind) is yielding the point at issue: for if the Church was ever perfect in Christ, (and she never has been out of him) she was always *righteous in him*, and consequently always justified in him. Directly in point is the following declaration, which alludes to a transaction antecedent to the death of Christ: "By faith Abel offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he *WAS* *RIGHTEOUS*, God testifying to his gifts." Will Bro. T. contend that Abel's faith was that for and in consideration of which he was justified? But the object of Abel's faith,—a perfect righteousness. That righteousness actually existed more than 3000 years before Christ died, or Abel's faith was baseless; and he excluded from heaven, or admitted, in an unjustified state; neither of which propositions can Old School Baptists admit. Abel was not righteous in himself, but in the Lord our righteousness; nor could he have been righteous in him, *unless he existed as the Lord our righteousness 4000 years before his death on Calvary.*

Brother T. concludes, because the idea that the determination on the part of Jehovah to impute the sins of the Church to Christ, and his righteousness to her, were simultaneous, and covenant stipulations before the world began, that the circular "Cuts off its own head;" because it severs, as he concludes, the Head from the Body. I ask, does not an Apostle say, "GOD WAS MANIFEST IN THE FLESH, JUSTIFIED IN THE SPIRIT," &c. It will not be denied that this was the God in Christ I presume. Was he not justified *at his manifestation and before that event?* If so, the Church was justified in him. Again, "That HOLY THING which shall be born of thee shall be called the Son of God. Is the Church, his Body, separated from him in the last quotation? If not, she was recognized as *Ably* in him at his birth, and previously to his resur-

rection. Again. It is said the children of the regeneration were created in righteousness and true holiness. Creation certainly precedes the resurrection of Christ; and the Church is declared to be "Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Take the last two quotations, which evidently have reference to the same matter, and I ask if the Church was created in Christ before his crucifixion; and if it is true that she was created in *righteousness and true holiness*, and if righteousness is that which justifies, does it not follow of necessity that she was justified before Christ rose from the dead?

Again. Whilst a wife or an infant can bind the husband or father for debt in law, neither can bind themselves: the debt is chargeable to the *husband or father*, who is held responsible for payment, in law. Again. Suppose I purchase a tract of land from you upon a credit of 20 yrs.; I execute a bond with ample security for the payment of the money, upon which you propose making a general warranty deed; I desire the deed to be made to Brother Trott, and possession given him of the premises on the 1st day of March next; according to contract, this conveyance is made to Brother Trott without a consideration *paid you* in the premises by him. Now I ask, has he not the right to appropriate the proceeds of the land to his own use for 20 years before a cent is paid of the purchase money? And, in the event of my failing to cancel my bonds, I ask, can you receive payment of Brother Trott? You must answer in the negative. Now for the application: Christ undertook in eternity for his people; *their sins became his*, by virtue of that undertaking: they were to be recognized as standing erect in their relation to him, without spot, wrinkle, or any such thing. Hence it is said,—"Thou ART [not *shall be* upon resurrection] *all fair* my love, there is no spot in thee."

I am, however, transcending the limits I had prescribed myself, and have not yet said what mainly formed the design of this communication. Some friend has done me the kindness to forward to me, from Maryland, a pamphlet titled, "A spiritual vindication of the doctrine of Justification by *Veritatis Amicus*," "Published by Elder Plummer Waters, near the Laurel Factory, Prince George Co., Md." The publication of which, in the "Signs," I confidently believe will subserve the cause of truth. Its anonymous character will not render the arguments used less interesting to those who are searching after truth; and if they can be refuted, still the cause of truth will not be prejudiced thereby. I am induced to ask their insertion, because the views taken are emphatically those contained in the reply which I had written to Brother Trott's thoughts, (shown Brother Clark) and the arguments carried out to their legitimate conclusions more satisfactory to my mind than those which I had written myself, and which are calculated to afford more information to your readers (being more full and comprehensive) than what I had

written. I may say that many of your subscribers in this region are solicitous for the publication of this pamphlet through the columns of the Signs. I should not urge this request if I thought there was any thing justly exceptionable in the style in which that pamphlet is written, or if many anonymous pieces had not appeared through the columns of the Signs. I am not of course fully aware of the reasons which influenced you in declining to publish that piece before its appearing in pamphlet form, but hope there is no insuperable barrier in the way of its now appearing. It is true that it is lengthy, but more space will not be occupied than has been on the other side of the question discussed.

THOMAS P. DUDLEY.

For the Signs of the Times.

Madison Co., Florida, Dec. 25, 1838.

BROTHER BEEBE:—Enclosed you will find \$5, which is designed to pay for the seventh volume of the "Signs of the Times," for I am so well pleased with your valuable paper, that I expect to be a subscriber during life. The first twenty numbers of the current volume have been duly received, and the twenty second and the twenty third also, but the twenty first is wanting, and we would be happy if brother Beebe could, without injury to himself, send us that number forasmuch as we are not willing to lose the connection of your correspondence; for, after my judgement, it is the most valuable periodical that I have ever read in my life; and have found the sentiments of my mind explained so fully to my satisfaction that I am made to rejoice in spirit, and try to utter praise to God; for, as in ancient days so in this our day, he will not suffer his chosen people to be swept off by the floods of persecution; but as in all ages and in every dispensation he has raised up men who have borne testimony to the truth, so I feel encouraged, finding through the medium of your paper, that there is a goodly number who are sound in faith. May we ever look to the Lord for help, and not to monied institutions; and although we have never seen each others faces in the flesh, yet I hope we are brothers in the gospel.

DAVID CALLOWAY.

EDITORIAL.

Alexandria, D. C., February 1, 1839.

THE SUBJECT OF JUSTIFICATION.—In our last number we flattered ourself that our subscribers, would willingly consent to a dispassionate discussion of this subject on the ground we proposed, viz: that we would stand pledged to suppress any acrimonious communications which might be forwarded on either side of the main question; but we have, since the publication of the last number, received an expression from a large number of our brethren, who are decidedly of opinion that a continuation of the discussion will not be profitable or satisfactory. This expression comes from brethren on both sides of the question at issue; and perhaps they are correct,

although we were of opinion that a continuation of the subject would finally lead the brethren to understand each other; and we are very confident that if they could but understand each other, all difference of opinion would cease. We have never discovered any cause for hard feelings, or breaking of fellowship. All who have written, agree that Justification is of the Lord, and not by works, of righteousness which we have done. All are willing, directly or indirectly, to base the complete Justification of the Church on the blood and righteousness of our Lord Jesus Christ. All cheerfully subscribe to the doctrine of God's eternal purpose of grace purposed in himself before the word began, and that all the provisions of grace; such as redemption, justification, regeneration, sanctification, adoption and the final glory of the Church were all completely secured to the saints of God and heirs of glory, in the purpose existing, and in the grace given us before the foundation of the world; but yet the brethren do not seem to comprehend each other's meaning.

When a brother gives his opinion, that the perfection or righteousness which the Church of God possessed in Christ before the worlds were made, did not become theirs in consequence of the Saviour's having, in the fulness of time, been made under the law: his obedience to the law, or his suffering and death, in putting away sin; but that it was theirs by virtue of their connexion with, and union to Christ, as being set up in him from everlasting: in expressing this view, he is understood to mean that there was no provision made, until time, for the redemption of the Church, or for her deliverance from sin.

On the other hand, when some of our brethren have contended that the Church was eternally justified upon the principle that the omniscient God, could, and did foresee, foreknow and behold all these things present, before his all-seeing eye; and therefore could and did estimate all the sins which should in time stain his people, and in the provisions of grace, and in prospect of the life, death and resurrection of our Lord Jesus Christ, viewed them as already in possession of the same; and therefore completely, effectually and eternally justified. They have been understood to mean, First: that the eternal union to Christ and that perfection which we originally had in him as our divine head, was based on some supposed act of Justification passed in the eternal world. Second: that the work of Justification thus appropriated in constituting us one with Christ, and perfect in him, before all time, could not apply as the scriptures have applied it, in our deliverance from the guilt of sin and condemnation of the law, under which we were in time created in an earthly Adam. And third: that they have, in some instances, confounded the eternal perfection of the Church as she existed in Christ, with that legal Justification by the obedience and death of Christ, from all things from which we could not be justified by the law of Moses.

From the above, with very many other considerations which we might add, if our limits would allow, we conceive that no small share of the discussion has been lost; and much good, solid, sound argument has been spent, to prove what is neither denied nor disbelieved by the party addressed.

We are requested, by a good brother in the *far west*, to copy into the *Signs*, the views of Dr. Gill, from his "Body of Divinity," on Justification. Another brother, whom we love in the Lord, wishes us to publish about two or three columns of verses, which he has kindly furnished us on the subject, and let that close the controversy. Our brethren, on reflection, will perceive that we cannot close the discussion with propriety in that way; as either course just named, would elicit fresh arguments, and the columns of the *Signs* would be engrossed with the subject to the exclusion of matter more generally acceptable to our readers.

Brother Dudley, of Ky., has been alluded to on account of a Circular written by him, adopted by the Licking Association, and republished in the *Signs*. he is of course entitled to a hearing, and we cheerfully insert his letter in this number. We cannot see the propriety of republishing the pamphlet written by a man of the world who will not consent to endorse his own writings, and published by a preacher who refuses to rank with Old School Baptists, especially when we have positively refused to publish controverted sentiments, over anonymous signatures for our own brethren, unless they put us in possession of their real name, to clear us from all unreasonable responsibility. There are many excellent things contended for in that pamphlet; but these things, however good, do not, in our judgement, touch the point at issue; and should that pamphlet be published in the *Signs*, as a reply, or refutation of brother Trott's "Thoughts on Justification," brother Trott would of course claim the right to rejoin; and instead of drawing the discussion to a close, a door would be opened for a tedious protraction of the controversy, to the great dissatisfaction and grief of many valuable brethren.

We are not aware that more has been written in favor, than against brother Trott's views. If there has, we would wish each party, if parties there must be, an equal opportunity. If brother Dudley will favor us with his own manuscript, it shall be published; or, if it be thought advisable, we will republish the pamphlet in a pamphlet form, and supply at cost, all who may wish to read it; provided the copy right, which Elder Waters, has legally secured, can be obtained. But after all, we would much rather be excused from the farther consideration of the subject for the present. If we should publish a new edition of the pamphlet, it is probable that a counter publication in pamphlet form would also be published; as the writer has evidently misapprehended the meaning of brother Trott, as well as the Editor of the "Signs;" and as he has imputed to us views which we do not hold, justice would

require us to reply, should the publication go out from our press under the patronage of Old School Baptists.

"Will the Editor of the *Signs* of the Times tell us how he accounts for it, that the people whom he represents, and whose faith it has been his peculiar privilege to defend, has been for years decreasing in numbers? Is the true Church of God to be soon annihilated?"

East. Bap.

O yes. To be sure we will tell the Editors of the "Eastern Baptist" all about it; especially when they ask with such an air of candor. Had that people, the true faith of whom it is our peculiar privilege to defend, been satisfied in all ages of her existence with that increase only which is of the Lord, there would not have been at this time so great necessity for her decrease; but such has not been the case. At various periods since the apostolic age the Church has discovered too much anxiety to enlarge her borders; but at no time has she manifested a more adulterous lust, after worldly popularity and affinity than during the last half century. Under the influence of an ambitious and worldly spirit, so repugnant to the spirit of truth and holiness, who could wonder that she should have heaped to herself teachers having itching ears, and, through their instrumentality, have compassed sea and land to make proselytes, and, by their means, have brought into a nominal connection with herself, such graceless persons as are in scripture language, emphatically pronounced *corrupters*? In her rapid advances in humanly devised expedients, the Church had condescended to submit to schemes and tricks which at an earlier period would have made her blush; but having indulged in this wanton course, and treated the dignity and authority of the great Head of the Church with so much contempt, God, in his righteous judgement, has caused his children to feel the bitterness of their sins, and the folly of their departures from the law of the Lord, by causing them to be filled with their own ways. When sufficiently humbled under the mighty hand of her covenant God, the Lord, in great mercy, has displayed his holy arm in bringing again the captivity of his people.

The manner in which the Lord has displayed his hand in purging his Church, within the years mentioned in the interrogative of the "Eastern Baptist," is forcibly illustrated in the type going before, in the case of Nehemiah when he came to Jerusalem to build up the waste places, and to restore the ancient order of things in that city. To execute the work of restoration, there was necessarily a great decrease of those children of mixed dialects, corrupted by an unhallowed affinity with Moab, Ammon and Ashdod: these illegitimates were put away from the Jews, and as they decreased, the return of the Jewish captives to their ancient city and order of worship, bore a strong analogy to the present decrease of those churches, thrice blessed of the Lord, which he has visited in great mercy. God is, and has been for some years, scourging out the Ashdod kindred, and at the same time is bringing from a

sore state of bondage and bitter captivity, not a few who had been taken down to Babylon [confusion] in consequence of their departures from the law of the Lord. This, gentlemen, *this* is the true cause of the apparent decrease of the Church of Christ: she is only cutting loose from the mass of corruption accumulated in consequence of her inordinate anxiety to increase her numbers. There is not the least danger of her being annihilated. Mr. Waller's prediction that *the Old School Baptists will be annihilated in the next century*, to the contrary, notwithstanding.—Her Saviour has given her eternal life, and she shall never perish, neither shall any pluck her out of his hand.

It may be proper, while on the subject, to inform the enquiring editors that an apparent diminution of the numbers of the people of God, is by no means peculiar to the present state of the Church. When the heathen nations of ancient times witnessed the judgements of God in reducing the numerical strength of Israel, it may have been common for them, like these eastern Editors, to conclude, the people of Israel would soon be no more; and when Gideon was called to display to the vast host of Midean, *the Sword of the Lord, &c.*, The Lord required him to greatly reduce his already feeble army; but the result will show that God by no means intended to annihilate his people. When the gospel Church was first organized at Jerusalem, the axe was laid to the root of the trees, and there was a great reduction of the number of the nominal people of God; yet the Apostle says "God hath not cast away his people whom he foreknew." Rom. xi. 2. And in his language we will at this time say to our inquisitive Editors "Wot ye not what the scriptures saith of Elias? How he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men who have not bowed to Baal. Even so then at this present time also there is a remnant according to the election of grace; AND IF BY GRACE IT IS NO MORE OF WORKS; otherwise grace is no more grace." The Editors may do well to read the whole chapter: if they have a capacity to understand the divine testimony, they will discover that Israel, who, like our New School antagonists, were seeking the blessing of salvation by works, did not obtain that which they sought for; but, Glory to God, in the highest, the election hath obtained it, and the rest were blinded; according as it is written, God hath given them the spirit of slumber; eyes that they should not see, and ears that they should not hear, unto this day: and their table or pulpit, or places where they feed their carnal proselytes, has become a trap, a snare and a stumbling block unto them; their backs are bowed down always, and their eyes are darkened that they may not see.

Again. We might refer our friends to the

times of papal persecution, how were the churches reduced in number when they took their stand against the corruptions of the Romish anti-christ, and were followed into the wilderness by the anathemes of the pope. How easily might the papists have used the same taunting insinuations in regard to the little despised persecuted band which had fled from their wrath into the vallies of Piedmont; and when they were butchered by the thousands, human reason might conclude they were on the verge of annihilation, but to their mortification, God had his reserved ones then, even as he has a remnant now. Let us never forget that it is the Father's good pleasure to give the kingdom to a **LITTLE FLOCK**.

After all, the Old School Baptists, as such, are not on the decrease. It is true, some Churches which have taken the stand, have cast out their bond women and bond children; but the children of the free woman are as numerous now as ever they were. There are at this moment probably ten churches occupying a decided stand against all the humanly devised plans and schemes of Anti-christ, where there was but one ten years ago, and our eastern Editors may depend that in equal proportion with the increase of the new inventions and abominations among the New School Baptists, will be the increase of the number of Old School Baptists, who shall be driven out from their congregations by their abounding corruptions, until their New School Churches shall be exhausted; exhausted we mean in regard to heaven born souls: their house will be left unto them desolate, not one of the redeemed of the Lord shall remain with them; and as soon as this shall be accomplished, the New School Baptists, with all their new inventions sorceries, witchcrafts, proselytes, merchandize, doctrines and monied institutions, will go down with old Babylon, like the mill stone, and rise no more forever.

In turn, may we not enquire of these Editors: Where will you be, gentlemen, when Babylon sinks? What will become of all your labors, your New School machinery for executing what God has never given you to perform? What will then become of your multitude of humanly contrived religious institutions,—your presidents, vice presidents, directors, life members, D. Ds. and reverends? Where will that multitude be found who are now boasting over the saints, of their numbers, talents, wealth, worldly respectability and human learning? We have no disposition to boast; or to usurp a judgement that is not fully warrented in the New Testament; but the saints shall judge the world. And if there are any saints on earth, they may be found among the Old School Baptists; and there they are known as a humble people, ascribing all their salvation, from the production of the adorable plan of grace in the eternal purpose of God, to the ultimate glory that shall be revealed in them when all the saints shall reach the consummation of their everlasting happiness, and all their adversaries are plunged in endless night.

"The Editor of the Signs of the Times is talking about giving up his paper. We really hope he will not; for we doubt whether there be another periodical in this whole land that does answer, or could answer the ends secured by the Signs."—*Eastern Baptist*.

For the consolation of the conductors of the "Eastern Baptist," we assure them that the Signs of the Times will not be *given up* at present; and although *the hopes of the wicked shall be cut off finally*, yet in this case, these yankee Editors, with their Arminian brotherhood will still be presented with a target to shoot at; and we are quite willing they should blaze away at us: we stand in no dread of their pop-guns.

The Epistle to the Hebrews.

[Prepared for the Signs of the Times by Brother P. A. Klipstine.]

INTRODUCTION.

This Epistle, although evidently the production of the Apostle Paul, differs somewhat from all the other Epistles of that eminent servant of Jesus Christ. Its style, while it possesses a sufficiency of sameness with the Epistles to the Gentiles, to identify the author, is of a superior order, as if it had been prepared with greater care; and while it abounds in expressions and arguments, not to be met with in the other Epistles, it contains others also, to be found in them all, and which go far to establish a common paternity. Of the latter, a few examples will suffice to establish this point. Heb. xiii. 16. "But to do good and to communicate, forget not." 1 Tim. vi. 18. "That they do good, that they be rich in good works, ready to distribute, willing to communicate." Heb. xiii. 18 & 19. "Pray for us: for we trust we have a good conscience in all things, willing to live honestly; but I beseech you the rather to do this, that I may be restored to you the sooner." Rom. xx. 30. "Now I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the spirit, that you strive together with me in your prayers to God for me." 1 Thess. v. 25. "Brethren, pray for us." Phil. 22. "For I trust that through your prayers I shall be given unto you." Heb. xiii. 25. "Grace be with you all." This phrase occurs in substance at the close of each of the Epistles to the Gentile Churches. These, and others that might be adduced, so similar in language and sentiment, cannot fail to strike the sagacious reader, and to render it almost certain that the Apostle to the Gentiles is the author of the Epistle to the Hebrews. The general form too of the Epistles to the Gentile Churches, is pursued in the Epistle to the Hebrews. The doctrinal tenets of the Apostle form the body of them all, closed by some useful practical deductions and exhortations. In addition to these evidences, the Apostle Peter evidently alludes to this letter in his 2d. General Epistle, 15th verse.

From the foregoing considerations, we are well satisfied in our own minds, that the Apostle Paul is the writer of this Epistle; but whether he be or not, it is not equalled by any of his Epistles in richness of thought, in force of expression, in strength of argument, nor in grandness of exhibition of the sublime truths of our holy religion. The subject on which it treats is touched with a master's hand; and even those dark and alarming passages which have given disquiet and apprehension to many christian hearts, when rightly understood, abound, like all other scriptures, with comfort and consolation to the saints of God. It is with the hope, under the help of the King of Zion, of being able, measurably, to illustrate those passages, and at the urgent request of brethren whom we love in the truth, that we have been

induced to take up our untried pen, and attempt that which properly belongs to abler hands.

The design of any communication, and the characters to whom it is addressed, are necessary prerequisites to a correct understanding of it. Inattention to these considerations, is the fruitful source of misapprehension and misconstruction; and when the scriptures are thus interpreted, the sacred text is perverted, the book of God is made a book of jargon, and *the children's bread is cast to dogs*; but when, in addition, it is known that the natural man not only cannot understand the spirituality of the scriptures, but is opposed to the letter of the truth, how can he, under the light of his carnal reason, and upon false premises, arrive at any other than false conclusions? Hence the great number of erroneous systems which have been promulgated to the world, all claiming to be derived from the sacred record, and based upon divine truth.

Pursuing then the premises laid down at the commencement of the preceding paragraph, we find upon examination that this epistle was directed to *christians*, and not only to christians but to *Hebrew christians*, as is evident from the first verse of the third chapter:—"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." And further, that its design was to withdraw those Christians, from the observance of the rites and ceremonies of the law, which will fully appear upon the further investigation of the subject.

From the Gospel Standard, (Eng.)

"Who maketh thee to differ?"—1 Cor. iv. 7.

The man that is called by God for the work of the ministry, is, previously to such a calling, taught experimentally to know his own inability to perform any thing in his own strength that is spiritually good. The awful sink of iniquity within, which once lay concealed from him, is by the blessed Spirit opened up to his view, and he is led to see, or, in other words, he has a right discovery of, the strictness of God's law; also to admire the stupendous deeds and almighty love of our heavenly Father, in transferring all the numerous and aggravating transgressions of the whole election of grace, to the immaculate Lamb of God. Such know, from their own experience,

That every thing the church receives,

That is divinely good,

This truth they preach, and it believe,

Must flow most free from God.

And this was true with reference to that blessed man of God who penned the words at the head of this paper; he was blessedly taught of God to proclaim the glories of his exalted Redeemer, but at the same time, he testified against those things which were dishonoring to his dear name. When he perceived the beloved saints cleaving to, or setting an undue affection upon, any thing contrary to the truth as it is in Jesus, he, under the influence of the Holy Ghost, reproached them for the same. In the epistle before us, chap. iii., we find, that he faithfully rebuked them for placing too much confidence in an arm of flesh. It was this that induced him to propound the following question to them who said, He is of Paul: "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" And in this portion of Holy Writ which I have selected to make a few remarks upon, he gives a demonstrative proof that he felt the honor of God at heart, and the spiritual welfare of his people. It was this that induced him to break out in this sublime language: "Who said he, 'maketh you to differ.'"

1. It plainly implies that there was a time when the church at Corinth did not differ from the ungodly world. We err not when we affirm,

They once were far away,

And dead also in sin;

Amongst the swine they lay;

No life they felt within;

They had no knowledge of his ways,

Nor yet a heart his name to praise.

2. It shows that all human power proved ineffectual to bring them to the knowledge of the truth. They never would have felt it to be a bitter thing to sin against

God, nor yet have felt the need of his helping hand,
nor yet have craved the blessings of his salvation,

Had he not pierced them through and through;
'Twas he their hearts o'ercame:
Beloved friends, you know 'tis true,
For you have felt the same.

Thus we see that it was almighty grace that brought
down their loftiness, and made them bow to his sceptre.
May we not say that

Such differ from the worldly wise;
The truth of God they highly prize:
They differ from all such as those
That do the truth of God oppose.

3. They differ from all such as seek salvation by the
deeds of the law. It is the peculiar prerogative of the
Holy Ghost to wean them from the doing covenant. It
is a truth that

They differ from those men, we know,
Who seek, but all in vain,
Salvation by the righteous law,
Though never it obtain.

4. They are made to differ from those who ignorant-
ly embrace what is termed a universal salvation, or
God's love being free to all Adam's posterity, if they
choose to accept of it. The holy and ever blessed guide
of spiritual Israel is pleased to open up and unfold to
them the holy and ever blessed doctrine of eternal elec-
tion, and from the witness he bears to their hearts,

They this blest truth receive,
Though thousands them oppose,
That none but saints well can believe,
The remnant God hath chose.

5. They are made to differ from those who positive-
ly declare, that it is possible for poor polluted man to
arrive to a state of perfection in the flesh.

What! does the old man better grow?
O no, alas! it is not so;
The church redeem'd and call'd by grace,
They cannot, will not this embrace.

6. They differ from those who vainly think that the
religion which the Lord's people are taught by him to
embrace, is the most melancholy thing in the world. It
is true that the Lord's dear people are often bowed
down through divers temptations, and sometimes they
feel ready to conclude that not one of his children, called
by divine grace, feels like themselves; but their sor-
rows arise from the want of religion, or, in other words,
they want, by precious faith, to embrace the Lord Je-
sus, who is emphatically the sum and substance of all
true religion;

And when he shows a smiling face,
His footsteps they are led to trace;
Their hearts o'erflow with love to God,
And all the church redeem'd by blood.

7. They are taught by God to differ from those who
affirm that the human nature of the dear Redeemer was
defiled. They are taught to believe the record the
Holy Ghost has given, relative to his having been
without sin. They firmly believe,

That Jesus he was undefiled,
And harmless from a little child;
And separate likewise from sin;
He never had its stain within.

8. They differ from those who have the hardness to
declare, that the divine Lord was no more than a mere
man. They know if this could be true, which, blessed
be God, it cannot, not one of Adam's posterity could
be saved; but they know, from the teaching of the
blessed Spirit, that he must be man to suffer, and God
to bear up under the ponderous weight of their com-
plicated transgressions.

They know he must be very God,
And faithful is his name:
When justice bruised him with its rod,
For them, he hell o'ercame.

Lastly. They are made to differ from those who can
talk very fluently about the doctrines of eternal election—
God's choice of his people, and yet, at the same time,
embrace sin as a sweet morsel.

'Tis truth divine they love to feel,
This melts a heart that feels like steel;
Their Lord they will obey:
When drawn by grace or love divine,
Or when he does upon them shine,
They run the good old way.

WM. WESTHOP."

MARRIED.

In this city, on Sunday evening the 13th inst., by
Elder Gilbert Beebe, Mr. GEORGE KENNER, to Miss
EMMELINE MILLS: both of Alexandria.

DIED

Near Occoquan, on the 9th ult., Mr. GEORGE SELEC-
MAN, aged 69 years. Brother Seleccion was for many
years an esteemed member of the Occoquan Baptist
Church, and with all his brethren of that Church was a
decided Old School Baptist.

In Stafford Co., Va., Dec. 25th, Mrs. ELIZABETH,
consort of James Hefling, aged 76 years.

Sister Hefling has been for the last 30 years, an es-
teemed member of the Old School Baptist Church;
and finished her mortal pilgrimage in the enjoyment and
triumphs of the faith of Christ. Her last words were,
being asked the state of her mind, *All is well!* A
discourse was preached at her funeral by Elder Elijah
Hansbrough, of Elk Run Church, Fauquier Co.,
Va.

Receipts.

Wm. Simms,	Va.	\$2 00
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A. Klipstine, F. M. Lewis, R.		
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Dea. R. Rixey, each \$1 00.		
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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBION."

VOL. VII.

ALEXANDRIA, D. C., FEBRUARY 15, 1839.

NO. 4.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st. and 15th. of each month.

GILBERT BEEBE, Editor:

To whom all communications must be addressed (Post Paid.)

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☐ All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

BROTHER BEEBE:—I fully believe that it is much to edification to bring all our views together and compare them: our difference is no breaking point as long as all believe that we are "Justified freely by grace" "Through the redemption which is in Christ Jesus." But much care should be taken, by each of us, that we say nothing of each other but what we are sure consists with the spirit of divine love; and while the discussion of Justification has a little respite, I would offer a few thoughts on Rev. iv.,—on the four living creatures or beasts, and the throne, &c. Bro. Forshee has given us his opinion, and the Editor has given his, and I also will *shew mine opinion*.

Heaven is doubtless God's throne. The first heaven was in the old dispensation in the temple, and waxed old and in due time vanished away,—was on fire and dissolved. The new heaven, wherein dwells righteousness, is in the gospel dispensation, and is the Church of the living God, in which Christ dwells, who is Righteousness.—Christ says, "Where two or three are gathered together in my name, there am I in the midst of them." I conceive of nothing more glorious—in his presence is fulness of joy—he that dwelleth in love dwelleth in God, and God in him. Spiritual Zion is the heaven of the gospel: God dwells in and with his people there in Christ, and the glorious high throne of his eternal government is there, and his saints worship in the beauty of holiness; she is the *perfection of beauty*, for the comeliness of her Lord is upon her. Thus the first heaven was the old Temple, the mercy seat and Urim and Thummim were there; and the gospel Church the new heaven.

The four beasts appear to me to represent a ministration or dispensation, rather than any man or class of men. For instance, suppose they stood to represent the law as a covenant with what it contains, how will the comparison hold? They had the face of a lion. This represents the destructive power of the law where Christ is not manifest. It was a lion that warred against Sampson and died by his hand, from whose carcase honey was taken, after it was dead; shewing what sweetness and meat Christ brings to his

bride, and to his father and mother, from the things of the law after it becomes dead by his body. The same thing is again brought to view by the lions, the two great lions that stood as supporters of King Solomon's throne of ivory.

Again. They had the face of an ox, as says Ezekiel; a calf, as John says, which evidently shews that nothing special was intended by calf in distinction from cow or ox, which I think Bro. Forshee will see when he examines it critically. Does not the ox or calf represent the Jewish sacrifices or those enjoined by the law?

Again. They had the face of an eagle—a flying eagle. This bird has his flight upward and his eye on the sun. Did he not represent the spirit of prophecy, presenting its testimony to faith? Its flight was upward toward the gospel; its eye was on the Sun of Righteousness; its wing is never tired.

Again. They four had the face of a man.—Did not this represent Christ in the flesh? He was the image of God, but was made of a woman, made under the law, and made flesh and dwelt among the Jews, but never dwelt among any other people or was manifest to any other nation in the flesh.

Further. They had no rest day or night.—There is no night in the gospel and there is a rest there—a blessed rest! Does not this look like law? There was no rest under the law, and day and night were legal terms.

Again. They cried Holy, Holy, Holy is the Lord. This was the continual language of the law. It was full of eyes round about; quick to discern even the thoughts and intents of the hearts, a swift witness against the workers of iniquity. It was in the midst and round about the throne or temple of the old dispensation: there Holiness to the Lord was inscribed on every vessel of the service; it was the voice of every prophet; it was the declaration of every sacrifice; it was testified by the great commandment in the destruction of the transgressor. See Psa. l. 22. "Lest I tear you in pieces," &c. It was confirmed by Jesus Christ in the flesh, by obedience unto death.

Further. Out of the throne proceeded thunders and lightnings and voices. Now the Apostle says that in coming to Mount Zion, or the gospel we have not come to blackness or darkness or tempest, the sound of a trumpet or voices of words, all of which show the beasts to represent the law dispensation. Another idea presents itself: when Christ began to open the testimony of God, each in succession said, "Come and see." So all the prophesy, sacrifices, commandments and testimony directed or invited every inquirer to Christ as the revealer of every

secret, the great expounder and opener of things sealed, or which had been kept secret from the foundation of the world. Who that has been spiritually led has not heard the voices issuing from that burning throne, crying "Holy is the Lord," and in the beginning of experience every thing responds to that declaration; our ears hear nothing from all the scriptures but thunders, lightnings and voices, till Jesus takes the book: then our tears cease to flow, and the four beasts say, come and see, and we behold wondrous things out of his law; we see the glorious exhibition of his wrath and grace, and bow with humble reverence before him whose kingdom ruleth over all.

Thus you see I have begun to say a few things on this subject. I only offer them as thoughts which have presented themselves to my mind.—The subject is not sufficiently clear to me to allow me to go very minutely into it. Still at another opportunity I may add something, as I have heard the sound of their wings like the voice of Almighty God, and their bodies on this side and that side were covered by them. Amen.

Your companion in the
Kingdom of peace and truth,

A. B. GOLDSMITH.

For the Signs of the Times.

Near Centreville, Fairfax Co., Va. Jan. 29, 1839.

BROTHER BEEBE:—I yesterday received a letter from our esteemed Brother Elder John Clark of Fredericksburg, which details an afflictive dispensation of divine providence, that has occasioned many thoughts to pass through my mind; I cannot well get over communicating some of these thoughts through the "Signs."

First. The affliction: Brother Clark it seems found himself under the necessity of engaging in some business to provide for the wants of his family, beyond the communications he received from the Churches he serves, being a mill-wright, and what he considered a favorable opportunity offering for renting a small mill opposite Fredericksburg, he embraced it, made arrangements for vending meal in town, hired a miller, purchased corn to the extent of his funds, fitted out a horse and cart and a driver, &c., and commenced operations on the 1st of Jan. On Saturday morning the 12th, when he arose, about day-break, he saw across the river, his mill enwrapped in flames which in a short time was consumed with all its contents, the corn he had purchased toll, &c., and all his mill-wright tools, a valuable chest of them; and his plans all frustrated. Brother Clark seems to feel as he ought, that the Lord has done it.

This dispensation gives rise to a number of reflections. 1st. No child of grace acquainted with Brother Clark, and his gifts for the ministry

doubts his being called to that work, or the gospel field being the proper sphere of his labors.— But it is with him as with too many of our Old School Preachers in this wilderness state of the Church, that owing to the scanty support he receives from the Churches among which he labors, he finds himself under the necessity either of neglecting the wants of his family, or of, in part, neglecting the ministry, to provide for their wants, by attention to other business. This deficiency in the contribution of the Churches to the ministry is in a great measure to be attributed to their scattered state, their fewness of members, and those members, as formerly, being mostly of the poor of this world. That the Churches always do their duty, that is, properly consider the necessities of their ministers, and contribute according to what God has given them, to supply those necessities, is doubtful. 2nd. It is to me evident, that when a minister finds himself under the necessity of engaging in other business for support, he ought so far as he can, to select that business which would least interfere with the duties of the ministry. Brother Clark may, in renting his mill, have inconsiderately involved himself in business that would have required his first attention, and occasioned his too great neglect of the duties of the ministry, excepting in his immediate vicinity; and the Lord may have thus visited him as a token of his displeasure at such a course.— The Lord will not suffer sin on his people, nor be disappointed of his purpose concerning them.

But 3rd. Can we suppose for a moment that this visitation was for Brother Clark's sake alone? I think not. In the first place an opportunity is hereby given to those brethren, to whom the Lord has given the means, and hearts to improve them, to manifest their love to the gospel, and their sympathies with a worthy brother in his afflictions, by contributing through the facilities of the mail or other mediums for his relief. And I doubt not that numbers of such, at least, of those who have known Brother Clark, will thus testify their love. They will discover from what I have stated his peculiarly tried situation. He before this loss had not the means to go a warfare at his own charges, hence felt the necessity of engaging in business. Now he is less able to engage in feeding the flock, unless he can eat of the milk of the flock than before. And now he has not the means to enable him to select, and engage in such business as would yield him a partial support, without engrossing too much of his time. In the second place, from the disapprobation which God has hereby given, to his servants immersing in other business, to the neglect of the gospel field: which is before them, there is a lesson both for the Preachers and the Churches. 1st. For the preachers. We are men of like passions with others, and have families of like passions and desires, being of the same flesh and blood with others, and we probably feel as anxious for their present comfort, and future prosperity, as do others. These feelings of nature no doubt too often gain the ascendancy over us,

and lead us to lose sight of the fact that we are our Lord's servants; that he has called us to labor in a particular sphere, with a perfect knowledge of what is necessary and good for the support of us and ours, and fully able as the God of providence to provide in one way or another for our being fully supplied. We are also too prone to look forward with an anxiety to provide for the future, instead of being contented with the import of the petition: "Give us this day our daily bread;" and without knowing with all our forethought, in the least, what will be on the morrow. These things often lead us to involve ourselves in difficulties, and in concerns which prove hindrances to our proper business. If we could feel more in reference to worldly concerns as the old colored servant expressed himself, it would perhaps be more for our comfort and usefulness. This man had an old sore on his foot, which he altogether neglected, some one asked him why he neglected it, he replied it is master's foot, if he wants it, let him take care of it. But I fear it will require many hard lessons before I, for one, learn to feel right on this subject.

Secondly. The Churches; to them is committed by the great Head of the Church, the charge of providing for the temporal wants of those whom he sends to labor among them in word and doctrine. The obligation is made reciprocal; as the minister is required according to his ability and as the providence of God opens the way to give himself wholly to the work; so it is the duty of the Church or Churches which enjoy his labors, to administer, according to the ability which God gives them, to the full supply of his necessities; and he is allowed also to lead about a wife, &c., In each case the requisition is according to that which God giveth. If the Churches by neglect drive their ministers to engage in business to the injury of their usefulness in the ministry, the sin, lies at their door, and they will suffer loss. When a minister finds himself thus neglected by Churches who evidently have the ability to supply his necessity, he has I think good ground to conclude that his labors are no longer designed to be useful there; but let him not take it as a discharge from the warfare. Whilst I would not be understood as insinuating any charge that the Churches with which Brother Clark labors, have not done their duty, I would request them each, to enquire whether they may not have been, in part, the occasion of his present disaster, by not doing what they might have done towards making him a partaker of their carnal things. I am aware that the doctrine I have here advanced runs counter to that of Brother Forshee in the 2nd No. of this Vol. Brother F. may conclude that there is a better prospect for providing an inheritance to leave his children by attending to his farming; than by giving himself wholly to the ministry, and is therefore willing to avail himself of an excuse by not receiving communications from the Churches, thus to pursue his farming. And he may also wish to feel that kind of inde-

pendence which will allow him to suit his own convenience about going to preach, instead of feeling bound to be *instant in season, out of season*, by acknowledging himself a servant of the Churches in receiving a support from them.

Again. The New School may aim to misinterpret this to their advantage. But let them not do it, the ground I occupy is directly the opposite of theirs, as I would show, had I room.

I shall make no apology to Brother Clark for thus introducing his case entirely without his knowledge, and perhaps adverse to his feelings; for I have done no more than I felt it my duty to do.

Yours in Gospel fellowship.

S. TROTT.

For the Signs of the Times.

Colchester, N. Y., Oct. 17, 1838.

DEAR BROTHER BEEBE:—I will now try to give you and the brethren generally, a further detail of my journey through this wilderness world, in addition to what you published in the first No. of Vol. vi, of the "Signs of the Times." The Baptists were a people in whose company and conversation I delighted; and I often wished the Presbyterians would have such covenant meetings as the Baptists had. Many things passed through my mind at times causing doubts to arise—that infant sprinkling was not gospel baptism; but they made slight impressions till the time I presented my children for baptism, when the Minister gave such a view of baptism, and what it represented, that had it not been for the forward step I had taken, I should have desisted from my purpose. After the service, a Baptist observed he had preached believer's baptism, and practiced the contrary, which precisely spoke my feelings, although I expressed them to no one. Some weeks after, I attended another service of the same kind. The Minister told us that baptism represented regeneration; that is, that the person baptized was regenerated, adopted as an heir of glory, admitted into the Church, &c. I felt strongly persuaded his theory or practice was wrong, and it bore upon my mind with a pressure that I could not well sustain; and I felt it ought to be and resolved it should be decided. I desired that the Lord, by his Holy Spirit, and his word might decide. I therefore gave myself much to prayer, and to searching the scripture, particularly on that subject. I thought my prejudice in favour of my former notion was sufficient to keep me from being too hasty; and I did not make known my mind to a single individual. For about three months, I was earnestly engaged in considering the matter, and the result was, I came out a full Baptist in regard to baptism, but strongly attached to the new system of religion, particularly to Sabbath Schools, Missionary and Bible Societies; and when the prospectus of the "Signs" was first published, I felt strongly opposed to the principles contained therein. But I have been led to see there is a great difference between the teaching of men and the teaching of God in his word and by his Holy Spirit. I find

that to run the christian race requires much self denial, a cutting off those notions and forsaking those practices which seem as dear to us as right hands or right eyes. I find there are many ways which seem right to many of us, but they are not the ways of the Lord, and consequently lead to death.

Thus, dear brother, you see I have been led on, one step after another, to the present time; and I believe if grace has led me at all, it has led me all the way that I have gone right, for I can do nothing, in and of myself, but sin; but the name of Jesus sounds sweet. O how sweet it is to sit under his shadow and partake of his fruit whilst the banner of his love is overshadowing the place! Such seasons the soul can look back to with delight; and surely it becomes us, poor, weak, sinful men (who are saved by grace) to call upon our souls and all that is within us, to bless the Lord and praise his holy name, in view of the many mercies we receive at his hand.

Brother Beebe, a few individuals of us live in this place, much scattered, yet feel to mourn the desolations and divisions in Zion. We rejoice to meet and converse about the things of the kingdom, but we have no preacher of the Old School order to break to us the bread of life, and there are none that we know of within thirty miles of us. A part of the Church feels disposed to hire preachers of the popular sort, and such as believe in a universal atonement and preach agreeably to such belief; while some of us believe it is not agreeable to the word of God, and therefore do not relish it. Now I just mention these things in order that, if any of the Regular Baptist preachers should pass this way, they may know we should be highly gratified to have them give us a call: they might call on Hiram or Daniel Gregory, Nathan Fuller or Samuel C. Lindsley, all of Colchester, Delaware Co., N. Y.—

"Midst scenes of confusion and creature complaints,
How sweet to the soul is communion of saints,"
Brother Beebe, this communion of saints I find to be sweet to my soul. The many communications contained in your despised paper are like cooling streams of water in a barren land; but to sit down, and converse freely with a warm hearted christian about the troubles, trials, crosses, afflictions, joys, pleasures and heart felt delights we meet with, while traveling the way to God, is much more delightful. But O how unspeakably delightful must it be, to sit down in the Kingdom of our Heavenly Father with Abraham, Isaac and Jacob, and there recount the journey of life, ascribing all our victories to the Lamb, our conquests to his death! There to realize that our seasons of rapture are not few and far between, but one everlasting day of interminable delight and joys unutterable and full of glory.

Beloved brethren, take courage: a crown of unfading glory awaits the heads of those that are redeemed by the precious blood of the immaculate Lamb. Jesus is interceding for his chosen; and we learn from the page of inspiration that the Father always hears him. If we have scrip-

tural evidence, therefore, that we are born of God, we have abundant reason to rejoice.

Yours in christian fellowship,

SAMUEL C. LINDSLEY,

For the Signs of the Times.

Clay Co., Mo., Jan. 9, 1839.

BROTHER BEEBE:—I should make some apology for not writing sooner, so as to have got the names of your subscribers to you by the time you issued the first number of the seventh volume of the Signs; but the brethren here have been somewhat slow in handing over their dollar, and some have declined taking any longer, as you will see from the list given below.

I have perused the fifth and sixth volumes, (except no. 6, of vol. v, & no. 22, of vol. vi.) and have found them to maintain the doctrine of sovereign grace, which I hold to be bible doctrine; for I learn that man by nature is so fallen that it takes the power of God to raise him from that state: but we have some in our land what, according to their system, are fully able to take their feet out of the mire and clay, and can open their own ears, give sight to their eyes, and turn that stony heart to flesh. But, my dear brother, if I have ever got a peep into my own sinful and depraved heart, it will not do—it is Arminianism, the wisdom of this world from the carnal mind, which belongs to anti-christ, and is darkness itself. Paul says the carnal mind is enmity against God; is not subject to the law of God, neither indeed can be. As we find this to be the case, there must be a change: how is this to take place? God made us, and it is by him we live, move and have our being. Our Saviour said to Nicodemus, *ye must be born again*, which appeared to make him marvel and wonder how that could take place when he was old. *Marvel not*; it must be so, for *that which is born of the flesh is flesh*. But now comes the mystery: *That which is born of the Spirit is Spirit*; and it is plainly declared that if you are not born of the Spirit you cannot see the kingdom of heaven.—God is a Spirit, and he seeks those to worship him that worship him in spirit and in truth.—Brother Beebe, I know salvation is of the Lord; it is a gift freely bestowed on fallen men: "By grace ye are saved." Grace is compared to a sovereign. Now a sovereign, considered as such, is invested with legal power and the highest authority. Grace therefore, in her beneficent government, must exert and manifest sovereign power; must supercede the reign and counteract the mighty and destructive operations of sin, or she cannot bring the sinner to eternal life, for the Holy Spirit has compared sin to a sovereign, whose reign terminates in death. See Rom. v. 21. As sin appears clothed in horrid deformity, and armed with destructive power, and inflicting temporal death, so grace appears on the throne arrayed in the beauties of holiness, and smiling with divine benevolence, touched with feelings of the most tender compassion, and armed with all the magnificence of invincible power, fully determined to exert her authority and gratify her

compassion under the conduct of infinite wisdom to the everlasting honor of inflexible justice by rescuing the condemned offender from the jaws of destruction, by speaking peace to the alarmed conscience, by restoring to apostate creatures and vile miscreants a supreme love to God and delight in the ways of holiness, and finally, by bringing them safe to everlasting honor and joy. In a word, the heart of this mighty sovereign is compassion itself; her looks are love, her language is balm to the bleeding soul, and her arm, salvation. Such a sovereign is grace. Those who are delivered by her, must enjoy complete salvation; those who live under her government must be happy indeed. Divine grace as reigning in our salvation, not only appears, but appears with majesty; not only shines, but triumphs, providing all things, freely bestowing all things necessary to our eternal happiness. Grace does not set our salvation on foot, by accommodating its terms and conditions to the enfeebled capacities of poor creatures, but begins, carries on, and completes the arduous work. Grace, as a sovereign, does not rescue the sinner from deserved ruin, furnish him with new abilities, and then leave him, by their proper use, to resist his tempter, to mortify his lusts, to attain those holy qualities and perform those righteous acts which render him fit for eternal life, and give him a title to it. No,—for if the province and work of grace were circumscribed in this manner, things of the greatest importance to the glory of God and the felicity of man, would be left in the most uncertain and perilous situation. This matchless favor, far from being satisfied with laying the foundation, rears the superstructure also; it not only settles the preliminaries, but executes the very business itself. Would we then view grace as reigning, we must consider it as the alpha and omega, the beginning and end of our salvation, that the unrivalled honor of that greatest of all works may be given to the God of all grace. Sin reigns, says the Apostle, and the end of its reign, where grace does not interpose, is eternal death. Yes, thine it is, O sovereign grace, to raise the poor from the dunghill, and the needy out of the dust: thine it is to set them on thrones of glory, and to number them among the princes of heaven.—Remember this, my soul, and be this thy comfort. May the Lord enable both you and me, and all his dear children to see, eye to eye, the riches of reigning grace.

JOSEPH THORP.

For the Signs of the Times.

Effingham, Dar. Dist., S. C., Jan. 25, 1839.

MR. EDITOR:—I am pleased to find that the little stripling (the Signs) is still on the march, clad in the Shepherd's armor, and with the strength of Israel's God, to contend with the mighty Goliaths of the day. Go on,—"himself is a host," and be not surprised at the rapid strides of the Philistines and Ishmaelites, remembering they have not only camels, but many asses, to bear their burdens, while Isaac must bear the burden and the heat of the day. I am glad

to see that you are not weary in well doing, and I hope you will reap, and faint not; for the race is not to the swift, nor the battle to the strong.*

From what I can learn here, there are many that have much more veneration for his satanic majesty than for me; their terrific frown has been brought down upon me. I presume by those little *urchins* (as they may please to call them) whose company I keep, (the *Signs, Primitive*, and of late the *Advocate and Monitor*) but let me call them *heaven born babes* or of heavenly extraction, whose robes are of one piece, and in whose mouths is the language of Canaan.—But my good friends may say that a blind man is not a judge of colors; that rule is not without exception. I have creditable authority that some blind men can judge of color by feeling; and in judging of heavenly matters, I would much sooner depend upon that sense with hearing, than on sight. I heard, a few days ago, one of our carnal eyed modern Judases talking about money matters, (some of the brethren might call it preaching,) who was blind, (or would not see) to any texts but those that seemed to favor his money getting plans; and he stretched them too as though they had been India rubber, to pull a dollar into his Bag. I am daily struck with fresh astonishment to see the rapid advances, the religious world is making towards popery; they have, in my opinion, already run us near as they can, without getting foul with the law; and, indeed, the mad zeal of some, have already run them into it. The next thing is concert of action, form close columns; then for the march of the religious phalanx down upon the strong arm of the law, saying, *Give us of your daughters, and take of our daughters to wife; take of our religion, and give us of your law.* Make an amalgamation, and thus neutralize the law. And what next? Little more maturing, and then the chain and stake. I have always thought that the old serpent would not come in the character of *old*, to scatter and destroy God's chosen ones; his sheep and lambs that are here and there to be found, and among many sects; but scattered as they are, they will follow the voice of their Heavenly Shepherd, and ultimately be folded in the arms of their Saviour. The Jews and Gentiles are encamped in the serpent's old track, (the Raman Catholic Inquisition) piling up straw and stubble, and praying unto Hercules [money] while they have too few faithful watchmen on duty, and thus give an opportunity to some Judas who will betray with a kiss,—an enemy in the shape of a friend, for a "man's enemies shall be those of his own household," to come into the camp in some unguarded way; spoil the camp, and "Divide the house." Do I not hear of hireling shepherds in our houses of legislature, "Whose prayers become sin?"—Mr. Editor, you must excuse me for being thus lengthy, which is the effect of my long burdened

*O that you may be able to say, like Caesar, in your heavenly warfare, *VENI VIDI VICI*; or in scriptural phrase, "I have fought the good fight, I have kept the faith," &c.

feelings. You may print, or not print, according as you think all, or any part, may subserve the cause of truth, the Glory of God, and the good of our fellow men.

Wishing you may receive a share of the comforts allotted to earthly mortals, and be instrumental in opening the eyes of the blind, and thereby reap a glorious harvest on your pilgrimage home, I subscribe myself

Your friend and ob't. ser't.

B. LAURENCE.

For the Signs of the Times.

Canton, Wayne Co., Mich., Jan. 9, 1839.

DEAR BROTHER BEEBE:—Herewith I send you a copy of the proceedings of a little band of us, who have taken our stand against the prevailing errors of the day. I assure you, the popular order are not a little chagrined at our course; if all their stories concerning us were true, we would be, perhaps the most vile and corrupt set of beings in the whole creation.—But you may depend, Brother Beebe, we were not so premature as to commence our building without counting the cost, we were aware that our names would be cast out as evil, and we counted as a *do-nothing, antinomian* people.—This however is not strange to us, "If they called the master of the house Beelzebub, how much more will they call those of his household?" True we have no righteousness of our own to boast of, but we confide in the finished righteousness of Christ, which we believe is freely imputed to us. We are disgusted with the *linsey-woolsey* righteousness of the popular Baptists around us who boast of the wonders they, with their money, are doing in the salvation of sinners. Verily they have their reward.

I have only room to say a few words concerning our little vine. You will see, we commenced with but nine members, and have had an accession of one brother, and one sister. We are all of one mind, and all speak the same things, we have preaching every Lord's-day, and although somewhat scattered, we generally get together at our regular meetings.

Yours as ever,

ARCHIBALD Y. MURRAY.

The Old School Baptist Church of Christ, at Canton, Wayne Co., Michigan, To all our Brethren of like precious faith, scattered abroad—Greeting:—

BELoved:—Through the medium of the "Signs of the Times," we have heard of your existence, of your trials and of your groanings, and having ourselves passed through the like difficulties, we have in the fear of God, and in the love of the truth, stopped our travel, for years past, with the popular Churches which retain the name of Baptists, in hopes that God in his providence would open the eyes of their understanding; but alas! neither bible rule, apostolic example or christian exhortation, could prevail farther than to convict, (for they acknowledged the Church to be in an error) but say they. Where shall we begin? In fact, we

believe, they have as many gods as had the ancient Pagans. For instance, their great national idol, the Bible Society, and from that, every intermediate grade, down to Temperance, and Moral reform Societies; in all of which severally or collectively they profess to find a Christ; but they differ widely from Paul who determined to know nothing, but Christ and him crucified.

Believing that our Old School Brethren can more readily conceive, than we can describe the manner of the New School worship in Michigan, we pass. After frequent consultations among ourselves, and seeing no probability of things growing any better, we met on the 13th of October last, at the house of Brother Elisha Kenyon: and, after farther consultation,

Resolved, That the present state of the Churches, (in these parts) is such, that we can no longer be identified with them, or known by their name.

Resolved, That we embody ourselves, as a Church, distinct from, and independent, of them; to be known as the "First Old School Baptist Church of Christ, in Canton, Wayne Co., Michigan."

Resolved, That Brother Moses Clark, be our preacher.

Resolved, That our proceedings together with a copy of our declaration of faith be published in the "Signs of the Times." The male members of our Church, are: Brethren Clark, Kenyon, Murray and Foster; the sisters are: Sisters Clark, Kenyon, Murray, Foster and Miss Clark. Nine in all at the constitution, two added since; making our total number eleven. Our declaration of faith is as follows, viz:

Article 1. We believe in one only living and true, self-existent and eternal God, who is everlasting and supreme.

Art. 2. We believe in the Trinity of God, as Father, Son and Holy Ghost; these three are ONE.

Art. 3. We believe that the Scriptures of the Old and New Testaments, are the words of God, and that the New Testament, in particular, is the rule of christian faith and practice.

Art. 4. We believe in Predestination and Election, according to the determinate counsel and foreknowledge of God.

Art. 5. We believe the doctrine of Original Sin.

Art. 6. We believe that man is, by nature, dead in trespasses and sin, and consequently is utterly unable to do any thing to aid in recovering himself from his fallen estate, by his own will or ability.

Art. 7. We believe the elect of God, are justified alone by the righteousness of Christ, in the sight of God.

Art. 8. We believe the elect of God, will all be, in time, *born of God*, by the quickning influence of the Holy Ghost, and kept by the power of God unto salvation; and that they can never fall away.

Art. 9. We believe that Baptism is an ordinance of the New Testament, to be administered by an orthodox gospel minister to heaven-born subjects upon a profession of their faith and that the only mode is *immersion*.

Art. 10. We believe that the Lord's supper is an ordinance of the gospel instituted by our Savior, the peculiar privilege of baptized believers, who walk according to the gospel rule, and continue steadfastly in the faith.

Art. 11. We believe, no minister has a right to administer baptism or the Lord's supper, but those who have been called of God, and set apart by a gospel Church to that work.

Art. 12. We believe in the resurrection of the dead, and a final and general judgement.

Art. 13. We believe that the misery of the wicked will be of as eternal duration, as the joys of the righteous.

Art. 14. We believe that, what are called the "*Benevolent Institutions*" of the day, are not in accordance with the word of God, and are therefore to be rejected as anti-christian; we therefore withhold from them our fellowship.

Written by order of the Church, and signed in her behalf, at Canton, December 15th 1838, by
JAMES FOSTER, *Ch'h. Cl'k.*

For the Signs of the Times.

BROTHER BEEBE:—Having never received but one number of your "*Signs of the Times*," you will, probably, not be greatly surprised when I tell you that on reading its contents I was nearly as much astonished as was the old prophet when his Master told him that he had left himself *seven thousand which had not bowed to Baal*. Before I had got through your "*Introduction to vol. vii.*" I met with a lot of "*old*" names which appeared somewhat new to me, such as "*old fashioned brethren*," "*Old School Meetings*," "*Churches*," &c., after which I came across a "*Notice to Old School preachers*," &c.; and, as the "*signs of the times*" are altogether different among us, I was naturally led to inquire, *What can these things mean?*

Now permit me to ask you, my brother, are not these things sufficient proof that you and your brethren are, *all of you, yet in your sins*? "For if any man be in Christ he is a *new creature*: *old things are passed away*; behold, all things are become new." And you, instead of having *all things new*, are contending for *old ones*!—How can this be accounted for, unless we attribute it to your being in the dark? Is there not too much cause to fear that you are all foundering upon the "*black rock*," which is a plain proof that you are *all wrong*? We have but two small fragments of that "*awful rock*" (that I know of,) throughout the whole of our happy State!—Down with your press; pack up your *avols*; help your brethren to do the same, and come and live with us. "*Old things are passed away*" in these parts so completely that scarcely a vestige is left behind, and behold! *all things are become new*! Hence we have not to go through that *old fash-*

ioned troublesome process of "*searching the scriptures*" to prove what we hear; no, all we have to do is implicitly to embrace whatever is preached to us. It is true, our good parsons tell us to "*search the bible*," but then, we all know, they mean our articles, creeds, canons and confessions, which were all taken from the bible, but are much more convenient, and a far better rule "*of faith and practice*" than what the bible is, in the state in which the Holy Ghost left it. We have also done away with the *old* custom of worshipping God in garrets, and all such inelegant places, and have now *new* palaces, in which the clergyman *reads* and says our prayers.—You had better come and see them; for I cannot describe, on one sheet, their magnificence. Neither are we so much indebted to the Almighty now, as they were of *old time*, for men to fill our pulpits, for we have erected large manufactories in which we manufacture our own parsons, and which we have proved to be not only a very honorable, but also a very lucrative business. Besides, we have another advantage which we derive from the making of our own clergy, viz: we can make them to our own liking; whereas, if we were dependent upon the LORD, we should have to put up with such as *he* chose to send us; but let me tell you that the wisdom, power and prerogative to make gospel preachers, no longer rests with *HIM*; that, having been transferred to the reverend, right reverend and most reverend part of our churches, who not only teach men the languages and sciences, but also to compile the sermons without being indebted to the *old bible* for any thing more than a *text*. Perhaps I ought to say, however, there is a *little* difficulty attending this mode of sermonizing, inasmuch as the preacher has to contradict on one Sabbath what he had nearly proved the preceding one; but this, you know, is but a mere trifle, especially when we take into the account that the fault (if such it might be called) is not theirs, but belongs to the different authors whom they copied, and who, being of different sentiments contradicted each other.

Moreover: our churches are all apostolical; that is, if their own testimony is to be believed, and it would be *very uncharitable*, in any one, to doubt it. It is acknowledged on all hands, by every true-born son of the *mother and mistress of all Churches*, that the Apostle Peter is their great-grandfather, and that whoever expresses a doubt of it richly deserves the rack, fire and gibbet. There are also many children of that same old gentlewoman living among us, who may be easily known by the very great semblance they bear to that lady, and which proves them to be of the true Italian family. Some are truly apostolical on account of their never presuming either to pray or preach without their gown and cassock, nor perform any of their holy functions without their sacerdotal livery; and which is certainly much more genteel than doing as Peter and Paul were in the habit of doing, viz: preaching in the same dress in which they caught fish and made tents. There are also a host of others who are

equally apostolical, on account of their clergy's wearing neither gown, cassock or band, and have made a wonderful improvement in the Church by introducing many things into it which the Apostles, with their limited capacities, were never able to think of. Besides, we have an abundance of churches who have done much more than ever the prophets and apostles with their combined efforts could do; for by virtue of their superior wisdom, they have discovered that Jesus Christ ought to be believed in as a mere man like ourselves; yet, truly pious and holy! And a multitude of others declare themselves to be more apostolic than any of the rest, on account of the soundness of their doctrines, which maintain that the Almighty has no ability to save a sinner until he has improved his own condition by "*repenting and believing*."

Once more. If you and your brethren will but come and live in our holy city, you will have no need to be afraid of going to the devil! for here we have thousands who can boldly testify that *he* has been *dead* more than eighteen hundred years!!! Heyday! I despise timidity, and yet I cannot help fearing that, after all I have said, to induce you to *come along with us*, you will still cling to your *old fashioned* way of serving God; and perhaps, after your *hard and impenitent hearts*, will be ready to retort and say,

When christians did their wooden churches build,

Their pulpits were with golden preachers fill'd;
But since their churches have been made of gold,

Their pulpits wooden preachers have to hold.
However, as an evidence that my bowels yearn over you, I shall not come to a hasty conclusion, but patiently wait till I hear from you, indulging a faint hope that you are not *all* incorrigible; and before I recommend you to the care of the —, will commend you all to God and the word of his grace: and that he may open your eyes, unstop your ears, warm your hearts, loose your tongues, enlarge your souls, employ your hands, and quicken your feet,

Is the most ardent prayer of

A poor despised Nazarene,

WILLIAM JACKSON.

P. S. There shall be nothing wanting on my part to expose and oppose *sin*; but some of our brethren appear to have been so much afraid of the *mud*, that, to avoid it, they have walked into the mire. W. J.

Boston, Mass., Jan. 31, 1839.

For the Signs of the Times.

BROTHER BEEBE:—I have just seen Brother Dudley's communication in No. 3, on the subject of Justification. Passing all other remarks contained therein, as I do not wish to prolong the discussion, and I believe I have already answered them in one communication or another, I will simply request of him through this channel, an explanation of what he means by this sentence, "*I will not retort by saying Brother T. received his present opinions on that subject from the*

'Author's loaned him by a brother' in which they were fully held forth." There is an allusion here to certain *authors loaned* and an insinuation which I am unable to solve, especially as coming from Brother Dudley, I hope therefore he will not keep me and the readers of the "Signs" long in the dark concerning it.

Yours, &c., S. TROTT.
Centreville, Fairfax Co., Va., Feb. 6, 1839.

For the Signs of the Times.

Maysville, Ky., Dec. 23, 1838.

DEAR BROTHER BEEBE:—I wrote you a long letter a few days since, but after I wrote it, I obtained more subscribers, and I thought I would not send it, but write another, which is this.

There is but two copies of your little messenger of truth taken in Maysville, but I find that there are some others who like to hear the Signs read; yea, for the truth that they bring. Those new subscribers, except two, are members with the New School, but I believe that they love the truth, and when they hear it read from the Signs, they seem to understand it. Bro. Beebe, I think that there are thousands that know the truth, but seldom hear it, even to the building of such up in the most holy faith; for I conceive that the gospel preached, in its purity, is my most substantial food; it makes me to grow and thrive thereby. What can surpass those heavenly streams that appear between the soul and its God, when sitting under the droppings of his holy sanctuary? (I mean the soul that is born of God, and has passed through a process of regeneration and is made an heir of eternal glory, which glory was, by eternal wisdom, prepared for just such subjects as are born of God: yes, those who have learned by sweet experience that Jesus died for them, and washed their sins away by his blood.) O what union when two meet that speak the same thing, sing one song, that have one father and that claim identity with Jesus! "If children, then heirs," &c. (Rom. viii. 17.) And all my people shall be taught of the Lord. The Spirit of the Lord teaches the same things to all his people, and whenever they in providence meet brethren, whom they may, white or black, bond or free, male or female, they are sure to give full testimony of the grace of God shed abroad in their hearts and souls: then comes in the passage, as face answers to face in a glass or in water, so does the heart of man to man: thence comes this great joy and comfort and consolation into the souls of God's dear children, and O how they love each other! There is a joy that cannot be described; but oh! what a difference when conversing with one who professes the religion of Jesus, and cannot give those full testimonies of a work on the heart by grace, and by grace alone! I contend that all the work and conversion of a soul; to bring it from death to life, is alone of the Lord; and when he works *None can hinder*:—therefore all the glory is to be and is ascribed to the Lord for salvation, by every one that is born of God; for it is utterly impossible for a soul to

be born of itself; there is a begetting by the power and Spirit of God, and a bringing to life, and a bringing forth from death to life, which constitutes a birth, yea, a new birth; for *Except a man be born again he cannot see the kingdom of heaven.* Again, *Except a man be born of the water and of the Spirit he cannot enter into the kingdom of heaven.* Then how can mortal man claim any part in the work of his own salvation, after such a ruin and depravity, in which man by nature has fallen? None but a God of power and sovereign mercy, can save a soul from hell. I am sure that if the Lord never saves my soul, and leaves it with me to begin the work, and to bring him under some obligation to finish the work that I have began and cannot finish, down to hell I must go, for God will suffer nothing to enter heaven but his own purchased possession, which will give him all the glory and honor and power and dominion, for ever and ever, worlds without end. Amen.

Such will be the final song and triumph of the saints of God, to all eternity. O the thought of being one of those that will form a part of that grand and glorious assemblage of saints and angels, in joint heirship with the Lord Jesus, and the eternal union that will exist in heaven through endless eternity. The Lord reigns and will reign.

My dear brother, in the bonds of truth and love I am your unworthy brother. Farewell.

LEWIS JACOBS.

EDITORIAL.

Alexandria, D. C., February 15, 1839.

BROTHER BEEBE:—Will you give us your views on Ephesians ii. 5: *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)*

ISAAC BRISCOE.

In reply to our brother, we will say, *Such as we have we will give*, and certainly nothing more can reasonably be required at our hands. We understand the Apostle in this epistle to a Gentile Church, and with them, to all the faithful in Christ Jesus, to be laboring to show that all spiritual blessings result to us from the fixed purpose and determinate decrees of God, who worketh all things after the counsel of his own will, and flowing to the heirs of promise in precise accordance with the doctrine of election,—*According as he hath chosen us in him before the foundation of the world, &c.*; and having, in the first chapter, brought to view the firm, immutable and everlasting basis of our hope for life and salvation, dwells, in the immediate connexion of our text, on the quickening power of God, in reference to the execution of his eternal and unfrustrable design, in the salvation of his people. In the passage presented for consideration, the saints are spoken of as being quickened together with Christ, and saved by grace. We presume the following considerations are fairly involved in the subject before us, viz:

First. The life which the saints had in Christ before they fell in Adam. That the saints had any personal individual existence, other than that which was given them in Christ, we shall not contend; but that they existed as the spiritual body of which Christ is the Head, is as clearly proven in scripture, as is the existence of Christ as Head of his body; and that the body of Christ was created in Christ, as that Eve was created in Adam; and that they were chosen in him before the foundation of the world, and in him, were predestinated to all that they were, by Jehovah destined to be, either in time or eternity, is fully implied in the first chapter of this epistle. The Omniscient eye could, and did see the substance of Christ, laying in embryo; and in his book all his members were written, when as yet, there was none of them. *Psa. cxxxix. 16. In him was life, and the life was the light of men.* John i. 4. Do we inquire, what life was in him who was with God, and who was God? The Apostle answers, "Your life is hid with Christ, in God. When he who is our life shall appear, then shall ye also appear with him in glory." Col. iii. 3 & 4. In perfect harmony with this sentiment is the expression of the psalmist. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." *Psa. xci. 1.*—The place where God has hidden the life of his people, must be a secret place, and under the shadow or protection of the Almighty, and that such is the place of the saints security. See *Deut. xxxiii. 27.* "The eternal God is thy Refuge," &c. and that such has ever been the spiritual habitation of the saints. See *Psa. xc. 1 & 2.*—"Lord thou hast been our dwelling place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God," &c. As we apprehend no danger of these premises being disputed by Old School Brethren, for brevity's sake we pass.—

Second. The cause and nature of alienation, death, &c. In the preceding part of the chapter from which we have our text. The Apostle connects our death, with our existence in an earthly Adam, or under the law, as transgressors thereof; dead, he says, in trespasses and sins, he has elsewhere informed us that sin is a transgression of law; but where there is no law, there is no transgression; hence this death has reference to our law state, and consequently to our relation to an earthly Adam. Now if we were to speak of the first great cause of all causes, we would say with the Psalmist, (xi. 3.) "Thou turnest man to destruction, and sayest, Return ye children of men." Or in the language of the Apostle, (Rom. viii. 20,) "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." But when speaking as to the procuring cause, on the part of man; we conceive that our alienation from God, and total depravity, and death in sins, is attributable to the introduction of sin in the world. In Romans v. 17, the Apostle tells us that by one man's offence, death

reigned, by one, &c. And again, in this epistle iv. 18, this Apostle attributes our alienation from the *life of God*, to that ignorance which is, to us, the consequence of our depravity by sin: hence he very justly denominates it, a death in trespasses and sins. The nature of our alienation, is properly compared to a state of captivity.— *All we, like sheep, have gone astray.* Isa liii. 6, & 1 Peter ii. 25. The law under which we were created in Adam, required of us perfect and perpetual obedience, and said, in a voice of thunder, the soul that sinneth shall die; we had all sinned and come short of his glory; hence we fell under the condemning sentence of the law, become lawful captives, were by the law cast into the prison of death, and there held in chains of darkness, without hope, and without God in this world: and, as the Apostle here tells us, "That at this time we were without Christ, (or life; for Christ is our life) being aliens from the commonwealth of Israel. (Gentiles, literally, and condemned sinners in the spiritual view of the subject,) and strangers to the covenants of promise." The covenants of promise made with Abraham, were figurative of the provision of grace locked up in the cabinet of the divine mind, for the heirs of salvation, and in our degradation we were utter strangers to that provision, and equally so, to any other way of life and salvation.— Notwithstanding our captivity, darkness, bondage, alienation, guilt and death, we are not to suppose that what was treasured up in Christ, for us, had undergone any change: God is immutable, and Jude assures us, that the saints which were sanctified by God the Father, were preserved in Christ Jesus. Jude 1. And Paul has named them as the "reserved ones," (Rom. xi. 4,) and our text, as we purpose to show, forbids the notion that God's love towards us could be abated by any thing which we could do.— "Many waters cannot quench love, neither can the floods drown it." Songs viii. 7. Nor can all the substance of poor, lost, sinful mortals buy it; it is sovereign, discriminating, eternal, immutable and invincible. Could we admit that in our fall in Adam, we fell out of Christ, or that the vital relationship of his children to him was dissolved, in relation to that life which was given us in him, and secured for us in him, before all worlds, we should despair of salvation by him; for the lawful captive must be *lawfully* delivered, and by virtue of the *eternal and indissoluble* union, the right of redemption was vested in Christ; and on this principle he came into the world, and was made under the law (not to destroy the law but to fulfil it) to redeem them that were under the law. In this relationship he could and did as truly represent us, in the obedience which he rendered to the divine law, as Adam had represented us in his first transgression of divine authority; hence says the Apostle: "Therefore, as by the offence of one, judgment came upon all men unto condemnation, even so, [for exactly so,] by the righteousness of one, the free gift came upon all men unto justification of

life; for, as by one man's disobedience many were made sinners, so, by the obedience of one, shall many be made righteous." Romans v. 18 & 19.

In the foregoing, we have expressed our views of the life we had in Christ, from everlasting; of our fallen state, and alienation in our earthly Adam; our captivity, bondage, &c.; and also, the way of life through the obedience and death of Christ; but our text says, we are quickened *together with Christ*. Apart from him we must have been, had the pre-existing bond been severed; and apart from him, there was no way possible for us to be quickened. Our natural head, Adam, was made a *living soul*; but our spiritual representative was made a *Quickening Spirit*.— He quickeneth whomsoever he will, *Together with him*. How sweet! how heavenly the language! Together with him, we had life before the world began. Together with him, we are, in due time, quickened and raised from the dead. Together with Christ are we sons of God and heirs of immortal glory; and so completely together or united that when he died for them all, then were they all dead—dead to the law by the body of Christ: all our accumulated guilt was laid on him, bearing for us the dreadful curse of the law; billows of divine wrath overwhelmed his soul and baptized him deep in death; but soon the bands of death gave way; soon the auspicious morning dawned which gave ample demonstration of his complete victory over sin, death and hell, while the radiant flame of his refulgent glory brought life and immortality to light for all the members of his mystical body. In the resurrection of Christ, the prophecy of Isaiah xxvi. 19, was fulfilled: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Having thus in him suffered the vengeance of the law, been crucified together with him, "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again, to a lively hope, by the resurrection of Jesus Christ from the dead, to an *inheritance* (not to a *purchased possession*) incorruptible and undefiled, (notwithstanding our fall in Adam) and that fadeth not away, *RESERVED* (not newly procured) in heaven for you, who are kept by the power of God through faith unto salvation. See 1 Pet. i. 3—5. Hence we see, in the resurrection of Jesus Christ from the dead, the all-sufficiency of his atonement, complete satisfaction rendered to law and divine justice; the prison doors are unbarred; the Jubilee trumpet is blown; liberty is proclaimed to captives; the prisoners are brought up out of their prison houses, and as he bursts forth from the confines of the tomb, his ransomed Church is seen emerging from the dead, while from the old heaven, now dissolving with fervent heat, the shout is heard, "Lift up your heads, O ye gates, and be lifted up ye everlasting doors; and the King of Glory

shall come in. Psalms xxiv. 7—9. When God went up with a shout, the Lord with the sound of a trumpet. Psa. xlvii. 5. How full of consolation is the contemplation of the union of Christ and his Church!

"One in the tomb, one when he rose,
One when he triumph'd o'er his foes,
One when in heav'n he took his seat,
While seraphs sung all hell's defeat."

Lastly. That this astonishing work was done for us when we were dead in sins, is worthy of special attention. Before we were dead we needed no such work as quickening, or the resurrection of our blessed Lord for us before we were dead, as the whole need not a physician.— "But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Much more then, being now *JUSTIFIED BY HIS BLOOD*, we shall be saved from wrath through him." Rom. v. 8 & 9. And again: this great work, being performed for us when we were dead in sins, shows that it could not possibly rest on any merit, work or will of ours; therefore the Apostle adds the words, "By grace ye are saved," and afterwards declares that it is not of works lest any man should boast, but that we are God's workmanship, created in Christ Jesus unto good works which God had ordained that we should walk in them.

In conclusion: be it ours to reflect with wonder, joy and gratitude to God, on the revelation of a way of life and salvation so completely adapted to our ruined condition, and so admirably calculated to abase proud man in the dust before God, and secure to him the whole glory.— Not unto us, not unto us, O God, but to thy name give all the glory. Amen.

We have heard from several of our subscribers on the subject of our suggestion to publish a weekly paper, and, in addition to religious intelligence, correspondence, &c., giving a concise account of the proceedings of Congress, &c.— Our brethren are generally opposed to the proposition, and we have quite abandoned the idea.— We may, however, say something hereafter on the subject of a weekly paper devoted to the O. S. Baptist cause.

THE BUDD STREET CHURCH, PHILADELPHIA.

We have received farther particulars of the division of this Church, the legerdemain practiced by the *New School* party, in electing Elder Daniel Dodge of New Jersey as their pastor in opposition to the voice of a majority of the Church, who voted for Elder Daniel Davis. A copy of a letter from Elder Davis, to a brother of the Alexandria Church has been put into our hands for publication, giving the particulars which will be inserted in our next number; for the present we will only say that Budd Street Church has divided, those claiming to be of the primitive order, have withdrawn their membership from the others, and have taken a room where they meet, for public worship, and retain Elder Davis as their preacher.

Poetry.

LONGING FOR HEAVEN.

(COMMUNICATED.)

Haste that delightful, awful day,
When this, my soul, shall leave her clay,
Mount up and make her last remove,
And join the Church of Christ above.

Vain world, what are your toys to me?
'Tis Jesus that I want to see:
I'd leave my friends, my life, my all,
And thus address this earthly ball:

Farewell,—no more I tread your ground;
No more I need the gospel sound:
My feet have reach'd the heavenly shore;
I know no imperfection more.

Let friends no more, my sufrings mourn,
Not view my relics with concern:
Oh! cease to drop the pitying tear;
I've got beyond the reach of fear.

Through tribulation, sharp and long,
I'm brought to join the sinless throng;
Glory to God for ev'ry wo,
For ev'ry pain I felt below.

All glory to the Lamb of God;
My robes are spotless through his blood;
'Tis through his free and sovereign grace,
I now behold his blissful face.

Worthy the Lamb that once was slain,
In glory infinite to reign;
To him unceasing praise be given,
By all in earth, and all in heaven.

SOVEREIGNTY.

"In mind, in matter, much was difficult
To understand: but what in deepest night
Retired; inscrutable, mysterious, dark,
Was evil; God's decrees; and deeds decreed,
Responsible. Why God, the just, and good,
Omnipotent and wise, should suffer sin
To rise. Why man was free, accountable;
Yet God foreseeing, overruling all.

Where'er the eye could turn, whatever track
Of moral thought it took, by reason's torch,
Or scripture's led, before it still this mount
Sprung up, impervious, insurmountable;
Above the human stature rising far;
Horizon of the mind—surrounding still
The vision of the soul with clouds and gloom.

Yet did they oft attempt to scale its sides,
And gain its top. Philosophy, to climb
With all her vigor, toiled from age to age;
From age to age, Theology, with all
Her vigor toiled; and vagrant fancy toiled.
Not weak and foolish only, but the wise,
Patient, courageous, stout, sound-headed men,
Of proper discipline, of excellent wind,
And strong of intellectual limb, toiled hard;
And oft above the reach of common-eye
Ascended far, and seemed well nigh the top;
But only seemed; for still another top
Above them rose, till giddy grown and mad,
With gazing at these dangerous heights of God,
They tumbled down, and in their raving said,
They o'er the summit saw: and some believed;
Believed a lie: for never man on earth,
That mountain crossed, or saw its farther side.
Around it lay the wreck of many a Sage—
Divine—Philosopher; and many more
Fell daily, undeterred by millions fallen;
Each wondering why he failed to comprehend
God, and with finite measure infinite.

To pass, it was no doubt desirable;
And few of any intellectual size,
That did not sometime in their day attempt;
But all in vain; for as the distant hill,
Which on the right, or left the traveller's eye
Bounds, seems advancing as he walks, and oft

He looks, and looks, and thinks to pass; but still
It forward moves, and mocks his baffled sight.
Till night descends and wraps the scene in gloom:
So did this moral height the vision mock;
So lifted up its dark and cloudy head,
Before the eye, and met it evermore.

And some provoked—accused the righteous God.
Accused of what? hear human boldness now!
Hear guilt, hear folly, madness, all extreme!
Accused of what? the God of truth accused?
Of cruelty, injustice, wickedness!
Abundant sin! Because a mortal man,
A worm at best of small capacity,
With scarce an atom of Jehovah's works
Before him, and with scarce an hour to look
Upon them, should presume to censure God—
The infinite and uncreated God!

To sit in judgment—on Himself, his works,
His providence! and try, accuse, condemn!
If there is aught, thought or to think, absurd,
Irrational, and wicked, this is more—
This most; the sin of devils, or of those
To devils growing fast: wise men and good,
Accused themselves, not God; and put their hands
Upon their mouths and in the dust adored."—*Pollok.*

OBITUARY.

BROTHER BEEBE:—I am desired by Brother Clark, to notice through the "Signs," the death of sister SARAH I. BRUCE, wife of Brother Charles Bruce, near White Oak, Stafford Co., Va., and a member of the Old School Church in Fredericksburg. She died on the 10th inst., in the triumphs of faith, evidently having fallen asleep in Jesus. Brother Bruce's house has long been known as a home to Baptist preachers travelling in that quarter; and Sister Bruce contributed no small share towards making that home pleasant to the Lord's servants. Her funeral was attended by Brother Clark on the 12th inst., the day of his loss by fire. Hence it was throughout to him a day of affliction. Our Brother Bruce has experienced a severe trial; may the Lord enable him to bear it with patience and filial submission.

S. TROTT.

Receipts.

John Jones,	Va.	\$5 00
B. Jackson, Esq.,	do	1 00
Charles Rixey,	do	2 00
Eld. D. James,	do	1 00
Benjamin Cornwall,	do	1 00
Eld. S. Trott,	do	4 00
M. P. Lee, Esq.,	do	1 00
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Wm. R. Sealeman,	do	1 00
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Eld. Wm. Jackson,	do	3 00
B. Lawrence, Esq.,	S. C.	8 00
Abraham Houser,	la.	5 00
Gen. Samuel Herrick,	O.	1 00
Wm. Langston,	do	1 00
Eld. Samuel Carpenter,	do	2 62
(Exclusive of postage,)		
Eld. John Blackston,	A/a.	5 00

Total,

\$124 62

List of Agents.

The following List of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

MAINE.—Eld. Philander Hartwell, Wm. Eustace, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBEON."

VOL. VII.

ALEXANDRIA, D. C., MARCH 1, 1839.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed (Post Paid.)

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COMMUNICATIONS.

For the Signs of the Times.

BROTHER BEEBE:—I sometime since received, through you, a pamphlet published in Maryland, purporting to be a *scriptural vindication of the doctrine of Justification*; but proving to be an attempt to refute my "Thoughts on Justification" by criticisms on those scriptures which I quoted. There are very few if any texts which he notices that he does not attempt to wrest from their plain English as they stand in the *common translation*, either by confining a word in one text, to the identical sense it has in another without any reference to the connexion, and when there is a manifest difference, or by some criticisms on the Greek. Some few instances will be hereafter noticed.

I have much hesitated whether to notice it at all; not that there is nothing in it worthy of notice, or that the book is unanswerable. But, in the first place, I am aware that many of our brethren are tired of the discussion of the subject of Justification through the "Signs." In the second place, were I to attempt to answer it through the "Signs," I might be blamed for availing myself of an accommodation which the writer had not; and I could not think of publishing a book, especially in answer to an anonymous writer. This work you declined to publish through the "Signs" in accordance with a standing and wholesome rule of yours, not to admit any communication into your paper, without the writer gives you his name.

In the third place, the manner in which the writer has misrepresented both the sentiments I have advanced on this subject, and the arguments and proofs I produced in support thereof, would render it a very unpleasant task to answer him.—What to ascribe this misrepresentation to, I know not; I cannot ascribe it to ignorance, for, so far as respects language, he appears to possess considerable learning; to ascribe it to want of candor, would be to contradict his professions of wishing only to use *fair argument*, I will therefore leave it undecided. Suffice it to say that I laid the book by several times, in hopes that on looking at it at a future period I might view the production in a more favorable light; still however as often as I recur to it, its characteristics appear the same.—

Hence I have declined attempting to answer it; but still there are some things in it, which I cannot consent to let pass without a brief vindication of myself from; and some views, from which I wish to clear our Old School Brethren who are advocates for Eternal Justification, lest it might be supposed they were Old School sentiments, seeing they have been by this writer thus connected with his views of Justification; and more especially, as the book comes out under the sanction of the name of Elder Plummer Waters, who has assumed the responsibility of being its publisher, and whom I once introduced to the readers of the "Signs," as one whom, I thought, was, in principle, an Old School Baptist.

I wish here to assure those brethren who are tired of this subject, thinking probably that nothing new or instructing to them can be elicited by a further discussion concerning Justification, that it is not my intention to offer a single argument further in what I may now write, either in support of my own views, or in opposition to Eternal Justification; though I may possibly in conclusion give a simple explanation of what my views are, as they seem so much misunderstood. In reference to brevity in my writings which some have justly recommended, I have to say that I am like the witness represented in the anecdote: I must be allowed to tell my story in my own way, or not at all; although the readers of the "Signs," probably might not, by thus frustrating me, suffer loss, as did the Lawyer, in attempting to control his witness' method of stating his testimony.—The first thing I wish to notice, is the reason assigned by the writer for not attaching his name to this production. In his preface, (page 4,) he says, "The present is an inauspicious moment for any new names to be added to the advocates of the Old School cause, and I would be unwilling to put my name among any inharmonious set of men." The ground thus taken by the writer, is strongly commended in an additional preface, I presume of course, by the publisher, Elder Plummer Waters. He says, (page 5,) "The reader will observe that the Author has expressed his unwillingness to put his name among any inharmonious set of men; and what prudent man under the influence of the religion of Jesus Christ, or even sober reason will widely differ from him? For what advantage can such a man derive from a mere party name, since names are nothing?" &c. How we are to reconcile the great zeal which Elder Waters has manifested to promote and continue the controversy which had commenced among the Old School Brethren on the subject of Justification, in his volunteering his services to publish this book for the writer, with his recommendation to stand aloof from

all who may not perfectly harmonize in all their views and sentiments upon every point of doctrine, I will leave for others to determine.

I will first call the attention of Eld. W. (should he see this,) to the circumstance of his denominating what the Author expresses by the term, *advocates of the Old School cause*, a mere party name. If Eld. W. will plainly tell us which he considers the Old School Baptists, as such, to be a party of, whether of the true visible Church of Christ, or of the anti-christian Church, and will bring forward his strong reasons in support of his position, whichever he takes, I will join issue with him, and maintain that, as Old School Baptists, we are not a sect or party of either of those interests; that we are the visible Church of Christ, itself, though we may at this time be divided into parties on the subject of Justification.

In reference to the idea of uniting with any *inharmonious set of men*, if the difference of opinion which exists among us on the subject of Justification, be considered as destroying harmony. I can tell both of these gentlemen that on these principles they need not have singled out the present as peculiarly an inauspicious moment, for if such diversities of sentiment is to be held a barrier, the moment never has been since the Apostles' day when they could have joined the Church of Christ. See the dissensions between the Grecians and Hebrews in the Church at Jerusalem, (Acts vi.) in the Church at Antioch, (Acts v.) between Paul and Barnabas, same chapter, verse 36, 39. In the Church at Corinth, and the Churches of Galatia. I would ask Eld. W. whether a man living at Antioch, or Corinth, on being brought to believe and to see it his duty and privilege to be baptized, and to give himself to the Church, would not under the influence of the religion of Jesus Christ, have added his name to either of those Churches notwithstanding the want of harmony among them.

But to the point. If Eld. W. and his Author do not view the Old School cause, or that cause for which we distinctively as Old School Baptists contend, as being the cause of revealed religion, and have not that love to it which would induce them to become the openly avowed advocates of it; whoever else may oppose it, or whatever difficulties and reproaches may be in the way, I would advise them still to keep their names detached from its advocates, as enough have already volunteered their names, who have again fallen away.

In coming to those points from which, I wish the privilege of vindicating myself, I will observe that it is my intention to give only some specimens of the writers misrepresentations of me.—

And first. He has set up a man of straw of his own building, to combat as my sentiments, representing me as having taken the ground that individual or experimental Justification did not actually take place in any, until the resurrection of Christ, and that the redemption of Christ had only a future reference; whereas I have neither believed nor advanced any such thing, notwithstanding his wresting some of my arguments so to represent me. Hence his arguments to prove the reverse, were only proving what I never denied. The Justification which I denied being eternal, is what I have always understood Gill and others to assent was eternal, viz: the Justification of the Church, as the body collectively of Christ, in him, her Head. For I never understood them to advance the sentiment that the elect were ever justified separately or experimentally, otherwise than progressively, as they were born and brought to believe in Christ, whether before or after his crucifixion. If I had not been particular in the communication entitled *Thoughts on Justification* to mark the distinction between the two branches into which I understood the subject of Justification to be divided, there might have been some excuse for this writer's misunderstanding me on this point. Second. He represents me as so holding the oneness of Christ and his people as that there existed a union between the holiness of Christ and the *sinful and sinning soul of man*. And yet I have fully declared that the elect as they were set up in Christ, and therefore as one with him, possessed a spiritual beauty and glory, &c., which nothing arising from their connexion with Adam and the law can add to, &c., and that in him or in that life which constituted their union with him they never sinned or fell.—If he mean by his assertion, that the Adamic nature of the elect, or those who were predestined to be quickened with that life which would bring them into actual existence as members of Christ's body, was thus sinful and sinning, I admit it, for were I to admit of Eternal Justification, I cannot admit it to be a sanctification of their humanity. And I would ask if those characters named, 1 Cor. vi. 9, 10, were not *sinful and sinning*, and yet it is evident from verse 11, they were of the elect of God, and if Eternal Personal Justification be true, they were thus while sinning, personally justified. Third. He charges me with meaning by the term law when I use it, exclusively the law of Moses, and of attempting to show that previous to the giving of that law *there could be no charge—of course, no condemnation*, (page 12.) Have I ever said any thing like it? have I ever ascribed the obligation of the Gentiles to obey God, to his delivering Israel out of Egypt, and their sins, to their having transgressed the Sinai covenant? He seems to think that I had forgotten the text, (Rom. ii. 12;) but I had not, nor (verse 14, 15,) neither the Apostle's argument, (Rom. v. 13, 14,) to show that man was under law previous to the giving of the law by Moses.—If the writer was so ignorant of the general import of the term law as used in theological discus-

sions as to really think it confined to the written law of Moses, or of the obligation, or law, binding upon man as the creature of God. Elder W. could not be, and I therefore cannot view it, as coming under his sanction, in any other light than a misrepresentation,—*not through ignorance*. Fourth. He charges me with wishing to give a future signification to the text, (2 Cor. v. 21.) from the word *might*. But any person on looking to my quotation of this text in *Thoughts, &c.*, (Signs, Vol. 5th, page 195, Col. i.,) will see that in my remarks on it, I make no reference to time, as such, but only to cause and effect, and showed from the expressions which I believe, are correctly translated, in our bibles, that our being *made the righteousness of God in him*, was not the cause of his *being made sin for us*, but that his *being made sin for us*, was to procure our *being made the righteousness of God in him*. To get rid of the force of this text, he gives this turn to my remarks, and also to carry out his charge that I confined the effects of Christ's death to saints under the gospel. He makes a similar charge (page 8,) concerning my quotation in *my Thoughts*, of (Rom. iv. 25,) and upon about the same grounds. But Fifth. He directly charges me in several instances of *wresting and perverting* texts of scripture, some of which I will notice. 1st. Heb. ix. 26. He charges me with wresting from the intention of the Author, (page 11.) This text, I quoted to show that the scriptures speak of the atonement of Christ as being a *time act*, and does not the expression, *once in the end of the world* show that? and does the circumstance of Christ's one offering being contrasted with the many offerings required by the law, alter the force of those expressions? I think not. 2nd. My quotation of (Heb. ix. 22,) "For without the shedding of blood is no remission," he charges with being a wresting of the text from its connexion, (page 17.) But does not the sacred writer go on in verse 23 and on, to speak of Christ's sacrifice and blood, and thus give the general position thus laid down, in the quotation, as much a bearing toward his *better sacrifice*, as toward the legal? If so, wherein did I wrest it? 3rd. He charges me (page 10,) with quoting (Rom. iii. 24,) and with perverting it in my quotation. When the fact is, I did not quote it at all; I simply said, "According to (Rom. iii. 24,) we are *justified freely by his grace through the redemption that is in Christ Jesus*," and using in part the words of the text I marked them in italics, but I did not mark the passage as a quotation, nor the words *we are* in italics, I simply laid down a position for which I referred to (Rom. iii. 24,) as my authority.—And does it not fully sustain my declaration?—If *all* are thus justified, are not the *we* who are a part of that all? The truth is, I wished merely to bring to view the idea that Justification was *through the redemption that is in Christ Jesus*, and to show that we are so taught in that text. Had I undertaken to make a quotation of the text, I should have had to quote two verses

to give the full expression. But the attempt of this writer to show from my mode of expression here, that I wished to confine the effects of the redemption wrought by Christ, to the saints since his resurrection, is altogether gratuitous. Have I ever advanced such a sentiment? Did I not (Vol. 5th, Signs, page 195, Col. 2.,) in reference to Rom. iii. 25, 26, expressly declare, that in the resurrection of Christ, there was a reference to the *individual Justification of the saints under the former dispensation*, and more to that point? If the saints under the former dispensation belonged to the same one body of Christ, then in substituting according to apostolic example, *we* and *us* in the place of the word *saints, &c.* I, of right, ought to have been understood as including all the members of that one body, former and latter. 4th. Gal. iv. 5.—He charges me, (page 11,) with dismembering this text in not quoting the latter part of verse 5, which he says, *goes to contradict my argument*. If there is any meaning to his expressions, he makes the error or crime, in stopping short in my quotation quite as great as to sever the Head and body, Christ and his Church asunder. By reference to the passage in *my Thoughts*, (Vol. 5th, Signs, page 193, Col. iii.,) it will be seen that in connexion with having showed the intimate relation which Justification had to redemption, I quoted this text to show that redemption was manifestly a *time act*, and I quoted so much as showed this fact, and also the fact that those thus redeemed were previously *under the law*, and therefore, not before justified from it; the rest I omitted to avoid multiplying words. Had the part omitted been an explanation of the part quoted, or tending to give a different view of the subject, then I should have been to be blamed.—Such a quotation we have in this pamphlet. The writer, (page 17,) referring to Gal. iii. 8, notices that part of it which reads thus, "Preached before the gospel unto Abraham," and again referring to these expressions, (page 20,) he draws from them the wonderful conclusion, that, "because the gospel was preached to him before hand, he had a perfect knowledge of the state of believers under this gospel," (that is as I understand him, in the gospel day,) "and of the parts performed by the Apostles in its propagation," whereas if he had read the whole verse, he would have found the Apostle clearly explaining what he meant by saying *the gospel was preached before unto Abraham*, viz: simply this, that the promise was made to him that, "In thee shall all nations be blest." Without saying that this is wresting the scriptures, I will leave the writer and his friend Elder W. to make what they can of it. To return to the text Gal. iv. 4, 5, I will say that I have not the ability to discover how, in any sense, the part left, which reads thus, "That we might receive the adoption of sons," *contradicts my argument*. I have supposed that a pretty strong argument might be drawn from it, in its connexion, in favor of my views of justification; but as I am pledged not to bring forward any argument, and not knowing what the writer

would make from this text, I will simply say that in writing *my Thoughts*, I supposed I was writing for the consideration of those who knew the difference between *having been predestinated to the adoption of children* by Jesus Christ, and *a receiving of the adoption of sons*, in having the *spirit of God's Son sent forth into their hearts crying Abba, Father*; and who well recollect the period when they had not received this adoption, and when they would have given the world, if they had had it, for the privilege of calling God their Father.

I profess to be of those who *do not handle the word of God deceitfully*, and to be under the influence of that fear of God which would deter me from *wresting the scriptures* to support any point; and to be thus publicly charged with *wresting and perverting the scriptures* repeatedly, and that upon no better grounds, does not set well on me; I have therefore been constrained thus to vindicate myself from the charge. However, it is, on the whole, better for the charge to have been made, on these false grounds, than that I should have given just ground for such charges.

I will leave the vindication of my Old School brethren, to another communication.

Yours as ever, the subject of

fears within, and fightings without,

SAMUEL TROTT.

Centreville, Fairfax Co., Va., Feb. 4, 1839.

For the Signs of the Times.

Philadelphia, Jan. 23, 1839.

DEAR BROTHER:—No doubt you have thought me deficient in not addressing you with the ecclesiastic news of the city before this; but, as it is a maxim with me not to write until I have matter worth communicating, and as the links in the chain of divine providence have for some time been decending to our view, I was not prepared to write until now. Know then, that when the Bud Street Church elected me to preach six months as supply, it was understood by the body that when that time expired they would go into an election for a pastor. During the time, my friends considered my election safe, and were asleep to the underworking of the anti-christian party; but they were suddenly awakened at their Church-meeting, two months past, by the party, who had secretly arranged their plan and came up with their whole strength, and took my friends on surprise, being but few at the meeting, when the party moved and carried a nomination for the election of pastor, and they nominated Daniel Dodge; and my friends nominated Daniel Davis. The party then moved and carried for the election of a pastor, a week from that day, and that his election be for twelve months, commencing at the expiration of the time for which the supply had been engaged. In all this arrangement my friends thought my election safe; not knowing the *Pandora's box* of slander which they had prepared to open to defeat my election: but the second day before the election they open-

ed the box, and the slander ran like electricity, giving a shock to the voters who were unacquainted with my standing, by the vociferous imperative, *Go to Deacon Van Dike; he has received a letter proving this Davis to be a bad man!*—Whereupon my friends called upon Van Dike to see this letter, but they were confronted by the assertion that it was a letter in confidence, and therefore it could not be exhibited. Hearing this, I gave Deacon Van Dike to understand that he must make my friends acquainted with the letter, who, no doubt, apprehending that a refusal the second time would be attended with serious consequences, read the letter to my friends, the purport of which was, *I had violently entered a minister's pulpit in the town of Fredericksburg, Va., and, for so doing, was by a civil officer dragged out of the pulpit and conducted before the Mayor, and made to atone for the aggression.* This mine of slander having been sprung upon me only two days before the election, I could not confront it until afterwards. You are to be informed that the Bud Street Church is chartered by an act of the legislature, which provides that all pew-renters, 21 years of age, shall be entitled to vote for a pastor, and to bury their dead in the church ground. Many of those never attend worship at Bud Street, but hold their seats for the advantage of burying their dead. On the day of the election, the opposition party having provided vehicles, drove Jehu like, from door to door, opening the box of slander as they went, and conducting the voters to the election to vote down the abominable aggrarian, or trespasser upon another minister's field. The result was that Dodge was elected by a majority of 38, of the whole number of votes, while Davis was elected by a majority of the Church, of 43: but by the charter the vote was legal, and it became the duty of the trustees, being seven in number, (five of whom voted for Davis) to inform Dodge of his election, and who was furthermore informed, by a leading member of the Church, of all the circumstances of the election, believing that under the circumstances he would not accept, and then there would be another election: but he accepted the call!!! I had intended to have compelled Deacon Van Dike to make known the author of the slanderous letter; but after the election one of the party informed me that Mr. Adams, a Baptist Minister in Baltimore, was the author. Whereupon I wrote to the Regular Baptist Church in Fredericksburg, stating the above history, and requested the Church to address the Bud Street Church, to the care of I. C. Dobleman, a member of the Church, and a trustee, giving information of the excommunication of George F. Adams and his party for bringing heresy into the Church; and also, giving information about my having been taken out of the pulpit in Fredericksburg, by the heretics, after their excommunication. Accordingly, the address from the Church in Fredericksburg arrived in time to be presented at the Church-meeting in Bud Street immediately subsequent to the election; and Brother Dobleman,

to whose care it was directed, presented it, with remarking that it no doubt contained a vindication of Brother Davis, whose character had been slandered. The leaders in the opposition were hostile to the motion to receive the address; but (as no persons can vote at Church-meetings but the members of the Church) it carried by a strong majority, and the sons and daughters of Hagar had to hear a powerful and unanswerable vindication of my character, against their slander.—But you cannot conceive what congratulation and rejoicing there was with the sons of Ishmael at the election of Dodge; whereby the last Regular Baptist Church in this city, is now converted into a New School; but in the midst of their rejoicing God was at work to overturn their triumph.—Dodge having received the call, my friends had a meeting to consult what course to take, which resulted in a resolution of one hundred and sixteen members to subscribe their names to come out and set up a separate interest; and they went up to the Church-meeting last Monday evening, appearing to the sons of Ishmael *Terrible as an army with banners*, presented their register, and called upon the Church to endorse it, which was done, and not a dog dared to bark at them!—This circumstance produced a panic, (not of that character which is a terrific sensibility without cause, but of that character which evinces a conviction of overthrow.) All these, together with the greater part of the non-professing pew renters who come to the place of worship, have given up their pews—the principal means whereby they paid the preacher, and the interest upon a debt, as I understand, of \$5000, together with the preacher upon their backs, to whom we have heard that they have promised to pay \$900 the ensuing year; and *Behold! their house is left unto them desolate!* Nor does the panic stop here: yesterday we heard that sixteen others have resolved to follow us; and it is believed that at the next Church-meeting at least 20 more will withdraw and follow us. And, what is still more alarming is, that several members from other Churches, having letters, have resolved to be constituted with us. And moreover, not a few in other Churches in the city rejoice with us, and look to our conduct as a vindication of conscience against unrighteous oppression.

Thus God has turned his scale against anti-christ under the garb of Baptists, in this great city, and we hope to rejoice in his death. The sons and daughters of anti-christ had flattered themselves that the circumstance of the fathers, mothers, brothers and sisters of the members and pew-renters having been buried in the Church ground, were ties so strong to be broken by their unrighteous election; because in giving up their pews, they would sacrifice the right to be buried with their fathers; but in this they were mistaken. They are strangers to that celestial principle which has ever been displayed under trying circumstances, in forsaking all carnal relatives when truth and duty to God require it, and to that noble daring spirit of the fathers of the rev-

olution, which lifted its frowning countenance and rebuked and scourged the insolence of a foreign tyrant, which still lives, and which blazoned on the sons and daughters of Columbia when they resigned their seats and rebuked the tyrants in Bud Street.

Last Lord's-day I preached my farewell sermon at Bud Street; and, in conclusion, stated their persecution, and named Deacon Van Dike as the ostensible man in circulating the slander: and finally read the document from Fredericksburg, while doing which Deacon Patterson and another member of the party got so warm that they stripped off their over coats, stepped about and held some conversation, not distinctly heard by any but themselves, and after a little took their seats! This circumstance was remarkable, especially as the day was very cold. Some conjectured that they intended taking me out of the pulpit, even without a warrant from the Mayor, for presuming to read before every body my vindication against their slander! Be the motive what it might, the manœuvre troubled me no more than would the playing of a couple of mice upon the floor.

We have obtained the City Hall to worship in until we can arrange for a home. I intend shortly to come and see you and yours. Shew this to the brethren, and present my regards to them.—Juliet is far from being well, but when the day is favorable can go to church. I sincerely hope that you and yours and the brethren are well; present my kind regards to them all. I conclude with my regards to Sister Monroe and you.

Your unworthy Brother,

DANIEL DAVIS,

TO CAPT. THOMAS MONROE.

For the Signs of the Times.

BROTHER BEEBE:—It has been with a degree of satisfaction that I have perused the "Signs," since my name was first enrolled among its patrons; and I can say that I have felt an increasing desire to hear from the dear sheep and lambs scattered over the hill of Zion. The general character of the communications is such as to strengthen, establish, nourish and build up those that have received like precious faith: and I would to God that the number of those who possess and enjoy this faith to that degree that they can discern the *signs of the times*, may be abundantly increased. But, at this day of boasted light and refined religion, there seems to be an infinite lack of vision, with regard to a discovery of the true state of the Church. There are very many professing christians, that come within the scope of my observation, who are apparently ignorant of what constitutes a Church of Christ, and sufficiently ignorant of that redemption which is in Christ Jesus, to deny the doctrine of Sovereign Grace! and no marvel, *For the things of God knoweth no man, but by the Spirit of God.* But, Brother Beebe, I would not wish to be understood that there are none in this region who are searching out *the good old way and walking therein*, and trying to oppose with those weapons

which are not carnal, those popular religious tricks which are the natural result of that spiritual ignorance of which I speak. No; blessed be God, our Baptist brethren and some of our Baptist ministers are beginning to awake to this subject: some are fully satisfied that the scripture is a perfect rule of faith and practice; and, possessing this precious faith which works by love, they are constrained to abide by the law of Zion's King; and not lend their influence in such alterations, additions and substitutions of the gospel as to gain the friendship of the world, or make it more palatable to the carnal mind, knowing that the friendship of the world is enmity with God. Some are on the *middle ground*, as it is called, trying to harmonize two of the greatest opposites imaginable! Better for them to be on the Lord's side: there they can face the foe, and act efficiently. Very recently a periodical of this stamp, or one claimed as such, fell into my hands. My attention was arrested by the triumphant tone of the Gen. Agent of the Tennessee State Convention, in his late report, in which he speaks somewhat largely of the opposition he has had to encounter against the missionary cause: he seems to have been mighty in war in this emergency, though perhaps not so mighty in the scriptures; if he were, he might be able by them to war a good warfare, in which it seems he has hitherto been unwilling to engage; but such has been his success in connexion with others of his craft, that he seems to suppose that many of the objections to these men-made institutions are done away. He says, *Much of the opposition we met with a short time past has ceased: they were opposed to us for religious periodicals; they have them now, and see no harm in them; their preachers edit papers and have pay for it; their patrons pay them because they think the preacher prints the truth. Why not sustain the minister when he preaches the truth as well as when he prints it? Why may we not subscribe to a Missionary Society as well as to sign a prospectus for a religious newspaper? The objects proposed are the same, the dissemination of the gospel truth. Why is it more harm to subscribe for the printing of a bible than a newspaper or pamphlet? The opposition cannot survive many years; it is too preposterous.* The learned agent seems to think that the above interrogations are about the last exertion necessary, on the part of those that support the missionary cause in Tenn.; at any rate he thinks they [the opposition] cannot survive such enlightening shocks many years!—Surely, Brother Beebe, ought we not to tremble for the safety of our brethren in Tennessee, lest they should come to the conclusion that to support a medium of correspondence among the Old School Baptists, would be acting with the same objects as those who seem to be trying to monopolize to themselves the honor of saving from the quenchless fires of hell those who, but for their interposition in furnishing men and money, would suffer everlasting torment? Would not such questions as are presented in the above extract, bewilder J. M. Watson, M. D.? Let us see.

But I must draw this communication to a close. I perhaps have trespassed already too much, but, living, as I do, at a considerable distance from any authorised agent, I have taken the liberty before this to send for the Signs; and I should have been glad to have been more seasonable in this remittance, but I could not tell, till recently, for how many copies to send. Some would like to read the Signs if they would not oppose error; others would suffer it to contain a little opposition to error, if it could be brought down to that temperature which would injure no one's feelings and consequently have no effect. Why there should be such a delicacy among any of our brethren as to be unwilling to hear that which they confess to be truth spoken out plainly, I cannot conceive.

That the good Lord would grant to his dear children that measure of grace and wisdom which will enable them to contend earnestly and successfully for the faith once delivered to the saints is the prayer of

One who is not ashamed of

the gospel of Christ,

JAMES M. WHIPPLE.

Peru, Berkshire Co., Mass., Jan 28, 1839.

For the Signs of the Times.

After thanking Brother Beebe for printing my former communication, and also for sending me the number which contained it, I will now inform him that I am a constant reader of the "Signs of the Times;" and that, although we on the eastern branch of Long-Island can afford you but little patronage, (being so few in number) none of your subscribers could be more grieved to have your paper fail. When I write my own sentiments, I write those of my brethren and sisters, for we have one heart and one soul; no jar nor discord among us, but the most perfect fellowship one with the other! and, I trust, our fellowship is with the Father and his Son Jesus Christ.—We rejoice exceedingly to hear from our brethren in various parts of the United States. Of this medium of correspondence we must be deprived if the Signs should fail. I have received from an unknown hand, four numbers of the *Christian Doctrinal Advocate and Spiritual Monitor*; but for that paper I could not subscribe. I have no right, nor do I wish to call in question the good intention of the Editor; but my views and experience accord more with such communications as I find in the Signs. Christ's Ministers are to blow the trumpet in Zion; *Now if the trumpet give an uncertain sound, who shall prepare himself for the battle?* "The Lord spake to me with a strong hand, and instructed me that I should not walk in the way of that people, [anti-christ] neither should I fear their fear, nor be afraid." Consequently a paper would be essentially wanting, with me, unless I could on its pages discover a line drawn between Christ and Anti-christ. My brethren will not, I trust, think that I say this by way of boasting: so far from this, I am often led to exclaim, *Why was I counted worthy to suffer for Christ?* I who but a few

years since was connected with the beast in darkness, by reason of the smoke of the pit! Why was I brought to behold the beautiful situation of Zion; to unite with those who had gotten the victory over the beast and his image? I can only say, *Even so Father, for so it seemed good in thy sight!* We have been much edified by the excellent things which have appeared in the Signs, since Elder Trott published his *Thoughts on Justification*, and anticipate in every paper an answer to Brother Goldsmith's last queries; but with no one communication have we been more edified than with Brother Beebe's views on Rev. iv. 6; and I cannot close without requesting our dear brethren to bear in mind how cheering to us, who so seldom see a gospel minister, or hear a gospel sermon, such communications must be.—We should rejoice to see some of our brethren in the flesh; and, were it not that we fear to burden them, (as they must travel nearly 100 miles after leaving New York) we would say, *Come over to Macedonia and help us.*

HANNAH MOORE.

Cutchogue, L. I., (N. Y.) Jan. 26, 1839.

For the Signs of the Times.

Near Hope, Bartholomew Co., Ia. Jan. 21, 1839.

DEAR BROTHER BEEBE:—Please permit me to write my thoughts or reasons in favor of *The continuance of the "Signs of the Times"* to the brethren:

First. That Brother Beebe is a sincere lover of the truth, and that he earnestly contends for the faith once delivered to the saints. A faithful servant ought not to be set aside although others may get up by the side of him. This reminds me—when I was young, I was at a place where a baker was wanted; so one undertook to bake for his friends: for a time all went well; but afterwards others wanted to bake also, and put up shops; but the people were not able to eat so much bread, and to buy it to feed to dogs would not do: so in course of time some had to decline baking; then all went well again, till the old baker became indolent and haughty, and his bread mixed with filth and crickets: here then was reason to abandon him. If Brother Beebe should send forth a mixture of cockatrice egg*, I would wish to receive no more of him, and let him go to Mr. Waller.

Second. That he was the first to bring a corresponding periodical among the poor in spirit, through which I have learned some cheerful news of my brethren.

Third. I recollect the offer of Bro. Chrisman to raise his subscription price. In his brotherly reply I learn he has some good feeling towards his patrons, and is not so greedy for a good supply of cash as some have made him out to be.—I hope all my beloved brethren may read this with a calm spirit and brotherly affection.

As there is perhaps none that ever gave you an account of the poor in spirit in this valley of gloom and sorrow, I feel bound to give you a short one: The Baptists here are very few, and

poor in every respect. I judge, our days, are as Brother Clark's day was at Indian Creek, and the brethren like those brethren, it is indeed a cold time with us. I have eight miles to ride before I can find one with whom I can commune: I would be glad if I could find more of those who have been graduated at Jerusalem College. We have a mixture of many different names, but one principle; there are many teachers among us, but very few Micahs; but, notwithstanding, there is some reason to believe there are some who have a hope both sure and steadfast.—Campbellism and Methodism are very popular; some cry one thing, and some another. The Anti-christian (some call it the *Christian Advocate*) is very common here; and some love to read the Heretic Protector, [some call it the "Heretic Detector."] Our Association is called the *Conn's Creek Association*, and came out of the Flat Rock Association, on account of Campbellism and Arminianism, several years ago. There are about 218 members belonging to the Ass'n. The Churches are in Johnson, Shelby and Decatur Counties. The names of our pastors are J. Blades, A. B. Nay, D. Layman, R. Riggs and Benj. Jones. These have but little time to preach, except on Sundays, as they have to support their families by the sweat of the brow. I recollect to have seen something like an arrow shot among the worshippers of Baal, from Harrisburg, Ia. I hope that watchman has washed his hands and is up and doing. Several years ago he gave me a promise to come and preach to us, but has not yet come; I have been informed that last session he helped the dead to bury the dead,* but hath since repented. I hope that the wounds he received at the battle of Sherren were healed long ago. He always was esteemed as a faithful shepherd. If he could bring a little of John's favored ointment along and apply it to the sheep, it might have a tendency to warm them. If he will send me some appointments for preaching, I will try to attend to them. May our Lord bless him.

In your 26th number I find the words *fish and tadpoles*: if you ever come out on that subject again, leave *fish* out. I often think of Bro. Trott; I would advise him to take for his consolation, Psalm xliii. 1: and may Mr. Waller read Isaiah xlv. 25 & 26, and Job v. 12 & 13, and consider what it meaneth: and to Brother Beebe I would recommend Prov. xviii 22. Herewith I remain, in great tribulation,

Your poor Brother,

ABRAHAM HAUSER.

* The meaning of the dead burying the dead, Brother W. T. was last year in the legislature.

For the Signs of the Times.

Fulton, O., Feb. 20, 1839.

BROTHER BEEBE:—I think in my last communication to you I objected to your proposal of blending the news of Congress and religion together; and since writing that, have seen Bro. Trott's communication in the Signs, which is exactly my own view of the subject. I am very

partial to the "Signs" as it is; but if I could get it weekly it would be still more acceptable. Perhaps you will say you cannot find matter to print so often; but I think you need apprehend no difficulty on that point. After a few communications, it would give more room for editorial matter, which is highly esteemed here. Again. It would give a good opportunity to answer any questions proposed by the learned Editors of the *Eastern Baptist*, John Waller, or any others that have stolen our name, and say they are Old School Baptists and are not, justly exposing all their hypocrisy, and making a shew of them openly. I think if we could have the "Signs" weekly, we should be satisfied without any other periodical of the kind; in fact, I know of no other since the *Primitive* has changed hands. But, the greatest difficulty is behind yet; that is, to sustain the "Signs" weekly. It will be a heavy expense, and unless its patrons will come forward liberally to its support, it cannot be done. But, one thing we know, the Lord has permitted his children to read it every alternate week, much to their comfort and edification, and perhaps he may give it to them weekly. However, I am perfectly willing to leave it to the all wise Ruler of the universe, in whose hands are all events; and should he put in the hearts of his children to support or put down the "Signs," I feel willing to yield obedience to his commands, knowing that he will do right. I think if all the subscribers of the Signs will punctually pay \$2 each, it will defray the expense of it as a weekly paper:—What say you, Brother Gibert, will that do? If it will, it will suit us in Ohio much better than the "Signs" mixed with Congress. The "Signs" is good and the government is good, but we wish to have them separate. So far as laws and newspapers are concerned, we hope to keep religion and national government entirely apart.

I remain yours in christian affection,

R. A. MORTEN.

For the Signs of the Times.

Somerville, Fayette Co., Te., Jan. 18, 1839.

BROTHER BEEBE:—Your paper is a welcome messenger to the Old School Baptists here, and is indeed a great source of comfort to us in the wilderness. The Churches composing the Mississippi River Association, with a very small exception, remain firm in the Old School faith and doctrine, and the good cause is progressing slowly. There seems to be dissension and confusion in the ranks of the New School. I have never seen more union in the churches of the Old School than is now, and in particular, in this Association,

Permit me to say to Brother Trott, that I wish to have his views on the different Beasts' heads and horns, yea, and tail, denoting the powers of Anti-christ, as detailed in Revelations. I have been well pleased with his views on the subject of Justification, and can truly say, if it be not as he has stated, that I know not how it is.

Yours in gospel bonds,

ARON COMPTON.

EDITORIAL.

Alexandria, D. C., March 1, 1839.

"FOR WHO MAKETH THEE TO DIFFER FROM ANOTHER?" 1 Cor. iv. 7.—That there is a difference in the condition and future prospects of the children of men, but few, if any, will pretend to deny; but in what the difference consists, and by what power it is established, is a matter of great contention and strife with the theologians of our age. That this difference does not consist in our relation to, or creation in Adam, is very fully demonstrated in the scriptures. For, [God] "hath made of *one blood* all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," &c. Acts xvii. 26. And that all are alike condemned in their relation to Adam, is plainly asserted in the words; Death has passed upon all men, because all have sinned. Nothing is more clearly revealed or fully demonstrated in divine revelation, than the fact that we are all by nature on an equal footing; as to original purity and subsequent depravity and condemnation. "All have sinned and come short of the glory of God." Rom. iii. 23. *And every mouth is stopped, and the whole world is guilty before God.* We enquire then, Where is the difference, seeing that in regard to sin and human depravity, all are alike? We conceive a vast difference in regard to the spiritual condition of mankind. Some there are who have been delivered from the curse of the law, the guilt and consequence of sin, and made the subjects of regenerating grace, redeeming love, and living faith; these are made to love God, to love holiness, to understand, believe and rejoice in the truth as it is in Jesus. These have Christ formed in them the hope of glory. These being the sons of God, are heirs of him and joint heirs with Jesus Christ; heirs to an inheritance, incorruptible, undefiled and that cannot fade away. These are kept by the power of God, through faith unto salvation, &c.

Widely differing from the people of God, there is another class of the human family described in scripture as a generation of vipers, a seed of evil doers, of their father the devil, cursed children, that cannot cease to sin: these know not the way of peace, they neither know nor love the truth; but delight in sin in error, delusion and falsehood. These stumble at the word, being disobedient, whereunto also they were appointed. These shall die in their sins, go away into everlasting punishment; be turned into hell with all the nations that forget God.

Here is certainly a difference, a very wide difference, in the spiritual condition, prospects, disposition and final destiny of the two classes described; they are known by different names. The former are called children of God, dear children, sons, Bride, Lamb's wife, a peculiar people, chosen generation, royal priesthood, holy nation, elect, &c., while the latter are called children of the devil, cursed children, aliens, strangers, serpents, vipers, dogs, sorcerers, &c.

The question returns, Who maketh thee to differ, or who makes them to differ? As those who are saved, are by nature children of wrath even as others, we are sustained by the infallible testimony of truth, in saying that every soul that is raised from the lowest depths of sin and depravity, are raised up by the power and grace of the sovereign God. There is salvation in no other name, hence the true difference consists in what God has been graciously pleased to do for his people, in a way of grace, for nothing short of grace could reach them, but awful wrath and fiery indignation.

The question, Why God has not bestowed the same grace on all men that he has on some men, is about as reasonable as the question why men are not angels or angels are not gods. He has been pleased only to inform us, that he hath mercy on whom he will have mercy and whom he will he hardeneth. The saints of God cannot conceive that, wherein they differ from those who go down to perdition, is based on works of righteousness which they have done, or that they have made themselves to differ. By grace they are saved, through faith, and that not of themselves; it is the gift of God; Not of works, &c., hence their anthem of eternal worship shall be, "Not unto us, not unto us O God, but to thy name give the glory."

On earth, not in heaven, not in hell, but on earth, among infatuated mortals, the question is agitated, whether God as a sovereign, did, according to his own eternal counsel and immutable will fix the destiny of beings and of worlds, according to his unsearchable wisdom and goodness, from the ancients of eternity; or was he by some law of necessity, or unforeseen event or events, driven to the necessity of making the children of men to differ? In the discussion of this question, dear reader, you are engaged, on the one side or the other; none can be neutral on this subject. Trifling as this inquiry may seem to some, in it is involved the grand controversy between sin and holiness, truth and error, Predestination and Arminianism, the doctrine and practice of Old School Baptists, and that of the New Schools in divinity.

The word of God assures us that God worketh *all things* after the counsel of his own will, and challenges an infatuated world to declare, "With whom took he counsel, and who instructed him and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" Isa. xl. 14. And that his purpose was mature and complete, appears, not only from the immutability of his nature, but also from his "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isa. xlvii. 10. Hence the Apostle says, "We are bound to give thanks unto God alway for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." 2 Thess. ii. 13. Chosen us in Christ before the foundation of the world, predestinated us to the adoption of children, &c. See Eph. ii. Saved us and called us with a holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. See 2 Tim. i. 9.

Of the other it is written, These "were of old ordained to this condemnation." Jude 3. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruptions." 2 Pet. ii. 12. "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii. 11—12. From the scriptures above quoted we prove that every link in the chain of causes and effects, is placed an secured by an unerring hand, and that all the wheels of the (to us) complicated machinery of creation, providence and grace, although their revolutions may seem to us to be in direct opposition to each other, yet all are wisely supplied, and every movement was determined before the machine was put in motion. He who will deny this, will deny the foreknowledge of God, his truth, holiness and immutability, and finally,

his being, and at last unite with the fool and say, *There is no God!*

This subject opens a field to our contemplation, but we have not room to enlarge. We have merely glanced at some important things in connexion with the Sovereignty of God, and with the following reflections on the subject we close this article: First. God having made mankind to differ, and that according to his eternal counsel and sovereign will, is it rational, reasonable or scriptural for men to get up organized societies, powers, armies or any thing of the kind, for the express purpose of obviating that difference, which God has made? Is there a prospect of success in their heaven daring enterprise?—What mad infatuation! As well might men attempt to disannul the everlasting decrees of God, abolish the difference between light and darkness, cold and heat, seed time and harvest, beasts and men or men and angels; let them change the skin of the Ethiopian, and the spots of the leopard, change and equalize according to their standard of wisdom, the laws of nature, and then think of altering the things which have gone out of the mouth of God.

But let not the saints forget the principle design of the Apostle in his use of our text. This question is calculated to humble the redeemed people of God in the dust; all they have, they have received, and all that makes the saints on earth or these perfected in glory differ from the most abandoned wretch on earth or in hell, is alone what God has done.

Bro. Ira Barbary of Saratoga Co. N. Y., requests us to solicit, through the "Signs of the Times," the views of Brother Trott on Ezekiel xlviii., and first 12 verses.

The Epistle to the Hebrews.

[Prepared for the Signs of the Times by Brother P. A. Klipstine.]

CHAPTER I.

We have in our introductory remarks ascribed the authorship of this Epistle to the Apostle Paul; and yet how different is its commencement from that of his Epistles to the Gentiles! for, while he opens each of them by announcing himself as the Apostle and servant of Jesus Christ, in this he breaks out in a strain of great sublimity, setting forth, in a few sentences, the most important truths connected with our holy religion.—This omission to declare himself an Apostle, may proceed not only from the fact that he was not the Apostle to the Hebrews, but, as if engrossed by the vast importance of his subject, his mind seems to grasp it in all its grandeur, irrespective of all other considerations.—Paul was emphatically the Apostle to the Gentiles, having received his commission from God, as he himself declares, (Acts xxii. 21,) "And he said unto me, Depart, for I will send thee far hence unto the Gentiles." He was also a Jew, "Of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews;" and in this character, as a Hebrew, with all the natural attachment of a Hebrew to the institutions of his fathers, so corrected however by grace as that he counted them *loss for Christ*, he commences this Epistle to his Hebrew brethren, who had obtained like precious faith, but whose minds were not completely released from the shackles of the legal dispensation.—"God, who at sundry times and in diverse manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." If any thought they had whereof they might trust in the flesh, the Hebrew Christians, like Paul, had more; for to them, in common with all the Israelites, "Pertained the adoption, and the glory, and the covenants, and the giving

of the law, and the service of God, and the promises, whose were the fathers, and of whom as concerning the flesh, Christ came." But the Apostle speaks of these as of things past, a reliance upon which was no longer profitable. All of these things were spoken of by the prophets, with Moses at their head, *in times past*; but now, in *these last days*, a brighter order of things has arisen upon us—*God has spoken unto us by his Son*, a more illustrious personage, "*Whom he hath appointed heir of all things, by whom also he made the worlds.*" The phrase *these last days* does not, in our view, refer to the last age of the world, but to the close of the Mosaic dispensation; that dispensation "Which was added because of transgression, until the seed should come," had now become old and was ready to vanish away. In its stead was the gospel spoken by the Son of God; in this he is revealed as *the Heir of all things*; not by the law, but by the appointment of God: for the Apostle, in his letter to the Romans, on this subject, says that "The promise that he should be heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith," and in the Galatians he tells us that "This seed is Christ, and if the inheritance be of the law it is no more of promise."

By whom also he made the worlds. That our Lord is the maker of all things, is evident from many passages of Scripture. John says, "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." And Paul to the Colossians says, "All things were made by him and for him." We do not think that the Apostle by the term *worlds*, in the plural number, has allusion to those bright orbs that sparkle in the heavens, but rather to different periods of the world. Thus the Apostle Peter, speaking of the period before the flood, calls it "The world that then was," and in the second chapter of this Epistle, Paul says, "For unto the angels hath he not put in subjection *the world to come*, whereof we speak." But not only is he the heir of all things, and the maker of the worlds, but he is represented as *being the brightness of his Father's glory, and the express image of his person, and upholding all things by the word of his power.* The glory of God was manifested in the dispensation of the law, but it remained for the gospel to display the *brightness* of that glory, and thus the Apostle argues to the Corinthians, "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious."

But he is also the express image of his person.—The whole creation bears the visible impress of Deity, and the features of a God are discernible throughout.—"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." The law proclaims the holiness and inflexible justice of Jehovah; but it is in the gospel of Christ that his attributes and perfections are fully developed; it is in Jesus, *the express image of his person*, that they shine out in all their glory. This glorious Being also upholds all things by the word of his power.—

"All power is given to him in heaven and in earth."—"He is before all things, and by him all things consist." He is the Head of the Body, the Church, and it is for the Church that his power is exerted in upholding all things. Now, continues the Apostle, when this glorious person, "The image of the invisible God," had by himself purged our sins, he sat down on the right hand of the Majesty on high. The idea of a complete atonement without the sacrifices of the law is here evidently set forth. Not only did he tread the wine press alone, *by himself*, and of the people there was none with him, but in the great work of purgation, no other sacrifice than that of himself could avail; and as a proof of its efficacy he sat down on the right hand of the Majesty on high, *being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.* The Apostle is here speaking of the humanity of our Lord, for his divine character was always superior to angels. The "body that was prepared him" was made a little lower than the angels, for the suffering of death; but yet it was made better than they, and in the same proportion that his name is more excellent than theirs.

That there are innumerable hosts of angels or spirits superior to man in the scale of being, is evident from the word of God; it is consonant too with nature and reason; for if in the various existences inferior to man, the descent from the animal down to the vegetable kingdom is so gradual as that no chasm should be found, and nature sustain no shock, why should not the same gradation obtain in the ascending scale, until it reach to angelic beings of vast power and might, known in the scriptures under the name of "thrones and dominions," and possessing all the perfections of which creatures are susceptible. Yet, mighty as these beings are, none of them has ever been dignified with the name of "Son of God." Unto none of them has he said at any time, "Thou art my Son, this day have I begotten thee."—Of none has he said *I will be to him a Father, and he shall be to me a Son.* On the contrary, when he brought the first begotten into the world, the command was *Let all the angels of God worship him.* The title of "Son of God," belonged alone to Christ, while the relation in which angels stand to God is that of messengers or spirits, and their appearance that of flaming fire: for of the angels he saith *Who maketh his angels spirits, and his ministers a flame of fire.*—The meaning of the term *angel* is a messenger; these he maketh spirits; they are spiritual beings, and swift as thought, they fly to execute the commands of their Lord, either for judgment or mercy: in this sense also they are ministers, and he maketh them a flame of fire; for they appeared to Elijah as "A chariot of fire and horses of fire, and he went up by a whirlwind into heaven," and thus also "The mountain was full of horses and chariots of fire round about Elisha."

The Apostle goes on to further argue the superiority of Christ to angels, from the nature and duration of his kingdom, *Thy throne, O God, is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom.* That angels are righteous in a certain sense cannot be denied; but that they possess any portion of that righteousness with which the Son of God is clothed, will not admit of argument. Angels are perfect in their sphere, but their perfection will not bear comparison with that of our Lord, for the "Heavens are not clean in his sight, and his angels he charged with folly."—The righteousness of Christ does not extend to angels; it is the sceptre of the gospel kingdom; it belongs by imputation to the elect of God; it consists in part at least of a hatred of iniquity; and with iniquity the angels that kept their first estate are unacquainted. *Thou*

hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Angels, in one respect, are the fellows of our Lord; for they, in common with him, are the creatures of God: but he is anointed with the oil of gladness above them, on account of his hatred of sin and love of righteousness.

In the duration of his kingdom too, the Son of God is superior to angels; his throne is forever and ever, while the law, which was ordained by angels, was of short continuance. This idea is advanced in the following verses: "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands." The *earth* and the *heavens* here spoken of, have evident allusion to the dispensation preceding the establishment of the gospel kingdom; with that dispensation angels had to do; it was through the intervention of angels that it was sustained: but that dispensation was not to continue,—*They shall perish, but thou remainest, and they all shall wax old as doth a garment, and as a vesture shall thou fold them up, and they shall be changed; but thou art the same and thy years shall not fail.* These expressions are all applicable to the evanescent character of the legal dispensation, and to the eternity of the gospel kingdom.—In the same sense are we to understand that expression in Isaiah, "For behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind," and that in Peter, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," and that in Revelation, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea."

The Apostle next proceeds to prove the superiority of Christ to angels, from the fact of his being exalted to the right hand of God,—"*But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool?*" and he closes the comparison by declaring that "They are all ministering spirits, sent forth to minister for them who shall be heirs of salvation." This is the character and office of angels under the gospel kingdom. The angel of the Lord encampeth round about them that fear him; they are ministers for the saints of God, for the heirs of salvation.

In what an exalted point of view does the argument of the Apostle, in this chapter, place the children of God! far above all principalities and powers, above the brightest angel that executes the command of his Maker; for Christ and his people are one, and by their union with him they are entitled to the name of *sons of God*, to which angels dare not aspire. "Behold," says the Apostle John, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "Beloved, now are we the sons of God." The kingdom of which they are subjects is an everlasting kingdom; it is established in righteousness which is eternal in its character. The *heavens*, representing the administration of angels in the legal dispensation, and the *earth*, the subjects of that dispensation, have passed away, they have been rolled up as a scroll, and the *new heavens*, exhibiting the brightness of the glory of God in the gospel of his grace, and the *new earth* the subjects of that grace, have appeared in their stead. Why then should the Hebrew Christians observe the rites and ceremonies of the old dispensation, although they were the institutions of their fathers? Angels, by whom that dispensation had been ordained, had become their ministers; God had made them the heirs of salvation, and they stood not in the works of the law, but in the righteousness of faith.

Poetry.

THE BUILDING OF THE CHURCH.

[Composed by a blind sister, and by her sung with great effect at the last session of Lexington Association, Green Co., N. Y. Copied from their Minutes by request of several who were present, on that occasion.]

"Come my brethren in the Lord,
Let us join with one accord,
And contemplate the Saviour of love
Who once was here below
In sorrow, grief and woe,
And is now far exalted above.
No friends had he on earth,
But those who gave him birth;
Who so soon unto Egypt had fled
To shun the bloody knife
That was drawn to take his life
Though not but an innocent babe.
Although a helpless babe,
Yet on him help was laid.
On his shoulder the Government sustains,
In an earthly mother's arms
Held Heaven's richest charms,
Though in Heaven his presence remains.
This despised Nazarine,
To the Jews so low and mean,
Was reputed the Carpenter's son;
By him at whose command
All nature took her stand,
And the planets their courses did run.
Being his parent's hope and joy,
For his future life's employ
They would learn him the Carpenter's trade,
Though he had built a world,
His wisdom to unfurl,
And by him all creation was made.
But a building more sublime,
To survive the wreck of time,
This young Carpenter is to raise.
Being God's eternal Son,
The chief corner stone,
And in grace the foundation he lays.
Nearly twenty years of age,
In the work he did engage;
How majestic the walls did arise;
He spoke and it was done,
Revolving round the sun,
Every planet then instantly flies.
By his divine skill,
And his holy righteous will,
The plan in eternity he drew.
Though rich and reigning grace,
In time the only place
Where it first had presented to view.
By this mysterious plan,
Drawn long ere time began,
Those materials in him had been chose.
In bringing them to view,
He so perfectly doth show
That none else could the building compose.
God's glory here will shine,
And he gives us life divine;
From the seas and the waters remain.
But the building must arise
So far above the skies
That the Angels their height can't attain.
From nature's rugged trees,
He takes such as he please
When he bows to the earth with a nod.
But the stubborn oak must fall
Like the persecuting Saul
Fittingly framed for the building of God.
For the timber was prepared,
Both counter hew'd and squared;
Strictly brought to the line of the law.
So the building is compact,
So perfectly exact,
Without the sound of the hammer or saw.
But before they take a stand,
The builder gives command
To plunge them beneath Jordan's waves.
So freely they do go,
In him their faith to show,
Who died and arose from the grave.

Ah! ye artificers tell,
While ye mark the building well;
And compassing the walls either side,
Can any there be found
So perfectly sound
As eternally there to abide.
Here some presume to tell,
That thousands go to hell,
Who once in the building was framed.
But if Jesus ever lost
One jewel of the cross,
Let it never, oh never be named.
For one truth is clear indeed,
That if Satan could succeed
In removing one out of the place;
The next more easy done,
He would reach the corner stone—
Then down goes the building of grace.
Ah! sooner they may tell,
The sun and moon as well
To stop in their courses to run.
To investing nature's laws,
Or disturb the final cause,
Or set regent on God's holy throne.
He has laid the basis sure,
To eternity endure,
And establish the stractered throne.
To break the opening skies,
Through which the saints must rise:
Most triumphantly now he has gone.
When the building is complete,
And the saints each other greet
In the courts of the temple above,
Why the saints will there behold,
That the half was never told
Through the shining apartments they rove.
God's holy Angels there,
Rejoicing then to share
In those seats of an humbler place,
While the saints arising higher
To strike the golden lyre
To the notes of redeeming grace."

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBBON."

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COMMUNICATIONS.

For the Signs of the Times.

Further notice of Eld. Water's anonymous pamphlet.

I shall now show that this writer has blended sentiments with his advocacy of Eternal Justification, such as are not to be charged to Old School Baptists, even to those who may agree with him in holding justification to be eternal.

On page 7, noticing my having charged the doctrine of Eternal Justification with implying a severing of Christ and the Church in the article of Justification, he appears very readily to admit the idea. He speaks of *severing him in such a way only that he should bear the sins and punishment which should have rested on them*. Again, (page 14) in reference to my having advanced the doctrine of a personal oneness of Christ and his Church, such as of a Head and Body, he brings forward a figure, which I shall again notice, to prove the reverse, in the case of justification; and in conclusion he adds, "But if there be such a connexion between Christ and the Church that no sentence can affect the Head without affecting the Body, and vice versa, why does not the Church have to participate in Christ's sufferings?" Here, instead of the Old School sentiment that the union of Christ and the Church was so close that the sins of her, his Bride, his Body were chargeable to him, and Justice could take hold of him as her Representative in the case, and that in *bruising him for her iniquities*, &c. she was bruised and Justice received satisfaction of her in him, she thus fully participating in his sufferings, being with him,—

"One in the tomb, one when he rose,
One when he triumph'd o'er his foes," &c.

We have the monstrous idea that Christ was severed from the Church that he might bear her sins and punishment. Sever Christ from his personal union to the Church, and you sever him from all just charge of sin. In himself, he was the spotless Lamb of God. The mandate that should command the punishment where sin was not found, or charge sin upon one who was not involved in it, either by his own transgression or by his union with those who have transgressed, must be the mandate, not of Divine Justice, but of arbitrary

power. The believer finds his hopes of pardon no where but in the belief that the Lord Jesus bore the penalty due to Justice as the actual substitute and representative of such condemned sinners as he; and he finds justification no where but in Christ; nor his participation in it, but as he finds his union with Christ in the great work of magnifying the law. Sever the believer from Christ in this great work, and you take from him all his hope.

How far this severing of the union of Christ and his Church in the article of justification, and of course of redemption from the law, together with the figure of buying property at auction on credit, (found on page 10) differs from the grand fountain of Fullerism, I will leave others to judge. But it may be said that the circumstance of buying property was only used as a figure to illustrate the writer's idea; granted: but if the figure itself is a false representation of the subject under discussion, the natural conclusion drawn from that figure must also be *false* in its bearing on that subject. The writer must therefore have intended to deceive by making use of false illustrations, or he must have believed that there is an analogy between the provisions of the everlasting covenant concerning redemption, and the idea of buying the right to property on credit, as Fuller held that Christ purchased a right to the elect by making an atonement for sin.

I will notice another figure found on page 14: It is that of *two nations being at war, one of which takes prisoner the chief of the other, and agrees that the people of the captive prince shall be free from all obligation to them provided the said captive prince will in his own person perform certain conditions*. This writer may possibly think that the elect became involved in sin; or under the law, by the Captain of their Salvation's being taken captive; but I am certain no real Old School Baptist can calmly reflect on this figure, for a moment, without feeling his heart revolting from such an idea as that of Christ's having involved his people in captivity by himself first being taken captive. It is by such figures as these that this writer undertakes to prove and support the idea of Christ and the elect being viewed separate and distinct in the article of justification or redemption.

On page 13 there is a note, whether written by the author or by the publisher I know not: written by whom it may be, it is a curious specimen of christian doctrine. I will here transcribe it.

"On the supposition that justification through Christ preceded every transaction of sin, we can avoid making God extend his electing grace to unfit subjects, and also avoid supposing his holiness united to turpitude in the creature until the resurrection; but if the doctrine of election and eternal unity be true, and yet justification followed the resurrection in order of time, then God's electing grace was given to the unjustified, and his purity was united to them for 4000 years."

What the writer means by *God's holiness being united to turpitude in the creature*, I know not, or what notion he can have of the union of Christ and his people unless it be that he supposes Christ to have stepped into Adam's place and become the head of that corrupt nature which the elect derive from Adam as their head. Neither can I conceive how the act of justification, even had it taken place before sin entered, could have prevented turpitude or unfitness from being attached to the elect, unless it had altogether prevented their sinning: this we know it did not; neither has it removed depravity or turpitude from their Adamic nature. I will leave this part, therefore, and inquire what is implied in the idea of *justification's preceding election*; for such is the notion advanced in the above quotation if there be any definite meaning in it. He charges the denial of his antemundane justification with involving in it the idea that *God's electing grace was given to the unjustified*. We must therefore suppose that he means to convey the opposite idea, viz: That justification preceded election.— If the act of justification was passed before the decree of election, then (as none were chosen out or designated to be the peculiar subjects of the act of justification) God's act of justification must have been extended to the human family universally, or at least indiscriminately. But the act of justification must run parallel with God's purpose of redemption; hence this writer's position must give us both universal or indefinite justification and redemption. Are such sentiments as these what Particular Baptists were so enamored with as to wish the pamphlet republished in the Signs? These sentiments do not at all belong to the doctrine of Old School Baptists.

In reference to the doctrine of election, I would here remark that, for myself, I cannot see any thing, either in reason or in scripture, that requires me to believe that the purpose of God, to leave man to fall into sin, preceded the decree of election. To extend the enquiry no farther, God certainly purposed to create Adam, with his posterity in him, in uprightness before leaving him to fall; and why may we not as readily suppose that God, in passing the decree of election, viewed Adam and his posterity as they were to come from his hands, in a pure and upright state, as that he viewed them in their fallen state? If Paul's account of the election of Jacob and the passing by of Esau (Rom. ix. 11 & 12) be a correct illustration of the eternal decree of election, as I think it is, then the election of God was made of his people viewed simply in the pure mass of creaturship. It reads, "For the children being not yet born, neither *having done any good or evil*, that the purpose of God according

to election might stand, not of works but of him that calleth," &c. Carrying this illustration out in its bearing to the eternal decree of election, we must understand that God in passing that decree, neither contemplated man as justified or accounted to have *done good* in fulfilling the law through himself, or through a substitute; nor as having done *evil* in transgressing the law.

On p. 14, in connexion with the figure already noticed, we have this remarkable sentence:—"When Christ took upon himself to redeem his people, the law of God let go its hold upon them, but held him *as guilty, a sin and a curse*, until he should perform the conditions as their prince, in virtue of which they had been justified." Passing criticisms on the expressions, I will notice the leading idea. It will, I presume, be admitted that Christ undertook the redemption of his people at as early a date as the *purpose and grace of God was given them in him*, and as they were *chosen in him that they should be holy and without blame before him in love*; then according to this writer's doctrine, Christ must, from before the *foundation of the world*, from eternity, have dwelt in the bosom of the Father, *as guilty, a sin and a curse*. Can an Old School Baptist contemplate such an idea without horror? To me it is blasphemous. Was this, think you, the state and standing of Christ when he appeared to Moses in the *bush*, declaring himself to be the God of Abraham, the God of Isaac, &c., and gave as his name, *I AM THAT I AM*? Could it be that he meant by the expression *I AM THAT I AM*, *I am GUILTY, A SIN AND A CURSE!!!* Was it as a sin and a curse that Isaiah beheld him when he saw his glory and spake of him? (see John xii. 41.) Read the description which Isaiah gives of his glory, in Isa. vi. 1-6. How opposite this from the degraded view which this writer gives of Christ at that period!

But in addition to the above, we find on page 15, this assertion, "Now if Christ had not a legal righteousness before his incarnation, he in common with the rebellious angels, had broken that law and dishonored the Father," &c. Here we have Christ represented as being, before he was made flesh, under the law, bound by it, and in common with angels, liable in case he transgressed to be accounted rebellious; consequently, in common with rebellious angels, liable to be "reserved in everlasting chains under darkness unto the judgment of the great day," (Jude 6) if those are the angels he intended. Such a representation as this of the Lord of glory, needs no comment. I would however ask, What could Paul have meant by saying, "But when the fulness of time was come, God sent forth his Son made of a woman, made under the law," &c.? Gal. iv. 4. If he were already under the law, how could he then be made under it?

What views this writer entertains of the person and dignity of Messiah, previous to his making himself "of no reputation, and taking upon him the form of a servant," &c. (see Phil. ii. 6-8) I will not attempt certainly to decide; but from his

thus putting him on a *common footing* with those *angels that rebelled*, I should judge they are not very exalted,—very far below the views which Old School Baptists are wont to entertain of him. Ask an Old School Baptist, *What think ye of Christ?* and with Newton he will answer:

If "Some take him a creature to be,
A man or an angel at most.
Sure THEY have not feelings like me,
Nor know themselves wretched and lost;
So guilty so helpless am I,
I durst not confide in his blood,
Nor on his protection rely,
Unless I were sure he is God."

As Some, without duly weighing the import of this writer's expressions, may have thought that Christ's having undertaken as the Surety of his people justified those expressions, I will for their consideration briefly give my views of the subject, and in doing so I will also make use of a figure.

It is said of Peter, Czar of Russia, that he came to England and worked for a season as an apprentice in one of the shipyards there, in order to acquire a knowledge of ship building preparatory to introducing it into his own dominions. Now let us suppose that previous to his coming into England, say a year, Peter had made an engagement with the commandant of the yard, thus to come at a given time, and to serve as an apprentice for a certain period, according to the laws of England concerning apprenticeship. I now ask, Would such previous engagement have made him subject to the Commander of the shipyard, or to the laws of England one hour before the appointed time? Would it not have left him in the full possession of all that independent dignity and absolute sovereignty to which he was entitled as Emperor of Russia? until the very moment he came into England, and entered the yard in compliance with his engagement?

Again. We will suppose that after making that engagement, Peter, as many kings do, had changed his mind, and I ask, in that case, what law or power, (human I speak of) could have reached him to compel him to comply with his engagements? The law of England could not touch him in Russia, and he was absolute as the sovereign of his own dominions. Hence his compliance with the engagement must have been entirely voluntary with him, from a regard to his word, and to the object to be obtained. So of the Lord, the Messiah. For although Christ was brought forth, and set up from everlasting, in reference to that life which was then conceived in him, which constituted him the Christ and the Head of his Church and people, and the union of him and them; and which, when they are born of it, manifests them as the sons of God, yet in his being thus brought forth, it was not as a *servant* under the law, like Moses, but as the *only begotten of the Father full of grace and truth*, as a *Son over his own house*, and his people were thus brought forth in him, as sons and heirs of God. Besides, this life was brought forth, not as a separate being or person, but in him and in personal union with him, as Jehovah,

co-essential, co-eternal and co-independent with the Father; so that he is the eternal Jehovah, the one God, whilst he is the Head of his Church; distinct from the Father, and from the Holy Ghost, in that incomprehensible distinction in which God has revealed himself, and therefore exists as Three and as One. Hence the expression, "The only begotten Son which is in the bosom of the Father;" (John i. 18.) and the declaration that, "The Word was with God, and the Word was God;" (John i. 1.) and also, the declaration of him, who manifested the attributes of the Godhead, by *making all things*,—(John i. 3, compared with Rom. i. 20.) that "In him was life, and the life was the light of men." John i. 4. Hence in Christ's eternal existence, as the Head of, and one with his people, it was not as a creature, under the law by which creatures as such are bound, but as "Over all, God blessed forever." Rom. ix. 5. And in his appointment as Mediator, or his engagement as the Surety of his people, that appointment or engagement was, that at an appointed time he *should be made of a woman and made under the law to redeem them that were under the law, &c.* Hence I cannot conceive that this engagement made him subject to the law under which creatures exist, and from which he was appointed to redeem them, until he actually came into the world to minister and give his life a ransom for many, any more than Peter the great's supposed previous engagement could make him subject to the law of England until he voluntarily came there to serve as an apprentice. And Christ's existing as the Jehovah, rendered him as much independent of all external power, universally, to compel him to come under the law, in compliance with his engagement as Surety, as Peter's absolute sovereignty placed him beyond the compulsory force of all temporal, external power.—Christ's infallibility, his eternal truth, and his love to his people were the sure guarantee to his fulfilling his engagement to redeem his people. Thus I think Paul understood it, when he spake of Christ's *being in the form of God, and thinking it not robbery to be equal with God, but making himself of no reputation, &c.* See Phil. ii. 6, 8.

Thus much for the pamphlet which Eld. Waters published, and which Eld. Gilmore as a retail vender is circulating with great zeal. More. I at times, have felt like saying, but I will forbear. If the book, instead of being intended as a candid exposition of what the writer might think error, was designed as a wanton and insidious attack upon me, as has been my impression from first examining it, (the reason for which I will not now specify) it is not without the control of the predestinating decree of God, which I rejoice to believe in, as having universal control; and I will leave it to work that which God has unerringly and graciously designed it to accomplish. If my sentiments alone were the object of his attack, and his zeal against them is what has given to his manner the appearance

of his being inimical I have probably been sufficiently severe, in return, upon him. A simple, but full explanation of what I understand to be the scriptural doctrine of Justification, I still think of giving; but detached from this review of this pamphlet.

I remain as ever yours, and subject to many difficulties.
S. TROTT.
Centreville, Fairfax Co., Va., Feb. 25, 1839.

For the Signs of the Times.

BROTHER BEEBE:—Brother McKay has given my views on the subject of Justification. To me the term seems to be derived from *justitia*, which signifies *righteousness*, and *to be made*. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made [dikaioi] righteous." Rom. v. 19. In verse 18, the reader will find first the word *righteousness*, and then *justification*. The first in the original is *dikaionotatost*, the second *dikaioisin*. From these and many other examples it appears to me the words *righteousness* and *justification*, in their various forms, are in the original derived from one root; so that when the subject is justified, it is done by imputing to him the righteousness of Christ. In the third chapter of Paul's Epistle to the Romans, the act of justification is spoken of as a future event in reference to Jews and Gentiles who should thereafter believe, "Seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith."

I will now turn my thoughts to another subject. Last summer my father-in-law (Elder Baker) handed me a *Key to the Revelation*, written by Ethan Smith. The author advances the idea that the missionary operations of the present day are a fulfilment of the prophecy in Rev. xiv. 6. "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth," &c. If this view were correct we should have to yield the palm to Arminians: but there is so striking a dissimilarity between this angel and modern missionaries that I cannot believe him. This angel soared far above earth, and therefore did not rest or depend on it; but modern missionaries have their sole dependence here. The prophecy in the 13th and 14th verses of chapter xvi., is in all respects applicable to modern missionaries.—This prophecy begins thus, "And I saw three unclean spirits"—Now it appears to me from 1 John iv. 1, that prophets are called *spirits*, "Beloved believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone out into the world." These spirits are said to work miracles. Miracles, Paul tells us, are the signs of an apostle. Truly the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds. 2 Cor. xii. 12. These spirits therefore are false apostles. They are said to be spirits like frogs. This is done to refer the reader to the plague of frogs in Egypt, which shadowed forth these false apostles of the present day.—

From the shadow we learn some important additional facts. In the commission given by our Lord the condition was that they [the apostles] should go without purse and scrip, relying on his promise "Lo I am with you," which false apostles would not be likely to rely on, and therefore they go up "into the kneading troughs and ovens, saying *We cannot go and preach the gospel unto the heathen unless we have something to eat; we want the dough from your kneading troughs, or bread from your ovens, for the heathen will not feed us. In short, we must go up into your "bed-chambers, and upon your beds," for we need food and raiment, house and home.* The missionaries bid fair to accomplish the end ascribed to these spirits, viz: *To gather together the kings of the earth and the whole world.* It is apparent that by introducing the arts and sciences among all nations, and thus by getting up an intercourse they will become acquainted, and so the way will be paved for a general collision.

From the most careful examination I cannot come to the conclusion that there is more than one period of 1260 years noted in the prophecy of the Revelator. The condition of the kindreds, tongues and nations during that space is predicted in the thirteenth chapter, which is voluntary and superstitious subjection to the seven headed beast, by which beast I understand the christian or rather anti-christian empire that was established by Constantine the great. It is there also foretold that the saints should be subjected to his dominion. Now if I am correct in believing the seven headed beast here noted to be the anti-christian empire of Constantine, then the facts prove that the 1260 years have expired; for the saints have been subject to that power, but are not now: and "all kindreds, tongues and nations" have been subject to the papal beast, but are not now so subject. And this brings me to a point on which I differ from yourself and Bro. Trott, viz: *The two witnesses.* Since I wrote to you last I have altered my views somewhat on this subject: but though we differ, my desire is to know the truth of the matter, and therefore I hold myself open to conviction.

Mr. Smith says, "An argument to show that the witnesses are not yet slain is the fact that none who are in favor of its being a past event are able to point it out!" This I shall endeavor to do. In order to this I shall first show what the Holy Ghost means by the two witnesses; and secondly, show that our translation has misled commentators, if I am not mistaken.

In xi. 4, we are told that "These are the two olive trees and the two candlesticks standing before the God of the earth. Now an olive tree is an emblem of the Church; (see Rom. xi. 17.) a candlestick also is an emblem of the Church; (Rom. i. 20) "And the seven candlesticks which thou sawest are the seven Churches." In these scriptures I think I have divine authority for believing that the Holy Spirit intended by these two witnesses the Churches prophesying and bearing witness to the truth in their Church capacity.

Brethren will find it difficult to conceive how the *dead body* of a broken up Church should lie in the streets (not street) of the great city; and still more, how their *dead bodies* should be "put into graves. The word *ptomata*, the plural of which (*ptomata*) the translators have rendered *dead bodies*, means a *fall*: and I think that the word *apoktenei* means *to destroy, to break up or to cause to fall*; and the word *mnemata* (ver. 9) signifies monuments or witnesses. There is another point or two in the original which I wish yourself and Brother Trott to examine.—One is in the beginning of the seventh verse, and is the word *hotan*. It is a compound word and the English word *when* does not give its full meaning: I think it means *when in, when during*, meaning the 1260 years. The other is the word *abysson*, which our translators have rendered *bottomless pit*, but which I think means *the deep, the sea*, and that this beast is the seven headed beast or Catholic empire of Constantine, which John saw rise up out of the sea when he stood on its sand (xiii. 1.)

From these considerations the meaning of this prophecy appears to be this, That the few Churches of God should prophesy and bear witness to the truth in their Church capacity in sackcloth, and that whenever any of them should have finished their testimony in that capacity, the Catholic empire should disperse them by the civil arm, and should not suffer them to be set up as witnesses; but after three days and a half, viz: a time, times and half a time, when the beast should lose his dominion, and the Catholic Church, the great city on its back, should experience a *partial fall*, their privileges should be restored, and they be placed out of the reach of their enemy. If this beast is the same with the little horn in Daniel, of which I think it is, then after its dominion is *taken away*, it shall not again receive power to "slay the witnesses," for, according to Daniel, its dominion is to be *consumed and destroyed unto the end.* Daniel vii. 26. As the Churches of God have been repeatedly destroyed during the reign of the Catholic Empire, and denied their privileges in Church capacity, I think there can be no doubt as to the fulfilment of this prophecy.

Now it is remarkable that the deliverance of God's people, and the preaching of the everlasting gospel, are mentioned as cotemporaneous with the partial fall of Babylon, (Catholic Church) and the loss of dominion by the beast, (Catholic Empire.) Compare x. 7, and 11. Now let brethren read xi. 17; they will perceive that the Lord took the power when the seventh trumpet began to sound, which the beast had been permitted to exercise for the space of 1260 years, according to the prediction in chapter xiii. In xi. 11, 12 & 13, the rising of the witnesses and partial fall of Babylon are mentioned. In xiv. 6, 7 & 8, the same facts are brought to view.—Verse 6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach, &c. Verse 8: "And there followed another angel, saying, Babylon is fallen, is fall-

en," &c. In xviii. 2, an angel "cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen," &c.; and in verse 4, a voice is heard from heaven, saying, "Come out of her my people," &c. The word *poiesai*, in xiii. 5, has been, as I before stated, erroneously translated, *to continue*; it signifies *to do*: this error in translation has induced commentators to suppose that the 1260 years have not yet expired, as that beast still exists.

If, as I believe, the 1260 years commenced with Constantine, they must have expired in the sixteenth century, with the reformation from popery. The doctrine that was then taught was that of Election and Predestination, Effectual Calling, Perseverance of the Saints, Justification through Faith and Particular Atonement, or the real substitution, and that "Baptism in the primitive Church, in the days of the Apostles, was done by immersion, but that sprinkling was *afterward* introduced, which will also answer."—I take this last sentence from a work in my possession that was printed more than a hundred years ago at Rotterdam, and in which the doctrine of the reformation has been embodied, and which is esteemed correct by the Dutch Reformed Churches, of which I have been for several years a member. If the angel flying in the midst of heaven, having the everlasting gospel to preach, be a prediction of the preaching of the reformation, then Arminianism or Fullerism is false, and the Old School preachers are the servants of God, and have his countenance and approbation, as they preach what the Spirit of the Lord calls "The everlasting gospel."

If you do not think best to give this a place in the Signs, I should be glad to have brethren informed of our places of residence. Bro. Bidwell lives midway between Albion and Hindsburg; Brother Rhodes and I one mile directly north of Hindsburg. Brethren passing up or down the canal shall be welcome if they call.

J. BLOOMINGDALE.

Albion, Orleans Co., N. Y., Jan., 1839.

For the Signs of the Times.

Hopkinsville, Ky., Jan. 15, 1839.

DEAR BROTHER BEEBE:—As it is the commencement of a new year, and you have so strongly solicited your *subscribers* to your very *valuable* paper, to let you know whether they think your paper a burden or not, fearing you might throw me off, as one of your delinquents, I have concluded to write you a few lines, stranger as we are, and far from each other; but look forward my dear brother, when we will be brought nigh, by the *precious* blood of Jesus. I have taken the "Signs of the Times" for the last two years, through your agent Bro. Charles Mills, I see nothing of him in the column of your agents, I hope you have not dropped him, for he is as thoroughly Old School, as any *subscriber* you have*: I do not expect you have any other; but I want you to send me your paper as long as you edit it, and I can squeeze out one dol-

* Omitted by mistake, but now corrected. —Ed.

lar; it is a comfort to me, that you know nothing *about*, for I live in the midst of all *kinds of Isims*; but *two* professors of the old stamp, besides myself, in this village. I belong to a little Church about nine miles from town, which is under the care of our much *esteemed* Brother John Bobbett, and only have the pleasure of hearing the precious word of God's eternal truth, once a month: I therefore have great pleasure in getting your paper, and find what a large number is yet left, that have not defiled their garments with this *fascinating thing called benevolence*. May the blessed Lord ever keep me from such. Brother Beebe, I can not like many whom I have heard express themselves as having what they call, *faith of assurance*, as true as God's word is, and if I know any thing about it, I can assure them they know nothing about it, I am almost ready to give up, that I know anything about the awakening *influence* of God's Spirit some times; but, oh! my dear brethren when my poor heart has almost failed me, I come to talk with my brethren, I am strengthened when I know I have an advocate with the Father; but as the poet says:

"Oh! how am I thus tossed, thus tossed to and fro,
How are my hopes thus crossed, wherever I do go;
O Lord thou never changest, it is because I stray,
Lord guide me by thy Spirit, & keep me in the way."

Lord bless you, my dear brother, my soul delights in God's eternal truth, and when I think of our being kept by the word of his power, and know that we Old *dispeised* Baptists, depend upon him alone for salvation, and not in the arm of flesh; I must conclude that we have a more exalted view of the plan our blessed Lord has provided for saving a lost perishing people.

I have spun my remarks out much longer than I had intended, and hope you will pardon me for it, whilst I call your attention to one more subject. I have been much exercised to know what kind of religion to call this, when those amongst fashionable society as they call themselves say by their conduct they have no use for the *bible*; you may find it laying upon their *desks* clothed in dust that you might inscribe your name legibly upon it: instead of their reading the blessed word of God, you will find them poring over some *miserable novel* or other. Oh! what kind of professors are they, when it is inscribed in God's eternal book that we should search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me? It is from the book of God that we know any thing of our true character, and certainly they are profitable to all the purposes for which they are destined, and are *calculated* to build up the man of God, and thoroughly furnish him unto all good works. The first productions of human will, after a few perusals, like gathered flowers, whither in our hands; but those unfading plants of paradise become, as we are accustomed to them, still more and more delightful; and he who has once found out their excellences, will desire to taste them again; he who tastes them oftenest, will relish them best.

Now, Brother Beebe, after what I have said, I want to hear what you think of professors, reading all kinds of fictitious stuff; not only on my own account, but others'.

I subscribe myself your Brother

In hope of eternal glory,

HENRY C. CATLETT.

N. B. Let us hear from you what has become of Bro. Trout: has he trotted to hard for some, and concluded to quit? We would like to hear from him often. I have never read any thing that seems to suit me so well as his views on Justification.

H. C. C.

For the Signs of the Times.

DEAR BROTHER BEEBE:—Having to write to you on other business, I could not resist the temptation by which I have been led to say a few words relative to the "Signs of the Times." Our Brother Beers, in No. 2, of the present Vol. of the "Signs," observes, "We are surrounded with *new lights*," and yet he adds, "it is a wintry season here," What sort of lights can they be? They cannot be *suns*, or it could not be wintry; neither can they be *stars*, for they are all *old lights*; but, perhaps, he means *men* who set themselves up for the lights of the world, notwithstanding they are employed by Satan to deceive, allure and decoy the precious souls of men; for I am aware there are many such *lights* in the world, set up to decoy precious souls into eternal darkness. 1 John iv. 1. However, it is well for us that the *true light* has told us how we may know them; viz: by their fruits. Matt. vii. 16. And which plainly intimates that all *new lights* are false lights; though each one carries a standard, bearing the inscription, "LO HERE IS CHRIST." In examining these modern lights, or teachers, through the old glass of God's word, If I mistake not, the following is an outline of their character. They are such as may be known from the true lights, or teachers. By their striving to please men, rather than God; and preach more to tickle the ear, than to affect the heart. Isa. xxx. 10. They carry souls out of the right way, and set them down in a by-way. Micah iii. 5. They handle the word of God decentfully, (Jer. v. 30, 31;) and preach rather to show their own abilities than to exhibit Christ. Acts xx. 30. They thank God more for another's badness, than for their own goodness; hence they are always busily employed in casting filth and reproach, upon the names and persons of the most faithful of Christ's true teachers: and will charge them with taking too much upon themselves. Numb. xvi. 3. They fall upon the true teachers with blows, when they can find no better argument. 1 Kings xxii. 24. They undermine the ministry, and blast the reputation of the *lights* set up by Christ. 2 Cor. xi. 10, 15. They labor hard to invent and devise, and then preach their own inventions and devices. Jer. xiv. 14; xxiii. 16. Tit. i. 10, 11. They recommend that to others, they do not practice themselves. Matt. xxiv. 4, 5, 11, 14. They preach most about that which concerns the souls of the people least.—

1 Tim. i. 5, 7; Matt. xxiii. 23. They make a great bluster about little things of the law, and are very silent about the weightier ones. 1 Tim. vi. 3, 5. They strive more to bring men over to their opinions, than to better their conditions.—Matt. xxiii. 15. They are like barbers, who work most about men's heads, their work being not to better their hearts, nor mend their lives; and in this they copy after their father. John viii. 44. They trade in souls, making merchandise of all who follow them. 2 Pet. ii. 1, 3. They cover their impositions with fair speeches, and very plausible pretences, knowing that sugared poison goes down the sweetest; and as one makes the poisonous pills, another gilds them. Ezek. xiii. 10, 11. They mind more the serving of themselves, than the salvation of souls. Rev. xviii. 11, 13. They are like an unskilful doctor who skins over the wound without healing of it. Jer. vi. 14. They preach against the love of lucre, while they have no greater god than gold. Jer. vi. 13. If such teachers are not the veriest hypocrites, will some one tell me what a hypocrite is? Well may the earth groan under them, and hell be prepared to meet them. Matt. xxiv. 51.

But, I must give up the chase, or I know not where Brother Beers' *new lights* may lead me to, for I perceive it is dangerous to follow them, seeing that one step only leads to another. And lest, like too many others, we should make, fall in love with, and then worship an image of our own holiness, let you and I think more of the glorious perfection of Christ's righteousness.—And that the God of poor lame Jacob may abundantly bless you, and all your poor despised brethren, and enable you all to believe sincerely; *watch constantly; pray fervently; preach faithfully; fight manfully; run swiftly; wrestle powerfully; suffer patiently; endure the cross willingly; perform your task cheerfully; contend for truth valiantly; live holy; die daily; love Christ supremely; and meet me in glory, is the fervent prayer of*

A degraded Nazarene,
WILLIAM JACKSON.

Boston, Mass., March 1, 1839.

For the Signs of the Times.

DEAR BROTHER BEEBE:—In reading yours and Brother Forshee's, on Rev. iv., I thought to offer a few ideas myself, without interfering with either of yours, on the third verse: "And there was a rainbow round about the throne, in sight like unto an emerald." There were two things which John saw in the vision; first, *A throne set in heaven*, by which I understand the Church militant, and the glorious dispensation of grace under the New Testament economy. This throne is said to be set in heaven. Heb. xii. 22. "But ye are come unto Mount Sion, and unto the city of the living God," [the Church.] By him who sitteth on the throne, we may understand Christ in our nature. See Rev. v. 6, & Ezek. i. 26. *Like a jasper and sardine stone.* The

brightness of the jasper and the redness of the sardine are connected. White in his divine nature; red in his human nature and sufferings, as it were of a lamb slain. Isa. vi. 1 & 2. And *there was a rainbow round about the throne, in sight like unto an emerald.* Here we may conceive a manifest allusion to God's covenant with Noah. Gen. ix. When the Lord called back the waters of the deluge, he made a promise that he would not again destroy the earth by water, and in token of his faithfulness, set his bow in the clouds. With allusion to this, God's throne of grace or mercy-seat, from which all the promises of the covenant proceed, is said to be surrounded with a rainbow, to signify that God dealeth with his people in the way of covenant; it is said in the text *in sight like unto the emerald*, i. e. of green color, to signify the perpetuity of the covenant, by the virtue of him that sits on the throne, and is engaged in it, the revelation of this covenant. Gen. iii. 15. The first edition was enlarged and explained to Abraham, Moses, David, and more fully opened to Jeremiah, Ezekiel and other prophets, till Christ actually came, and by his death confirmed this covenant: after his resurrection this covenant came forth in its last and best edition. The faithfulness of God is engaged in this covenant; it is not a hasty or premature deed, but the result of His eternal purpose and counsel.

But, to return to the subject. The bow was set in the cloud on God's smelling a sweet savour in Noah's sacrifice. Gen. viii. 20—22. Even so, Christ [our blessed Noah] engaged to make himself a sacrifice to Justice in our stead. God smelleth a sweet savour in his death, sitteth his bow of the covenant in the Church. God's bow in the clouds was a security against the waters of the deluge; a greater security than the rocks and sands: so the covenant of grace, founded on, and sealed with the blood of the Lamb. See Isa. xlii. 9. The rainbow (as naturalists tell us) is a reflection of the rays of the sun: so here, it is the Sun of Righteousness that gives being to this covenant. Though the arch of the bow be high above and reacheth to the heavens, yet the extremes of it stoop down to the earth, so that whatever part we are in, its arch is towards us: so here, though the Head of the covenant be in heaven, yet the covenant itself extendeth down to earth. Rom. x. 6—8. God's bow in the clouds is very extensive, reaching from one end of the heavens to the other: so God's covenant of grace is large and wide enough to take in all the elect, both Jews and Gentiles. This bow is said to be round about the throne. This may set forth the glorious majesty of a God in Christ, that it is accessible from every quarter; show the stability of it, the connexion between all the parts of the covenant; and there is no access to a throne of grace, but by virtue of the covenant. May we ever feel the necessity of fleeing to the covenant of grace, that we may obtain grace, and strength to help in every time of need. Blessed are those who have been enabled by faith to look

within the bow of this covenant; here is pardon, peace, reconciliation glorification. When the whole of the grand mystery shall be unfolded, every saint of God will see clearly that in time the blessed Redeemer purchased all the blessings that they will enjoy to all eternity.* We cannot see now, but through a glass darkly; but *then* face to face. I am glad to see that all agree in the matter and Author of our justification, by the imputed righteousness of Jesus Christ. If we cannot now agree when the colors were put in the bow, we do agree that they are all there.—And, if I understand the subject right, our garden parents left us nothing that we could claim as our own, but a mess of fig leaves of human invention.

My sheet is done; I must leave the above at your disposal. I would enclose two dollars for the "Signs," but I shall wait until I can get a few more to pay for the seventh volume.

Yours as ever,

EVAN J. WILLIAMS.

Ramapo Works, N. Y., Feb. 14, 1839.

* Can you prove that, Evan?—Ed.

For the Signs of the Times.

(AN EXTRACT.)

In reply to your request of the views of your correspondents in relation to your publishing a weekly paper. I am but one, and know not that as one, my mind on the subject is, or would be of any importance to you, or in your views, it is not of much on that subject in my own view; for I do not know that it is right: but from our former intimacy and the respect you have heretofore shown me, I will venture to say, (and if it weighs nothing in your mind it will not cost you much to read it) that I fear that such a paper as you propose embracing congressional manoeuvres, and political information, would hardly find sufficient sustenance in this region of country. The people are already flooded with such matter.

If it was your mind, and the minds of the brethren at large, and it could be sustained, it would be my wish to have a weekly paper upon the same plan of the "Signs," or to contain wholly religious information; correspondence among brethren, a friendly interchange of views on biblical criticism, doctrinal essays practical essays, together with abundance more notice of the idolatrous sentiments and practice of the New Schoolites, &c., &c. But whether such a paper could be sustained, and the others that are now in operation, I know not, I fear not; If the present form and expense of the "Signs," can hardly be paid for by many of our poor brethren, I fear for a paper more expensive. I however do not wish to dictate by any means, but submit it to men of more information and better judgment. If a weekly paper should be issued from your press, wholly theological, I think I should become a subscriber.

Yours in haste,

H. WEST.

South-hill, Bradford Co., Pa., Jan. 22, 1839.

EDITORIAL.

Alexandria, D. C., March 15, 1839.

OLD SCHOOL MEETING.

An Old School Baptist Meeting will be held with the Zoar Baptist Church, Chesterfield Co., Va., commencing on the first Saturday in May next. If it be in our power, we will try to attend it.

APPOINTMENTS.

Brother Trott will preach at the Meeting house of the Occoquan Baptist Church, if Providence permit, on the fifth Sunday of the present month, and on the Saturday preceding.

The Editor of this paper will preach for the Ebenezer Baptist Church in the city of Baltimore on the fifth Sunday of this month (March) if not providentially prevented.

THE UNION AND RELATIONSHIP OF CHRIST AND HIS PEOPLE.—We had indulged the hope that, however the saints might be divided in judgment on other points of doctrine, there was a perfect unanimity of sentiment on the doctrine of Eternal Union with, and Relationship to Christ; but in reading an article in the 4th number of the "Primitive Baptist," over the signature of Joshua Lawrence, we find doctrines asserted, and a *creed* of several articles set forth, which are, in several instances, hostile to what we have understood to be the sentiments of old fashioned Baptists.

Our brethren may well suppose that we feel a delicacy in being compelled to offer strictures on any article published in a paper which professes to be decidedly of the Old School faith: but, having recently seen several extracts from Elder Lawrence's pen bandied about through the New School papers as fair specimens of Old School doctrine, and being confident that the Old School brethren generally are mortified at seeing such notions palmed off on the public as their faith, we have felt called on, as the Editor of an Old School Baptist paper, to offer the following remarks in a spirit (as we trust) of meekness.—While to please all who are generally sound in the faith, in every respect, is more than we can reasonably anticipate, the responsibility placed on us as conductor of this publication, makes us jealous for the cause of God and truth, as understood, preached, published and believed by all Old School Baptists, as far as our knowledge extends.

The article of Elder Lawrence to which we have referred, purports to be a reply to certain brethren who have objected to some things published by him in a former communication on the *Two seeds*, or the parable of the *Wheat and the tares*. The former communication we have not read, but our present remarks will be confined to a review of the latter, in which he has attempted a justification of the doctrines objected to.

In his introduction, Elder Lawrence has fortified himself against any arrows which his brethren might be disposed to direct against his position, through the "Primitive," by protesting

against controversy among Old School brethren; claiming himself to be of that stamp, he admonishes Mr. Howard (the publisher of that paper) against admitting any controversy into his columns; and to obviate the apparent necessity for controversy or discussion, refers Mr. H. to that scripture which directs the younger to submit to the elder. Himself being a very patriarch among the writers for the Primitive Baptist, the plain import of his admonition seems to be that the young must implicitly rely on all he says, not excepting his very extraordinary *creed*, and thus effectually prevent all controversy. We would, with all due deference to the gray hairs of Eld. L., inquire whether this would not be purchasing peace at too dear a price. The old Apostle Paul would rather say, "If I, or an angel from heaven, preach any other gospel than what ye have received, let him be accursed." And John, who was also an elder, and an Apostle says, "If there come any unto you and bring not THIS DOCTRINE, receive him not into your house, neither bid him God speed." Yet this may be a convenient (we do not say a modest) way for Eld. L. to shield his peculiar notions from investigation.

The next item of his nine and a half pages, on which we would remark, is his declaration of independence of any pope, bishop, &c., or of any other than the Church of which he is a member. What gives this declaration some appearance of singularity is that it should follow in the same column where he had asserted the duty of all younger brethren who write for or read the Primitive Baptist, to submit to the ELDER, without controversy, and that irrespective of where their personal membership may be. Perhaps our youth and inexperience may be the cause of our thinking that Elder L.'s views look something like *assumption*.

Again, Elder L., on the independence of each branch of the Church, not only covers the ground asserted by us some months ago, that the Church is the highest court under heaven, and that she is invested by Christ with no power, to deligate or surrender to any council or individuals, but also denies the right of any individual Church, in any case, to call for helps from sister Churches. How will this doctrine agree with what Elder L. wrote some time ago against our published views of constituted Associations? Did he not then contend that constituted Associations were a divinely authorized *Advisory council*, having power to rule over or decide hard questions for individual Churches, and that such Churches had the authority and example for deligating members to represent them in such ecclesiastical courts? If individual Churches have no right to call for helps, did not a certain Church exceed her rights by praying Paul to come over to Macedonia and help her? And is it not equally wrong for our destitute Churches to call for similar helps now? To do justice to our senior brother, we are bound to admit that while he disclaims all authority over him except that of the branch of Zion in which he holds his membership, he also says that there may be many

Old School Baptists in the United States who are dissatisfied with his ideas, and that he holds their feelings dear, therefore he offers them as a healing balm, a direct repetition of what caused the wound, that is, *I hope* (he says) *they will look for and study this piece well for their satisfaction!!!*

The next thing we notice is Mr. L.'s political creed; and as we are not disposed to mix politics with religion, we will only say, he appears to be a real democrat in politics. But if we had room to spare, we would copy his *religious creed*, that others might read for themselves.

Elder L. will, we trust, pardon us for giving a few remarks on his creed, seeing we do not thereby intend to usurp that authority over him which he says belongs exclusively to his Church. In the 2d Art. of his new *creed*, he believes, *There never was, is not now, nor ever will be any but a "Three One God," and that the Father in six days created all things, and rested on the seventh from all his works, and that he has not since that time winged a fly, or created a spear of grass.*—Very well: let us see how this will harmonize with the ballance. In Art. 5th, he says, *I believe that these three persons, Father, Word and Holy Ghost, make a God, and that it takes these three to make one God, and not three Gods, and that neither of them is God without the unity of the three; and adds What say you to this?*—Now if a boy may answer the question proposed by his senior, we think it a new doctrine among Old School Baptists, and altogether incompatible with the views we have ever entertained of the supreme God. We object first, To admit of any new names or titles to designate Jehovah by, other than those he has supplied himself with in the scriptures; and we no where in the sacred volume read of a *Three One God*. Second. We cannot admit that the work of creation, redemption and grace were accomplished by any less than a whole God.

The Father, according to Elder L.'s 2d Art. created the world; and according to his 5th Art., neither of the three persons mentioned is God without the unity of the *three*; and that all the Father has done was the work of creation, and that (of course without the union of the three, according to Eld. L.'s view) for, the work of the Word and of the Holy Ghost were not then commenced, and that the Father, having finished his part of the work, (viz: creation) rested, and has not since that time *winged a fly*, &c. After the work of the Father had been finished about 4000 years, the Word took our nature on him, and then, and not until then, Elder L. says he became the Son of God!!! And that he lived and died for us, and that in dying on the cross he completed his work of salvation and plan of redemption in all its parts, as completely as the Father did his in the work of creation, and that now the Son of God resteth from his work. And in his 4th Article, he says he believes "The Holy Ghost commenced his work on Abel, and has been carrying it on until now; and that he will continue to carry it on, to prepare, regenerate and

qualify all God's foreknown, fore-beloved, fore-chosen, fore-predestinated, &c. &c. people, to salvation, to the end of the world. Elder L. says that neither the Father, Word or Holy Ghost is God without the unity of the others, and yet, as we have shown, represents them distinct and apart in the respective departments of their work, involving the absurdities that God did not create the world, but the Father only; that God did not redeem and justify the Church, but the Word or Son only; and that God does not quicken dead sinners, but the Holy Ghost only: thus allowing but one third part of God to create, redeem or quicken. We cannot believe that Eld. L. does himself believe what he has written; and if he does we can assure him that he will not find an *Old School Baptist* on earth to agree with him. Nor have we ever heard it from the lips or pen of any *Old School Baptist* that Christ was not the Son of God before his incarnation. The doctrine is new to us, and contrary (as we may at some suitable time show) to the record God has given of Him who is the same yesterday, to-day and forever, the beginning of the creation of God and first born of every creature.

Thus far we have only reviewed, and that very briefly, Elder L.'s introductory address; the body of his article is a vindication of the following sentiments, viz:

"Then I put it down, that all mankind by nature and practice, are the children of the wicked one; and may thus be accounted in the text the serpent's seed, or thy seed; and that God has not a child among all the millions of the world, until born of his Spirit. What say you to this? Again: I put it down that you may not forget it, that all mankind as they come into this world, are the serpent's seed, and leave it here.

Then the sum of all is, God makes saints out of sinners, righteous men out of wicked ones, and makes his children out of the devil's children; by being born of his Spirit, or created in Christ Jesus unto good works. And thus the good seed are the children of the kingdom; and the remainder are the tares, or children of the wicked one, left to be burnt."

We are not disposed to follow Eld. L. in his attempts to prove the positions which he has taken in the above extracts: we will only say that he has filled about five columns of the *Primitive Baptist* with his defence, and has succeeded in proving that his positions are untenable. We are mortified to read in any professedly *Old School Baptist* paper, such utter disregard to chaste language as he has manifested upon the doctrine of Two seeds: surely such figures are calculated unnecessarily to bring that paper into disrepute. But, as our object is not to review his defence, we will come to the point at which we are at issue, and in doing this we will inquire, Is it the doctrine of *Old School Baptists*, or the doctrine of the bible, that God makes his children out of the devil's children, or that God has no children in the world prior to their regeneration; or that the children of God ever were what are in scripture denominated the seed of the serpent or children of the devil? To answer these questions in the affirmative is to deny the relationship which has ever existed between Christ and his Church, and, as we have often expressed our conviction, that to deny the pre-existing re-

lationship between Christ and his elect, is to deny virtually the very possibility of their redemption from sin and all its awful consequences.—Allowing, for instance, that the children of satan had by sin subjected themselves to captivity and the curse of the holy law, and Christ had redeemed them from that captivity and curse, would that constitute them his children? Certainly not. Suppose again, that I have a farm encumbered with a mortgage or deed of trust, and a wealthy neighbor should cancel the demand, would this put him in possession, in *fee-simple* of my estate? No, because the right of redemption of my property lies not in my wealthy neighbor, but in me alone. Or should my children be put in prison for debt, if another should pay off the execution, his doing so would not disannul the relationship between me and my children, much less constitute them the children of their generous benefactor. If the views of Elder L. be correct, what means the promise beforehand, "Thy sons shall come from far, and thy daughters from the ends of the earth"? If God has no children previously to their regeneration, can we understand the prophet to mean *the devil's children shall come*, &c.? In what light can Elder L. understand Christ as being the everlasting Father? Can he tell us how it happened that Eve was the mother of all living, before any of her children were actually born? Such was the fact, and Adam called her name Eve because she was the mother of all living. "Like sheep we went astray," not like goats; when goats go astray they go among the sheep: when the children of the wicked one get into the Church, they are astray; not at home. But when the sheep of our blessed Shepherd and Bishop went astray, they strayed off among the goats; and we are informed that when men began to multiply, &c. that the sons of God saw the daughters of men and married among them. We are informed in the Epistle to the Hebrews, that "It became him for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering: they were then his children before being brought to glory.—Again, "Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil: and deliver them, who through fear of death were all their life time subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham," &c. Heb. ii. 13—16.—"And if ye are Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 29.

From the above scriptures, it is abundantly demonstrated that Christ had children given to him; can any suppose that these were not given him until they were regenerated? Every consistent Bible Baptist, will admit that the relationship is based on eternal union; our life was hid with Christ in God. When Christ was set up as the Head of the Church, he was set up as the repository of that life, which constitutes us his sons, and consequently his heirs: "If sons, then heirs, heirs of God, and joint heirs with Christ." But, how, if not-sons? Then, not heirs. And if the people of God were not heirs until they become subjects of regeneration, then Christ was not an heir of all things until his people are born again: for the heirship is joint. "He that sanctifieth and they that are sanctified, are all of one; for which cause, he is not ashamed to call them brethren." As long as Christ has existed in his Mediatorial character, or as the Head of the

Church, which is his body, or as the beginning of the creation of God, and the first born of every creature, so long has he existed as the SON OF GOD: and so long has he been the life of all his children; and that life which was given us in him before the world began, which was never defiled or contaminated with sin, it being preserved in him, is that which constitutes the relationship of everlasting Father, and everlasting children. These children, were *partakers* of flesh and blood, they were children then before they were partakers of flesh and blood.—Christ also, *likewise*, or in *like manner* took part of the same. But Elder L. carries the matter out in its legitimate bearings, when he denies the sonship of the saints prior to their regeneration, in that he also denies the sonship of Christ, prior to his incarnation.

In partaking of flesh and blood, the children of God, become connected with an earthly Adam, and in his fall, so far as he was their representative, which was only as a natural head, they become depraved, captives, and *are by nature* children of wrath ever as others. Not as Elder L. quotes this text, *were by nature*, &c.; for we are as much so by nature, and in our natures after regeneration as before, and the apostle applies the declaration to regenerated persons, as such.

In our fallen nature, as we were connected with Adam, we were alienated from the life which is in Christ Jesus: and therefore were in ourselves dead in trespasses and in sins. Yet, although we had not this life abiding in us, and were even without the least evidence of its existence in Christ, and equally destitute of any power to enter into that life which was given us in him before all time; yet that life did not cease to exist; it was eternal life which God that cannot lie, promised before the world began. If that life had ceased, Christ would have ceased; for Christ is our life. The work of the Spirit is, at the appointed time wrought in us, because we are sons. The quickening operation of the Holy Ghost is but the communication of Christ, who is our life, to our souls. "My sheep [not Satan's goats,] hear my voice, I know them and they follow me, and, I give unto them eternal life, and they shall never perish, and none shall pluck them out of my hands." But what eternal life does he give his sheep? He tells us.—"I am the Resurrection and the Life." But while the dead hear his voice, and they that hear shall live, others there are, hear him not, and believe not in him, because they are not his sheep. Nevertheless, the foundation of God, standeth sure having this seal, "The Lord knoweth them that are his."

These remarks are submitted to the consideration of *Old School Baptists*, let them compare what we have written with the word of divine revelation, and see if these things be not so; and if not, reject them, oppose them and expose them, but if you find them to be in accordance with divine testimony, as we are confident, you will; then remember, dear children, this truth belongs to you, and it is worth contending for. To Eld. Lawrence, we would say we have no desire to wound your feelings; but truth is to us more dear than the feelings of any one, and the feelings of a christian must be disordered, when they can be hurt with gospel truth. If we have used unnecessary harshness, or unbecoming expressions in reference to him, we have not designed to do so; but if an angel from heaven should vouch such doctrine as that contained in Elder Lawrence's article, we would feel bound to inform our readers that such, is not the doctrine of *Old School Baptists*.

Many things which were intended for this No. we are compelled to omit for want of room.

Poetry.

For the Signs of the Times.
THE END OF THE WORLD.

There comes a day when this our globe,
No longer shall roll round;
When it shall wear a fiery robe—
With thunders shall resound!
With dreadful earthquakes it shall shake,
And nature cease to sway;
When all the wheels of time shall break,
And earth shall pass away!

Oh! when that awful day shall break,
And dawn upon mankind;
The seas be made a flaming lake,
What thoughts must thrill the mind!
To see the dead break from the tomb,
Where they have long, long lain,
And animation fresh resume,
New life to lose or gain!

Then in the clouds will Christ appear,
Bright as the noon-day sun:
Proud man shall then behold and fear,
(For lo! he is undone.)
But those who are with Christ so wed,
That sin can't disunite,
At his approach will leave their bed,
With joy and great delight.

How strange that men so little think
Upon the latter time,

While standing on the very brink
Of expiating crime!

There is a way of life through grace,
Though few do walk therein;

For they know not that hiding place
From hell, and death, and sin. G. J. BEEBE.

Alexandria, March 9, 1839.

From the Gospel Standard, (Eng.)

"EFFECTS OF THE SPIRIT'S TEACHING.
'All thy children shall be taught of the Lord.'—Isa.
liv. 13.

When first broke the night,
So dim was our sight,
On works of the creature we dwelt with delight;
Ah! little aware
How wretchedly bare,
Of aught that was lovely, the best of them were.
We thought we were heal'd,
Our exile repeal'd,
While serving our lusts like the swine of the field;
Content with their meat,
The husks of conceit,
Self-will and self-righteousness, garbish complete.
Sheer hunger, forsooth,
For this is the truth,
Compell'd us to flee, like the prodigal youth,
By faith as the door,
Where bread was in store,
Laid up in the covenant founded of yore.
And were we abus'd?
Was entrance refus'd?
Of rambling propensities were we accused?
Ah no, we rejoice
To think of the voice
With which the Lord hail'd us as lambs of his choice.
It came from above,
In accents of love,
Brought down & applied by the heart-cheering Dove;
The Father receives
And freely forgives
The wretch that repents and on Jesus believes.
Polluted by sin,
Without and within,
We boast of the righteousness Jesus brought in;
Ashamed of the rest,
We tear from our breast
The rags of the creature in which we were dress'd."

OBITUARY.

DIED at Ramapo, Rockland Co., N. Y., on the 18th of December 1838, in the 78th year of her age, Mrs. MARIA FREDRICK, wife of Deacon Fredrick. Sister Fredrick after suffering a few days of severe illness, during which time she gave abundant evidence of her interest in Jesus Christ, fell asleep in the triumphs of the faith of God's elect, "Precious in the sight of the Lord is the death of his saints."—Psa. cxvi. 15.

Sister Fredrick was for near 40 years a member of the Baptist Church in this place. Her bereaved family, neighborhood and Church from which she was taken, fell deeply sensible of the loss, which they sustain in her death; but they confidently believe that their loss is her gain. Her funeral was attended by a large, and solemn assembly, who were addressed from 1 Thes. iv. 13. *But I would not have you to be ignorant, brethren, concerning them which are asleep, &c.*

"When the dream of life is fled,
When its wasted lamp is dead,
When in cold oblivion's shade,
Beauty, wealth and fame are laid;
Where immortal spirits reign,
There may we all meet again."

E. J. WILLIAMS.

Ramapo Works, N. Y., Feb., 14, 1839.

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Cyrus Good,	do	5 00
C. T. Coote, Esq.,	D. C.	1 00
Capt. T. Monroe, for J. T. Johnston,	do	1 00
Eld. Tho. H. Owen, per }	Ia.	2 50
Hon. Mr. Young,	do	5 00
Elder J. W. Thomas,	N. Y.	1 00
Dea. O. Mills,	do	1 00
Dea. M. L. Corwin,	do	1 00
Dr. Lemuel Hall,	Del.	5 00
John Laraw,	Ky.	10 00
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" " S. Littell,	do	1 00
Dea. I. T. Saunders,	do	5 00
Peter C. Buck,	Tenn.	6 00
Theron Earle, Esq.,	S. C.	2 00
Thomas J. Wright,	Mo.	5 00
Total,		\$90 50

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Elder Moses Pearce, Duncantown, White Co., Ill.
Elder Wm. Watkins, Fairfield, Wayne Co., Ill.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBBON."

VOL. VII.

ALEXANDRIA, D. C., APRIL 1, 1839.

NO. 7.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st. and 15th. of each month.

GILBERT BEEBE, Editor:

To whom all communications must be addressed (Post Paid.)

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COMMUNICATIONS.

For the Signs of the Times.

Near Lexington, Ky., March 5, 1839.

DEAR BROTHER BEEBE:—I have this moment seen Brother Trott's note of the 6th ult., published in No. 4, of the current volume of the "Signs," in which he asks an explanation of the following quotation from my letter published in No. 3, viz: "I will not retort by saying Brother Trott received his present opinions on the subject from the authors loaned him by a brother, in which they were fully held forth." By reference to the sentence immediately preceding (in the same letter) it will be seen that I express mortification that Brother Trott should have charged all those who differ from him on the subject of Justification with plagiarism—that they have received their opinions from Doct. Gill—that they have no mind of their own. I felt that Brother Trott had been too censorious in some of his productions referable to the pending controversy which I regretted exceedingly to see; and that equal censoriousness on the part of those who occupied the other side of the question might cause them to retort, which I would not do.—With reference to myself, there would be quite as much justice in charging Brother Trott with deriving his present opinions on the subject of Justification from the authors referred to, as there was in charging me with receiving mine from Doct. Gill. I was not aware of Doct. Gill's views until after Brother Trott's "Thoughts on Justification" appeared in the Signs; and their appearance was subsequent to the publication of the *Licking Circular* of 1837. My allusion to which Brother Trott takes exception is to a sentence contained in his communication of Aug. 2, 1838, published in Vol. vi., No. 17, page 130:—"An esteemed brother has since reminded me that Doct. Gill refers to several authors of note who held the justification of the Church as I do; at the resurrection of Christ. I had formerly read Doct. Gill's *Body of Divinity*; but having at that time full confidence in the doctrine of Eternal Justification, I did not probably notice the different views which he ascribes to these authors." I had not the number before me at the time I wrote the letter, including the sentence an explanation

of which Brother Trott asks, and which I cheerfully make at the first convenient moment. My design was to give the substance, not the words verbatim of Brother Trott. I take occasion here to remark that I differ from Doct. Gill on many points; yet where he convinces me by "Thus saith the Lord," that I am in error, I cheerfully yield, as I would do were Brother Trott or any other person, whether Old School, New School or No School to convict me of error.

In conclusion, I have to say I am sure that Bro. Trott has no friend who would be farther from doing him or any other person intentional injustice than I would: at the same time I exercise the privilege of criticising his views and those of others, which become public property by their publication; and of dissenting from them where I conceive such views and the word of God are inharmonious.

I hope the explanation I have given may be satisfactory to Brother Trott. I intend writing you so soon as I have leisure on the subject of your editorial remarks in No. 3, present volume, in relation to the pamphlet I desired you to publish through the columns of the "Signs."

Sincerely your friend and brother

in the precious Redeemer,

THOMAS P. DUDLEY.

For the Signs of the Times.

Explanation of views heretofore advanced on Justification.

BROTHER BEEBE:—In offering an explanation of my views of the scriptural doctrine of Justification, it seems necessary to give a very brief view of my understanding of the distinct headships of Christ and Adam, and of the distinct relation which the children of God bear to each.

In reference to the headship of Christ, my understanding is that the children of God derive from him a real principle of life, a spiritual life which constitutes them children of God, manifests them to be of his *flesh and his bones*, or one with him; and which is as distinct from the existence they derive from Adam as a head, as Christ is from Adam. Brother Beebe, in giving his views on Eph. ii. 5, (No 4, of present Vol Signs,) has so fully anticipated me on this point, that I need not now dwell on it. I will just repeat in substance what I said on this point, in my second communication on Elder Water's pamphlet, viz: that as the children of God as they were produced in Christ, being one with him, and with him, sons and heirs of God, like him they stood, not under the law, but under grace.—Hence I cannot conceive that in this, their standing in Christ, and oneness with him from eternity, as he ever dwelled in the bosom of the Father,

they ever needed to be, or there was any room for their being justified from the demands of the law, their existence in Christ being as independent of the law under which creatures exist, as was that of the Son of God their Head. And they also, were like him pure and holy.

But, whilst it was the pleasure of God to bring forth Christ as a Head, from everlasting, having his posterity in him, called his seed; it was his purpose that this spiritual seed should, in time, become one with creatures of the dust, and be manifested only in this connexion; and that the individuals thus quickened, should in this complex existence, as born of two heads, in their first, and second birth, be recognized as the sons of God. Hence for this purpose, man was to be created, of the earth earthy, in the image and after the likeness of his Creator, that is, Christ, having his bride and his posterity in him; and to be created a rational and accountable being.—From the posterity of this man, as present with God in eternity, an election was made of those predestinated to the adoption of children by Jesus Christ to himself; and given to Christ, to be by him, preserved, redeemed, and quickened with that life which was in him. Hence the purpose of God, given to the elect, in Christ from before the foundation of the world, as I understand it to be developed in the scriptures, instead of being a purpose to hold them from eternity justified from the demands of the law and freed from sin, was a purpose to create them in Adam under the law, and leave them in him, to fall into sin and depravity, that they might thus become proper subjects to be redeemed from under the law, and that, becoming dead to the law, and of course, to their relation to Adam, as their head under the law, through an application of the law by the Holy Spirit, they might in their whole complex persons as born of Adam, and born again of Christ, or of the Spirit, be recognized according to their second birth, as members of Christ's body, and sons and heirs of God; and through Christ's conquest over death and the grave, to be raised with their bodies charged to spiritual and incorruptible bodies, to live and reign with Christ in glory. And thus where *sin reigned unto death*, the grace given them in Christ before the world began, shall reign through righteousness unto eternal life by Jesus Christ our Lord; making even the reign of sin subservient to the eternal purpose of bringing the elect to reign in glory.

Having premised thus much concerning the two headship, and the distinct relation which the people of God bear to each; that from the one, the first Adam in reference to the manifestations of the elect, they derive an earthly, but rational and accountable existence, together with deprav-

ity and condemnation; from the other, the Lord from heaven, a spiritual, eternal and heaven-born life. I will now show what part I understand Justification to bear in this great and glorious purpose.

I will here repeat, what I have heretofore said, that Justification is a legal term, and relates to the law under which man was created. The text (Rom. iii. 24) "Being justified freely by his grace through the redemption that is in Christ Jesus;" compared with Gal. iii. 13. "Christ hath redeemed us from the curse of the law being made a curse for us," would satisfy me that Justification relates to the clearance of the elect from the law, were there no other texts to the same point. Hence it is a provision made in Christ to meet the situation of the elect, as under the law in their relation to Adam.

It appears to me, that God, in his purpose to unite that life which was in the Word, with human beings created under the law, and left to fall into sin, designed, both to make them know and rightly appreciate the good of holiness, of submission to God, of the heavenly inheritance, &c.; by their experience of the contrast thereof, sin and misery, and thus making the forbidden tree to them, truly the *tree of knowledge of good and evil*, also to make himself known to them, and angels, in his glory as the only object of love, trust, &c.; by a display, in their salvation, of all his divine attributes; his justice holiness, sovereignty and power; as well as his love, mercy, &c. Whilst God, therefore created man under a law as the standard of eternal right, and left him to his own creaturely weakness, and thus to fall, that creatures might see manifested their entire dependence on God, and that sin might appear as *exceeding sinful*, in being a transgression of that which is holy, just and good, and the love and mercy, &c. of God might be fully manifested in redeeming, saving and glorifying such transgressors; his holiness, justice and truth must also be maintained and shine forth in their deliverance.—This could not be done, without the inflexible purity and majesty of the divine law was maintained. This again could not be done by inflicting its rigorous demands on fallen creatures, without sinking them to eternal ruin, as showed in the case of devils and impenitent men. Nor by inflicting those demands on another, on their account, excepting it should be one on whom the law had no demand on his own account, one who could honor the law and live, of whom the law could in justice demand and receive satisfaction in behalf of those for whom he undertook; and who by stepping into their law place could actually represent them, so that his obeying and bearing the curse should be as though, they did it in person. These requisitions could be found in none but in Christ. On him therefore help was laid; he perfectly answered to the occasion. For, as I have on a former occasion observed, Christ in being brought forth in that life which constituted him the Head and representative of his people, was not brought forth as a distinct

being, or person, but that life was conceived in him as God, as the self-existent and independent Jehovah. This life never existed in a relation distinct from him as God, so that he, who is Christ, and the Head of the Church having his people in him, is the essential Jehovah, equally with the Father. And the Church as the bride of Christ, and his people as the seed of Christ, are no where known as distinct from Christ, but as personally one with him. He is the Head, and the Church is *his body, the fulness of him that filleth all in all*. Eph. i. 23. He is the *life* of his people, and *their life is hid with Christ in God*. Col. iii. 3, 4. Hence the law, or any enemy spiritual or temporal, before it can come at that life which constitutes the believer, a son of God, must come at Christ. This being the relation in which the Church and children of God have ever stood in to Christ, being in him and one with him; they as such have ever been dealt with and viewed only in and through Christ. No evil could come to them in this relation without coming through Christ, and no good comes to them but through him. Hence Christ could and must represent the Church and people of God, or they could not as such be represented; for I know of none having a right to represent a bride but her husband, or an unborn posterity but their head.—Hence I cannot think that the Church could have been justified before the foundation of the world, excepting in and through her Head and Husband Christ as representing her; and if this had been the case, he could not afterwards have been condemned, or made a curse as her representative.

Again Christ being the self-existent Jehovah equally with the Father, he was dependent on, and accountable to none; no law therefore could bind him, none could exact of him obedience as in himself considered. Hence when he condescended to be made under the law, that as Husband and Representative of the Church, he might meet and cancel the demands the law had against her, he could obey in her behalf; which no created being could do, because on such, the law would have a previous demand on the ground of their creaturely existence. And the law could in right demand and receive of him obedience, when he thus came into her law place, in being made flesh, seeing that the Church was represented by him, she being in him. Until he proved inadequate to answer all the demands of the law against his Church, the penalty could never reach her; seeing it was, as she antecedently existed in him, that in her members, she was afterwards created in Adam under the law, hence, he as her then representative, was of right considered her Surety, that the law should be honored. When he thus by his obedience unto death, fully satisfied the demands, law and justice had against his people, it was as though they had made the satisfaction in person.

And as the act of Justification is nothing other than a public declaration by the judge of the

clearance of a person against whom charges had been preferred, so I understand the act of the Justification of the Church was, when the eternal Judge declared her cleared in, and through her Head and Husband, from all the demands of law, by his resurrection from the dead without seeing corruption; or, in other words, when it was thus made manifest, that through the satisfaction rendered by Christ as the Substitute of his people, the divine law was honored, and eternal justice now harmonized in the entire deliverance of his people from the demands of the law, and from sin.

Here perhaps some further explanation may be necessary. It may be asked how the transgressions of the law by the elect could involve Christ in accountability to the law as their Head, if, as I have said, there is a plain distinction between the headships of Christ and Adam, and between their respective seeds or posterities, and the law has a demand upon the elect, only as they exist as the seed of Adam.

I answer 1st. That I certainly do not conceive that the natural life of the elect, that corrupt nature which they derive from Adam, constitutes at all, their union with Christ, they never derived it from him as a Head. Hence in their experience, they must die unto Adam as a head, or to the law which is the same thing, before they can be married to Christ, or made manifest in their union to him. Rom. vii. 1, 6. The elect children of Adam were given to Christ in the everlasting covenant, they were *his portion*, (Deut. xxxii. 9) as such they were known and preserved of him, in their seminal existence from the creation of Adam on down to their being born in the flesh, and from that, until they are born again, so that not one of their ancestry could be destroyed until their descent was or is, secured.—In reference to their natural life, they only stand in the above relation to Christ; they do not actually exist as members of Christ's body, until they are *born again*, born of that life which is in him.

But 2nd. Christ as the Head of his Church, was the Head of her as composed of the elect quickened by life which was in him. This was the eternal purpose as has been showed, in the production of that life, that it should be communicated to creatures of the dust, and that it should be made manifest only in its communication to such creatures. For the accomplishment of this purpose also, Adam was created and the elect in him, that this life should be communicated to them; they are born that they should be born again. And as the elect when born again are recognized as members of Christ's body, or as his posterity, so as Adam represented all his posterity that ever should descend from him, involving them all in depravity by his fall, all being known to God; thus Christ represented all his posterity that should be born of him, known as his from eternity, given to him, that they might be made partakers of the life which was in him, and left to fall that they might be redeemed by him, &c. Hence as Adam was

constituted in his creation the head of his posterity as they should be born into the world, and therefore when they come into the world they are born in a state of depravity, so Christ in being brought forth, and constituted as the Head of his Church and people, was thus constituted their head as they should be born again; and therefore when born of God whether before the coming of Christ in the flesh or since, they are born into a state of Justification and of peace with God, those before the coming of Christ being thus born in anticipation of Christ's redeeming them from under the law, and their faith embracing him as revealed by types and in promise. Hence again as Adam was the head of all his posterity by anticipation of their being born of him, so Christ was the Head of his posterity in anticipation of their being born of God, and as Adam's posterity were involved in his previous transgression by their union to him, and as he went with his bride into transgression, so Christ was involved in the previous transgression of his posterity by his union to them, and he voluntarily without being deceived, went with his bride into the transgression in which she had gone.—The union in both cases being so close, that where either the head or the body had transgressed, the other must be involved in the same transgression, *vice versa*, when the Head, as did Christ, honored the law, the body were considered as honoring it in him, and were therefore in him justified from its demands, by virtue of the same union, which involved him in the transgression of his body.

Again. I would remark, that as it was only in and through Christ, that the people of God could be justified, or in other words, that the law could be honored, and the justice of God made apparent in delivering them from under the law, so it is only as persons are born again that their individual Justification can be manifested, for it is only by this second birth that they are made manifest as members of Christ's body. Herein I think some seem to err, in supposing that it is the elect as such that are justified. God can view them redeemed and justified, because their second birth is as present with him as is their first birth; but to creatures they cannot be known in their relation either to the first or second Adam, only by their being manifested. Hence as has been showed, Justification through Christ being a Justification of his people as represented by him their Head, so the scriptures I think speak of none as being righteous or justified in a gospel sense, but believers. *Abraham believed God and it was accounted to him for righteousness.* If I could be made to know any as being of the elect while in a state of unregeneracy, I should think myself required by the scriptures to speak of them, as *children of wrath even as others*, (Eph. ii. 3,) and to say unto them, *Except ye are born again, ye cannot see the Kingdom of God.* John iii. 3. But when they are born again, they are born right into that state of Justification in which Christ has placed his

Church by redeeming her from under the law.—And this is what I understand to be experimental Justification or Justification by faith. And as the experimental Justification of the Old Testament saints was in anticipation of the redemption of Christ, so that redemption looked back to their Justification, and manifested the justice of God therein, as well as in the Justification of those that believe in Jesus under the gospel. See Rom. iii. 25, 26.

I will now notice the text, (Songs iv. 7.) which some think cannot consist with the idea, that the act of the Justification of the body of Christ did not take place until Christ *was manifested to take away our sins*. This text I apprehend is like (Psa. xlv. 13, 14,) a prophetic description of the gospel Church. Yet I admit that it is true of the Church of Christ, as such, in all ages, in certain views of her, that, "Thou art all fair my love, there is no spot in thee." I will show wherein. 1st. The Church as brought forth in Christ, and ever being in him, must always have been viewed of the Father as having that spotless purity, and heavenly glory which he, her Head and Covering possesses as the only *begotten of the Father*. 2nd. The body of Christ as manifested in the world, whether in its scattered state under the former dispensation, or in its collected state under the gospel, is and must be composed only of those who are actual believers in Christ as revealed either in promise before his coming or in gospel testimony of his having come; hence it is composed wholly of such as are born of God, and therefore born into that state in which the righteousness of Christ, as a spotless robe, covers them, leaving no legal blemish on them.

One word now to those who seem so hard to comprehend how the saints under the former dispensation, could receive the effects of Justification in their experience, if the body of Christ collectively, were not then actually justified.—1st. Was the infallible purpose of God which he purposed in Christ Jesus: a sufficient authority for him absolutely to promise Christ unto the fathers as a Redeemer and Saviour? 2nd. Was the absolute promises of God made unto the fathers sufficient authority to warrant the faith of the Old Testament saints therein, and for them to rest upon in the hope that they should be redeemed from under the law and saved from their sins by the promised Messiah? If so, I can apprehend no difficulty in their enjoying peace with God; nor in God's accounting them righteous as foreseeing that Christ would bring in everlasting righteousness in their behalf. But if these were not sufficient grounds for God's promise and their faith, then I conceive there could have been no safe grounds short of Christ's having actually died on the cross for their redemption before they became sinners.

There are some points which have been brought into this discussion which I might have noticed, but I pass them.

I have given, I hope such an explanation

of my views of Justification as will be understood by those who are disposed candidly to examine it. And such I trust, whether they receive my views as correct, or not, will not find any thing in them so very alarming to an Old School Predestinarian Baptist, as to justify the demand to have them excluded from the "Signs." It is true that the ingenuity, and ——— which could deny the truth of a self-evident proposition and which had been advanced by an inspired Apostle, in order to represent me as taking false grounds. See Elder Waters' pamphlet, (page 12,) on the text Rom. iv. 15; "For where no law is, there is no transgression;" and which, for the same object, attempts to show by a Greek criticism upon Heb. ix. 26, that instead of Christ's having *appeared to put away sin by the sacrifice of himself*, the *putting away of sin* was a something which previously existed, abstractly from, and independent of Christ's coming in the flesh, and which he, when he appeared in the flesh, entered into as a something prepared to receive him! See pages 11 & 12, of same pamphlet.—I say, the ingenuity that can thus torture both the letter and the doctrine of scripture, can make anything but *truth* and *sense* out of this explanation I have given. My object however in writing this was not for the accomodation of such, but for the satisfaction of those who would not designedly misapprehend me. Bro. Allen thinks I was not sufficiently plain in giving my views in my "Thoughts," but it is to be remembered that "My thoughts" were not written so much to illustrate my views, as to assign some of my objections, and the ground of them, to the use of the expression *eternal justification* by Old School Baptists. My views of the subject were but incidentally and briefly given. I thought that probably that communication would produce such enquiries or discussions as would lead me to a full expression of my views. Instead of this however, it drew forth attacks and answers such as I had no anticipation of. The kind of opposition my "Thoughts" met with from many Old School Baptists, was to me entirely unexpected, as coming from such, and I really cannot to this day see what there was in that communication which could give such offence to those who are Old School Baptists in principle. I had conscientious objections to the use of that term among us, as calculated to convey wrong notions, and which was not in itself a scriptural term:—those objections, or some of them, I published, designedly for the candid consideration of my brethren; in doing this I tried to use language respectful to their feelings. I will not pretend to say that in answering some of those attacks I have pursued a correct gospel course. I find it very hard for me to obey the Apostle's injunction, "Be ye angry and sin not," Eph. iv. 26. And I certainly have felt wounded by some things published, and others not published in the Signs. But having given the above explanation, I have done I think with the discussion, in this way, of the subject of justification, unless I should have

occasion incidentally to touch it in discussing other subjects.

There are some points touched in this communication, my views of which brethren may not fully comprehend, and at which they may feel objections: should they feel disposed to bring forward their objections to those points in such a way that the subjects may be discussed in the spirit of meekness, I shall have no objection thus to discuss them, and to explain my views fully on them. I entertain no views which I do not conscientiously believe to be truth and supported by scripture; I am therefore not ashamed of them, nor unwilling to have them canvassed in the spirit of candor; but of the kind of discussion, such as the greatest share which has been had on the subject of Justification, I think myself we have had enough through the Signs.

Before taking my leave of this subject I wish to express my thankfulness that such able advocates as Brethren Goldsmith, Beebe and others have stepped forward to my aid in discussing it. I also would say that I think I have felt grateful and humbled before God when brethren have acknowledged themselves either instructed or comforted by my writings on the subject of Justification, as some have done through the Signs, and others in communications to me.

Farewell.

SAMUEL TROTT.

Centreville, Fairfax Co., Va., March 5, 1839.

For the Signs of the Times.

"The backslider in heart shall be filled with his own ways." Prov. xiv. 14. Of all the threatenings denounced in scripture against backsliding, I know of none more terrible than the above, which shows us that the Almighty has ways and means sufficient in his own hands awfully to correct and punish the backslidings of his people, consistently with his own indissoluble relation to them as their Father who is in heaven: the many ways in which he manifesteth his paternal displeasure are all to be dreaded; but none so much as his leaving us to choose our own way till we are glutted with our choice.—If sin is visited with a rod, and our transgressions with the stripes of the children of men, it will undoubtedly bring poignant grief and heart wringing anguish upon us, yet exceedingly inferior to that most awful punishment of heart backslidings denounced in the text. Backsliding in heart necessarily supposeth an antecedent rectitude of principle and a cleaving to the Lord with sincerity and ardour; therefore is inapplicable to those who had put on only an outward profession, and for a time followed the form of religion, either with some sinister view, or from a heated imagination. None can be said to backslide in heart but those whose hearts have followed after Jesus; but those swine and dogs that returned to their mire and vomit, never adhered to the Lord with their hearts, notwithstanding for a season they associated with his people, yes, and joined the visible Church of the exalted

Jesus. The words can therefore be applied only to the subjects of faith who, being bewitched with idols of earth, draw back from their simplicity, by a deceived heart being turned aside from the parched corn of paradise, to feed upon sordid ashes; forsaking the pure streams of the river of God, drink of the polluted waters of Abana and Parphar; flee down to Egypt for help and refuge, and trust not in the Lord in the day of their trouble. A man may be a backslider in heart even when he cannot be charged with any open notorious sin, for it is possible that a thousand things may draw away the heart and affections from God.

Sacred history does not, that I know of, furnish any instance so suitable for the illustration of the awful proposition recorded in the text, as the account of Ephraim. In him we may trace the believer in the warmth of espousal love; in all the stages of heart backsliding; till even surfeited with his own ways, as well as in the humble state of restoration to his God and Saviour. In the point illustrated, as recorded by the pen of infallibility, Ephraim is a fit type of the believer in the warmth of espousal love, for he was not always a forward and rebellious child any more than our readers; he had formerly his season of love and enjoyment, a season of walking and following God in his appointed ways, a season of teaching, leading, drawing and special liberty; yet Ephraim became a backslider in heart, and a rebel in his conversation. I, saith the Lord, taught Ephraim to go, taking him by the arms. Hos. xi. 3. As if he had said, I shewed unto Ephraim his sore, his soul disease; I caused him to apprehend his danger on account of his sinfulness; I set the emptiness of all time's enjoyments before him, and taught him to go from the tents of sin and paths of error, to Jesus for pardon, acceptance and salvation; I taught him to go in the path of duty, and held his arm in the way of obedience; I led him up to my sanctuary and caused him to delight in the place where mine honour dwelleth; I was to them as they that take off the yoke. Hos. ii. 4. Such was the deliverance I wrought for him, and so far did my deliverance exceed his highest expectations, when he stood shivering in his chains at the very brink of destruction, I set an open door of hope in his view: yes, what immortal joys he felt; put songs of deliverance into his mouth and made him glad through my salvation. This I must confess is not a popular doctrine about where I am now living; yet much esteemed by the true followers of Jesus; I drew him with cords of a man, and bands of love. Hos. xi. 4. All my ways were pleasantness and paths felicity to him. How answerable is this to the young convert, whose paths are strawed with sweetest flowers, and whose feet delight to move in swift obedience. What genial, what halcyon days are the days of espousal love! Then can we follow the Lord with delight, even in the wilderness in a land that is not sown; for all his paths drop fatness, and the wilderness itself is to the soul as

a fruitful field and a land that is blessed. How precious is the Word, how delightful are his ordinances, how delightful is the house of prayer!—Tell the young convert that even he may yet become a backslider in heart and wilfully dishonor his God, he will answer,

"O never, never, whilst my life endures,
Will I forsake my loving Lord; despise
That precious blood which all my evil cures;
That dearest love which wipes my weeping eyes.
Draw back they may who never knew his love;
Cast off his sway who never felt his grace;
My soul rejects earth's pomp and dwells above;
My heart delights to gaze on Jesus' face."

It might indeed be naturally expected that those who have tasted the sweetness of divine love shed abroad in their hearts, who have a heaven of happiness and glory in view, would be diligent at the throne of grace, their seat filled by them also in church conference, shewing that they are a branch of the true Vine, having attained the peace of God which passeth all understanding, to keep their hearts and minds through Jesus Christ, should afterwards return to the neglect of those very places in which they attained these benefits so munificent, may seem astonishing; yet it is even true that Ephraim, although taught by the Almighty to go, may become like a silly dove, in a way of backsliding, set his face towards Egypt and Assyria.

Believers may fall from their first love and become neither cold nor hot; may be almost as if they had never seen nor approved of the Lord Jesus: but what a wilderness situation is such a soul in! how dreadful and deplorable! Duty teaches us to look well to the beginning of backslidings, for if it be indulged it is unknown where it may end: it is like the breaking in of water, which, though it begin only in drops, may end, if not prevented by grace, in an inundation that shall sweep away all before it, as has been the case with many. We may safely trace Ephraim in the stages of heart backsliding, the first stage of which is a divided heart (Hos. x. 2) which is an offence to the Almighty; it cannot be unreasonable to shew, by what means and degrees degeneracy advances and destroys the liveliness and comforts of the soul, and most usually it is in some such a manner as the following: first, worldly cares prevail over our spiritual concerns. It is true a man cannot at once give up communication with God, at once return to the embrace of abhorred idols, but by degrees he may be brought to that which at first would make his very flesh to shudder and his soul to stand aghast. Whatever advances a backslider in heart may make in departure from God, they all begin with a division in the heart and affections; one part of his heart must as yet be held sacred to the Redeemer: but this is thought to justify devoting of the other part to idols, by which I mean every thing that tends to draw off the heart from Emmanuel. Now the unhappy man, having his heart in part at the idol's shrine, of course a moiety of his time must be spent in the idol's temple, and thus, if grace prevent not, he will go on till he becomes like Ephraim, as a cake not turned, neither baked nor unbaked; not properly

a christian, nor yet altogether profane; nor, strictly speaking, either for the Church or for the world; but here he stops not, the divided heart dwindles into an empty vine. A person may have made great advances in heart backsliding, yet keep up a profession of religion, and frequent the place where prayer is wont to be made, as heart backsliding may be supposed to be, drawing towards its state of crisis, when it comes to a neglect of the stated opportunities of hearing the word and prayer; but all the external duties of religion, performed without the heart are only as so many leaves upon a fruitless and barren vine. In such a case, there is no advantage to be derived from that professor: yes, he will even glory in giving the Church of the exalted Jesus no trouble, nevertheless he is a trouble in Israel, seeing he withholds from the community that which he ought to supply as a joint of the common body; a withered member must necessarily be burdensome to the body which carries it, and such are all in church relation who study not usefulness in their proper sphere. An empty vine is a nuisance in the vineyard, and therefore it is said *Cut it down, why cumbereth it the vineyard?* It naturally tends to prevent the sunbeams nourishing those which grow in its neighborhood. Alas! many churches are led to mourn and weep in consequence, together with many servants of the Most High God which minister in holy things, of the insubordination or avarice of those among whom they officiate; but let a professor once dwindle into an empty vine, and it is much, if he make no further advances in heart backsliding. We read of Ephraim, that *he hath mixed himself with idols*, (Hos. vii. 8) or with idol worshippers; professed worldlings, known to be destitute of the fear and love of God. When a christian can once relish and prefer the company and conversation of the ungodly without remorse and woundings of heart, it is a proof that the leprosy has eaten deep; for as the power of vital religion declines, it is possible that knowledge of metaphysical and scholastic divinity may increase; and even the soul gets lean and barren: he may say with Ephraim, (Hos. xii. 8) *Yet I am become rich; I have gotten me substance: or like those in Revelation who said, We are rich and increased in goods, and have need of nothing.* So that from the jingle of mere speculations, the very backslider in heart may become like a *fair heifer which loveth to tread out the corn*, (Hos. x. 11) and judge himself most fit both to teach and govern: so that in a state of backsliding the eyes are gradually shut to our own nothingness, and keen to point out every personal attainment; and we may lay it down as an invariable maxim that a growing opinion of our own importance and attainments, is an infallible sign of a backsliding heart, but this is not the full end of the backslider's way. We shall find him with Ephraim making altars to sin; grieve the Spirit and people of God, and deny the Lord that bought him, having his roots dried, (Hos. xi. 16)

and in appearance be as if he had never known the power of the Redeemer's resurrection, nor the fellowship of his sufferings. Yet, still the backslider in heart may strive to support his sinking credit, as a professor, and, like Ephraim his type, may squander his substance in bribing the good opinion of his dependents, or as Ephraim expresseth it, in *hiring lovers*; (Hos. viii. 9) but in this his success shall be but small, for it is the divine determination that rebellious Ephraim shall be covered with shame, that his glory shall flee away as a bird, and that the backslider in heart shall be filled with his own ways.

Ephraim is found dealing deceitfully with God—*Ephraim compasseth me about with lies, and the house of Israel with deceit.* Hos. xi. 12. All worship in which the heart is not fully engaged is but lying worship; and all such praises as proceed not from a spirit of gratitude are but praises of deceit: therefore the same charge may be brought against us as against Ephraim, when *HOSANNAS* languish on our tongue; and our devotion dies upon our lips, when our worship is formal and without the heart, which is—which must be the case when our heart is by the attraction of any object whatever withdrawn from God our chief, our superlative good: and if we take a brief survey of the conduct of God in the case of heart backsliding, as it is discovered in the account of Ephraim, and we find it to be, in all respects, becoming the divine character; becoming God, who can make no allowance for sin, and who, notwithstanding, loves his people with an unalterable regard.

God is not an indifferent spectator to Ephraim's heart backsliding; but is represented as commiserating his wretched case, and reasoning upon what is proper to be done: How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zebaim? Hos. xi. 8. As if He had said, Oh! Ephraim, thou hast provoked me most bitterly by thy sins: it were just in me to give thee up to the spoiler, and to the power of the dragon, to make thee such an example of my vengeance against sin as I made Admah, and set thee up to everlasting infamy as I did Zebaim; but how shall I give thee up, having loved thee freely with an everlasting love; with a love independent of any obedience of thine: having chosen thee for mine own, how shall I alter my purpose and change my counsel concerning thee? I have given thee the promise of life before the world began, and how shall I give thee up? how shall I prove unfaithful in departing from the word I have spoken, and revoking the promised blessing? No, Ephraim, backsliding as thou art, I will not return to destroy thee. Hos. xi. 9. I will have respect unto my covenant, for I am God, and not man: I will not execute the fierceness of my wrath, for my heart is turned within me; my repentings are kindled together. I will surely have mercy even upon backsliding Ephraim. Thus God establisheth his ancient purpose of grace and mercy towards Ephraim the back-

slider in heart; yet he will give no countenance to his iniquity, nor in any way connive at his sin. Whilst mercy smiles tenderness and compassion towards his person, infinite holiness frowns upon his backsliding, and rebellion, like a tender father who has only the good of his son at heart; his bosom glows with ardent love to the child of his loins, whilst his countenance frowns on his obstinacy and rebellion. God, although his love to Ephraim's person be unparalleled, can in no wise become an accomplice in his idolatry. No, saith the Lord, (Hos. v. 15) *I will go and return to my place till they acknowledge their offence and seek my face in their affliction.*

TO BE CONTINUED.

JOSEPH CULLEN.

For the Signs of the Times.

BROTHER BEEBE.—I profess to be an Old School Baptist, and if I am not deceived I love the doctrine of the cross, and those who are united in the doctrine and love the same, I call my brethren, although I am not worthy so to call them; yet I feel such a love for and union with them that I cannot well help it, neither do I want to help it, for we are one in Christ Jesus, having been quickened by his spirit. We are of one heart and of one mind, and no wonder we should love each other. Brother Paul says, *Let brotherly love continue*, and surely we ought to *let brotherly love continue*, for God requires of us *love to the brethren*, and that we should *strive for the unity of the spirit*, for this is well pleasing in his sight; *Let us therefore follow after the things which make for peace, and things where-with one may edify another.* Rom. xiv. 19.—We are marching through the enemies' land, and we ought to see that our ranks are not broken by the enemy. Enmity still exists in the *seed of the serpent*, and the children of the bona woman still mock the children of the free woman; but what of all that? They cannot hurt us. If we stand fast in the truth, and trust in the God of Truth, *one shall chase a thousand and two put ten thousand to flight.* Through God we can do *valiantly*. Let us not seek the applause, court the smiles, nor fear the frowns of the enemy; but we are exhorted to be at peace among ourselves; not to give up truth for peace, for if we do, we shall lose the enjoyment of both truth and peace: but we ought to introduce nothing to make divisions, contrary to the word of God.

I have been a reader of the Signs of the Times for a number of years, and have often had my heart made glad while reading communications from my absent brethren: I still wish to hear from them through the Signs, and, for one, I am unwilling that the paper should go down: it is a medium through which brethren can converse with each other, all over these United States.—I hope, dear Brother Beebe, that God will be with you still, to strengthen and encourage you in your labors of love, in preaching and writing the truth as it is in Jesus; may wisdom at all times guide you in your editorial labors. May

the brethren who write for the Signs be led by the Spirit of God, that nothing may be introduced into the Signs to mar the union among Old School Baptists that love the truth and have been made free by the truth. Let us remember that *The Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost.* Let us at all times be careful lest we pay tithe of mint, and anise, and cummin, and omit the weightier matters of the law, Judgment, mercy and faith.

It is rather a low time in religion in this region; yet I trust the brethren are beginning to feel their leanness, which is a favorable omen; for when this is the case with the children of the Kingdom, they will cry unto their *Father in secret*, and the promise is that he will not withhold from them any good thing. The Church in Woburn seems to be engaged in the work of the Lord; and they feel anxious to receive the Signs, that through them they may become acquainted with their brethren of the Old School order who are scattered abroad. I have preached to the brethren in Woburn considerably this winter: the meetings are truly interesting and well attended. Conference and Church meetings are agreeable. The brethren seem to be of one heart and one mind, striving together for the faith of the gospel.

In my communication to you in September last, I made a mistake in my statement concerning our next yearly conference, which I wish to rectify: the meeting is to be held in our Meeting-house, commencing on Friday, next after the third Monday in September, 1839. I mention the meeting in hopes that the brethren abroad will bear it in mind, and try to visit us at that time.

Yours in the best of bonds,

PHILANDER HARTWELL.

North Berwick, Me., Feb. 1, 1839.

EDITORIAL.

Alexandria, D. C., April 1, 1839.

ERRATA.—In our last number we criticised unjustly on Elder Lawrence's quotation of Eph. ii. 3. On examination we find his quotation to be correct, and take this early opportunity to make the necessary correction. We have no very satisfactory apology to make for the blunder as it was undoubtedly owing to extreme carelessness on our part, in making our criticism from impression of mind without examining the text until after the paper was out. We discover nothing however in this text to justify the position of Elder L., that *God has no children in this world prior to their regeneration*: for, although the relationship of *sons of God* is not predicated on what we were, or what we are by nature, but what we are and were by union to the Great Head of the Church, we cannot view the children of God, even in their natural state, as children of the devil; *children of wrath* they truly were, in their relation to Adam, and in their connexion with the law: but by virtue of pre-existing union to Christ, as the children of God in

him, that wrath was legally borne by Christ, who in bringing many SONS unto glory, as the Captain of their salvation was made perfect through sufferings.

POSTAGE.—While some of our correspondents have acted the part of brethren and according to our established terms, have forwarded their communications to us *Post Paid*; others seem to require much drilling before they can duly consider this matter. One brother has sent us a parcel from a distant state, containing a printed *Minute*, the postage of which, if properly put in a wrapper, would be 5 or 6 cents; but put in the form of a letter, is subject to, 75 cents postage; and shortly after another bundle of manuscript, which might have been written on one sheet, and subject to but, 25 cents, is sent to us so as to tax us 75 cents, making in the short space of a few days, \$1.50 for us to pay for that which is of no special interest to us. Others, have sent us, in some cases, \$1 notes, on distant Banks, with postage charged double say, 50 cents, add to this 25 cents discount, and we have but 25 cents remaining for one year's subscription to our paper. We do not believe that these brethren really wish to break down our establishment; but they do not consider the importance of paying due regard to our published terms. We sincerely hope we shall not again have to call the attention of brethren to this subject.

A friend in Philadelphia has sent us a copy of the "Public Ledger," published in that city, containing an advertisement of the "Southwark Literary Institute," announcing to the public that they had obtained the use of the *Baptist Church* on Second Street, for the purpose of lecturing, &c.; tickets on various terms, &c.: and for lecturers, a motley group of clergymen of various denominations, lawyers, doctors, professors and infidels, to lecture in Baptist Meeting-houses, with Baptist D. D.s, and Universalist preachers. On this subject our friend calls for an expression from us: he seems inclined to the opinion that the house provided as a *house of prayer*, they have made a *den of thieves*! We have only to remark that, while we are ready to encourage every purely literary institution, while confined to its legitimate sphere, we believe from the tenor of the advertisement that the object of the gentlemen concerned is to add this to the various religious humbugs for making excitement and collecting money. But, all things considered, it is our opinion that the use proposed to be made of the church, or house, is full as sacred as any purpose to which it has been applied since the apostacy of the late Dr. Halcombe, and with him those of his flock, who once occupied holy ground among the Baptists of olden times.

"KEHUKKEE ASSOCIATION"

Effects of an Anti mission Spirit.—This Association was one of the first to declare non-fellowship with the friends of missions. As early as 1823 at the instance of Eld. Joshua Lawrence, this step was taken by Kehukee, and from that time to the present, she has

enforced the most determined hostility to the benevolent institutions of the day. The Kehukee is the oldest Association in the state of North Carolina, at one period it extended to the Chesapeake Bay embracing the churches in what is now the Portsmouth Association. In 1790 it contained over 40 churches, and after the separation of the Portsmouth in the course of a few years, by the addition of new churches it again had an equal or greater list of churches and members. Subsequently the Chowan and the Neuse Associations were constituted from it; but it still remained a large and respectable body, until the entrance into the churches of the antinomian, do-nothing system. Since then Ichabod has been written upon its altars, and it has regularly continued to decline; and unless the grace of God should change the hearts of some of the leading ministers amongst them, it must in a few years become extinct.

We learn from the Recorder that the last session was held at Spring Green M. H., Martin Co., in October last, at which 38 churches were represented. Of these, 30 have had no additions; 5 have had 1 each; 1 has had 2, and 2 of them 3 each—making an aggregate of 13. Loss by exclusion and death 74—decrease 61.—Whole number in the 38 churches 1115.—*Religious Herald.*

REMARK.—It would seem by the frequent boastings of the New School, that the best evidence they can give that their newly invented efforts and doctrines are pleasing to God is the rapidity with which their proselytes are multiplied, while those churches and associations that take a stand against innovations, in many instances, are decreasing in numbers. If their logic be good, and their reasoning conclusive, although it might place the *New School* in advance of the *Old*, yet it would not establish the point that they are of God, until they can compete with or outdo the other branches of anti-christ in convert making.

It is not the ordinary method of the Lord to purge his churches by making large accessions to their number; but contrarywise, when his people, like the Kehukee Association, have become large and popular, they almost invariably want purging; and that such was the case with old Kehukee, is evident from the fact that some who once stood in her fellowship, and belonged to her body, are now found in the ranks of her enemies, where they evidently belong.

We, instead of believing with New School diviners, that the Lord has become so enamored with their new inventions, as to lay aside his ancient method of salvation by grace, and adopt the new systems of Anti-christ, are inclined to believe that God has suffered the New School heresy to break loose upon the Baptists, on purpose to try them, and purge them: the wicked are *his sword* and *his hand*, and with them he is now scourging his people, and in the final issue he will by them humble his people in the dust, and learn them to trust in him alone. While, at the same time he will cause the enemies to present every inducement to draw away from the primitive faith and order, all such as are capable of being allured by their guiled baits.

We regard the present dealings of God with his people worthy of the special observation of all who fear him; he is evidently at this time sifting his churches. There is at this time little, very little inducement for hypocrites to impos-

on the Old School Baptists; but there is every inducement which the ingenuity of men or devils can invent, to draw all such characters from among us, over to the New School. The predictions of the false prophets are not to be regarded as true, that the Old School or Primitive Baptists are to be soon annihilated; they are only to be purged, thoroughly purged: and as many as are ordained to eternal life shall believe, and know the truth, and walk in it. While the wicked, like thorns under a pot, have caused the Baptist Churches to boil over, all the scum from the bottom has been stirred up, and in foaming violence, gone over to the New School.

Had the host of Midian reasoned like our modern New School Baptists, they had the same evidences to prove the Lord was with them: they were numerous as the grasshoppers throughout the plains, while Gideon had but about three hundred men to go with him to the contest; but with the sword of the Lord, the pitchers and the lamps, they were enabled to chase their enemies and to triumph over them.

The prophets of the Lord seemed, in the days of Elijah, to have been some time on the decrease; but those of Baal, of Ahab, of Jezebel, were very many: was not this as good an evidence that the Lord was pleased with the prophets of Baal, as the like fact is now in reference to the New School?

The Jews could show a much greater number of Pharisees, Scribes, &c., during the incarnation of Messiah than the infant Church of Christ contained; but which had the evidence of divine favor? Indeed if we mistake not, there was found in Sodom, a large majority of the citizens, to sustain the doctrines adverse to those held by Lot; and there were very many perished in the deluge, while few, that is to say eight souls were saved in the ark.

In the early history of christianity the pagans were, by far more numerous than the christians: during the reign of Anti-christ, the Mother of Harlots could with her hot irons, fire, inquisition and sword, make ten converts, where it was the pleasure of the Lord to give his people one; but which people did God recognize as his little flock, unto whom it was his Father's good pleasure to give the kingdom?

EXTRACTS.

For the Signs of the Times.

Livonia, Washington Co., Ia., Feb. 8, 1839.

BROTHER BEEBE:—Some of the brethren around me seem to think that we, in this section of country, are hardly doing as we wish to be done by, for, say they, we are getting information of the situation of our brethren all around, while none of us attempt to give any account of the state of religion among ourselves; but it may be that this is about as it should be, seeing we should be swift to hear and slow to speak. But without further apology I would just remark that Zion seems to be in a languishing condition in this

place: I mean coldness abounds; we have no particular revivals nor ingatherings into the churches; but, on the other hand, we have reason to rejoice, and praise the Lord, seeing we enjoy a good degree of peace in our churches and associations, and have lived in peace among ourselves ever since we have taken the positive stand against what is called the benevolent institutions of the day. True we lost a few members on that account from some of our churches; but now our churches and associations are harmonious bodies: we meet in love, and transact our business in peace; our ways of doing business in our religious councils all seem to be about alike, while visiting and corresponding brethren all appear to be at home when among their brethren. Our preaching all has the same sound, while the brethren can meet from about ten associations, and sing and pray and preach together, and try to worship the Lord, without a discordant note among them. These things, dear brother, cold as we are, afford us great satisfaction—but when I see how near I am to the bottom of my sheet, I feel admonished to close my remarks.

I remain yours in the hope
of eternal blessedness.

JONATHAN JONES.

P. S. We wish preachers of the old stamp invited through the Signs to call on us as they pass through this country.

J. J.

For the Signs of the Times.

Morgantown, Ia., Jan. 29, 1839.

BROTHER BEEBE:—I am yet undecided upon the subject of Justification. It would seem that Brother Trot's having so entirely misconceived my object, in my criticism on Rom. v. 18, merited a rejoinder on my part; but it has always been humiliating to my feelings, to see brethren striving like school boys, for the last tag on a subject that has been exhausted. I was anxious to hear some of the brethren on the difference between the particles, "to and unto;" if there be a difference in their meaning, if none, show the propriety of using both. I have not Brother Trot's reply to my letter before me, (the paper being loaned;) but I am of the opinion, that he has established the propriety of the term, "Eternal Justification;" (admitting the correctness of his views,) his objections to its use, to the contrary notwithstanding; for if there be an eternity subsequent to the resurrection of Christ, or any other point of time exclusive of prior time, then the term *eternal*, prefixed to Justification, or any other act of grace, is surely correct.

Brother Salmon in Vol. 7, p. 5, has submitted some queries which merits attention. The 1st. I am confident I can answer as easily as Brother Salmon, or any other brother who believes that Justification took place at the resurrection of our Lord. To the 2nd. and 5th. I would say if Justification existed only in purpose previous to condemnation, how did grace exist; for grace only has to do with the unworthy.—Will Brother Salmon say that grace existed only

in purpose? *Tell it not in Gath, lest the Philistines rejoice.* To the 3rd. I answer "In all their afflictions he was afflicted and the angel of his presence saved them," and as a priest, he was without father, mother, or descent; having neither beginning of days, nor end of life. In fact it appears from (Rev. xxii. 1.) that the eternal throne is predicated upon, or connected in its existence with the Association of God and the Lamb, whence issued that pure river of water of life.

Yours truly,

HIRAM T. CRAIG.

For the Signs of the Times.

DEAR BROTHER BEEBE:—I have nothing uncommon to inform you of, our trials still are on us; but the weight of them does not appear greater than what we have felt before; therefore, there is encouragement for hope, but we sensibly feel the pressure, and while under it, if we can only look at the word of promise with a steadfast eye, and a believing heart, we are borne up, up, up; but most commonly the weight of carnal mindedness unbelief, &c., bears me down, down, down.

But shall the christian's nobler mind,
By grace renewed, by heaven refin'd,
Indulge a murmuring thought;
Shall he who claims Jehovah's strength
Who shall be brought to heaven, at length,
Bemoan his present lot?
Forbid it gracious Lord, he cries, &c.

Perhaps my notes are too jarring and low for singing; yet I have an ear for music, and, if not mistaken, have been taught the first rudiments; and am delighted when the time of the singing of birds is come, and the voice of the turtle is heard in our land. But birds in this climate are birds of passage, and it is well known we have summer and winter, day and night; let us therefore try to adopt the husbandman's policy—he waiteth patiently for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain.

Since he has said, "I'll ne'er depart,"
I'll bind his promise to my heart,
Rejoicing in his care,
This shall support while here I live,
And when in glory I arrive,
I'll praise him for it there.

I am at it again: well, it is said, about instruments of music, that if one string of a lute be raised up to a certain height, and the string of another to the same, lay a straw upon one, and touch the other so as to give it sound, and that which has the straw upon it sympathizes so with the other that the straw will shake, and fall off. Adieu.

Spring of the year.

E. HANSBROUGH.

Somerville, Va., March 16, 1839.

GLEANNINGS.—Christ had neither money nor riches, neither had he an earthly kingdom, for he gave the same to kings and princes. But he reserved one thing peculiarly to himself, which no human creature nor angel could undertake to do, viz: that he is a conqueror over sin, death, devils, and hell, and in the midst of death can deliver and save those that through his word believe in him. —LUTHER.

"Sir," said a gentleman, to the celebrated John Newton, respecting a notoriously wicked man, "Sir, if that man become converted and saved, then I shall despair of no one." "Sir," replied Mr. Newton, "I never have despaired of any one, since I obtained mercy myself."

Poetry.

For the Signs of the Times.

A WAR SONG.

"And there was war in heaven." Rev. xii. 7.

There is war now in heaven, the scripture doth show,
The Dragon and Michael, foretold as you know
Have mustered their forces, as now doth appear
By the rattling of chariots and horsemen we hear.

The Dragon, transform'd to an angel of light
In a garb of deception has chosen to fight,
While Papists, Protestants and all do agree,
Both clergy and laymen, his subjects to be.

Their weapons are falsehood and money and power,
In numbers they boast, as their fortress and tower,
And hope, by their efforts, the victory to gain
And by their false banner to conquer and reign.

Their captain, Apollyon, is now going forth
And Magog and Gog we see filling the earth,
The camp of the saints, they're intent to surround
And, by their delusions, the gospel confound.

The Dragon, with madness resolved to prevail,
Two thirds of the stars he has drawn with his tail;
Those preachers of Jesus cast down to the ground,
Engaged in the armies of of Satan, are found.

The Mother of Harlots that sits on the Beast,
Intoxicates such, whether greatest or least,
As, engaged with the Beast, or his Image, or Name,
Are, like waves of the sea, made to foam out their shame.

But yet their confusion, themselves shall annoy,
For the saints of the Saviour they cannot destroy
Our conquest is certain, for Jesus was slain,
And we shall prevail, through the blood of the Lamb.

The two living witnesses, true they have slain,
And their unburied bodies in her streets still remain;
But life shall revive them and soon they'll arise
And fill their tormenters with dreadful surprise.

Ye people of Jesus, in Babylon, fear,
His warning, this moment, I pray you to hear,
Come out of her borders, for soon shall she be
Sunk down like the Mill-stone, cast into the sea.

Then haste to Mount Zion, your Saviour is there,
His Bride is made ready, the marriage is near,
Your Warfare and weapons, you then shall resign,
And, with your King Jesus, you ever shall shine.

A. CALVERT.

Receipts.

Elder James Henderson,	Ga.	\$5 00
Furna Ivery,	do	10 00
Elder Thomas P. Stephens,	Mo.	10 00
Elder William Marven,	Va.	5 00
P. A. L. Smith,	do	1 00
Charles Guillatt, Esq.,	do	1 00
Elder E. Hansbrough,	do	1 00
Elder Thomas P. Dudley,	Ky.	20 00
William H. Carpenter,	N. Y.	1 00
Clement West,	do	2 00
Elder A. Calvert,	do	5 00
Eld. A. B. Goldsmith,	Ct.	2 00
" " for E. K. Bunnell,	"	1 00
Mr. Beaver,	D. C.	1 00
George Davis,	do	1 00
Col. Wm. Patterson,	N. J.	5 00
Elijah Stone,	Mass.	1 00
Perret Dufour, Esq.,	Ia.	5 00
Elder Charles B. Smith,	O.	5 00
M. D. Brake, Esq., for P. Cool,	do	1 00
Elder R. M. Newport,	Ill.	10 00
Nathan Greenland,	Pa.	5 00
Total,		\$98 00

O. S. ASSOCIATIONAL APPOINTMENTS.

The Baltimore Baptist Association will hold her next annual Meeting, by appointment, with the Church called UPPER SENECA, Montgomery Co., Md., commencing on Thursday preceding the third Sunday in May next, 11 o'clock, A. M.

An Old School Meeting will be held at the same place, after the close of Associational business, for general christian correspondence. Old School brethren generally, are affectionately invited to attend both.

The Delaware Baptist Association will meet on Saturday preceding the fourth Sunday in May, with the Church at Cow Marsh, Del.

The Delaware River Association will hold her next Meeting, commencing on Friday before the 1st Sunday in June, with the Church called 2d HOPEWELL, at Harborton, Hunterdon Co., N. J.

The Warwick Association will hold their next Meeting with the Warwick Church, Orange Co., N. Y., commencing on Wednesday preceding the Second Sunday in June, 10 o'clock A. M.

The Lexington Association will hold her next Meeting with the Olive Church, Ulster Co., N. Y., commencing on the Wednesday preceding the Third Sunday in June, 10 o'clock A. M.

This arrangement of appointments has been mutually entered into by the several Associations concerned, in order to secure the general attendance of Old School Brethren; the Associations being generally within from 50 or 100 miles of each other, those who attend will have ample time to travel through a delightful country, through many Old School Churches, and attend a genuine Old School Baptist Association each successive week; beginning with Baltimore in Maryland, and extending the journey to Olive Ulster Co., N. Y., and we feel fully authorized to invite all Old School Brethren, Ministers and private members to attend them all.

OLD SCHOOL MEETING.

An Old School Baptist Meeting will be held with the Zoar Baptist Church, Chesterfield Co., Va., commencing on the first Saturday in May next. If it be in our power, we will try to attend it.

Having on hand about four or five hundred copies of the preceding volume of the "Signs of the Times," and wishing to dispose of them to the best possible advantage, we are induced to offer them at the reduced rate of \$5 per dozen copies, or 50 cents for a single copy; each copy to contain the 26 numbers for the year 1838. Any of our subscribers who may have failed to receive all their numbers, will be supplied without any additional expence by giving the requisite notice to the Editor, POST PAID.

NEW AGENTS.—Elder Thomas P. Stephens, Millersburg, Calloway Co., Mo.

Elder John Derris, Providence, Hopkins Co., Ky.
A. Norton, Esq., Russellville, Lawrence Co. Ill.

JOB PRINTING.

IN ITS VARIOUS BRANCHES.

WILL be neatly executed at the Office of the "Signs of the Times," on the most reasonable terms.

All orders for JOB WORK, or business in reference to the Signs of the Times, may be left at the Store of Capt. THOMAS MONROE, Royal street, directly opposite the Market, or at our Office on Franklin street near the Hunting-Creek Bridge.

List of Agents.

The following List of Agents are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

MAINE.—Eld. Philander Hartwell, Wm. Eustace, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—Elder William Jackson, David Cole, David Clark.

CONNECTICUT.—Eld. A. B. Goldsmith, Wm. Stanton, William N. Beebe.

NEW YORK.—Elders Hez. Pettit, G. Conklin, Reed Burritt, Alpheus Calvert, Thos. Hill, Ephraim Crocker, Martin Salmon, Jesse Briggs, J. D. Wilcox, Consider Ellis, Nich. D. Rector; and Col. T. Godfrey, L. L. Vail, Jonathan Vaughn, Ezra Mosely, Thomas Faulkner, Cornelius Shonis, Wm. Murray, Dr. Wm. B. Slawson, David Jackson, Cornelius Hogaboom, Amos Hart, Henry Rowland, James Burt, Jr. Lemuel Earls, Gideon Lobdell, Clement West, Daniel V. Owen, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, Charles Merritt.

N. Y. CITY.—Eld. Benjamin Pitcher, 69 Sullivan St., Samuel Allen, 19 Watts St.

NEW JERSEY.—Eld. Christopher Suydam, Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake.

PENNSYLVANIA.—Elders Thos. Barton, Hez. West, Jas. B. Bowen, Barnett Whitlatch, Zopher D. Pasko, Henry Clark, Theopolus Harris, (No. 162, North 9th Street, Philadelphia) Eli Gitchel; and Br'n. George Chamberlain, Wilmet-Vail, Nathan Greenland, Arnold Bolch, John Critchfield, Joseph Hughes.

DELAWARE.—Elders William K. Roberson, Peter Meredith, Doct. Lemuel Hall.

MARYLAND.—Elders Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson, Stephen W. Woodford; and Br'n. David Uhler, Wm. Selman.

VIRGINIA.—Elders Samuel Trott, Robert Cool, William Marvin, Thomas Buck, Jr., Daniel James, Wm. C. Lauck, Wm. W. Covington, Moses Grier, Peter Kliestine, E. Harrison, John T. Watkins and Charles Gullatt, esq. James Williams, Wm. Costin, Cyrus Goode, J. B. Goode, David T. Crawford, Morgan A. VanCleve, A. R. Barbee, John Triplett, F. T. Hathaway, Wm. C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackelford.

NORTH CAROLINA.—George Howard, Robert Gulley.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, esq.

GEORGIA.—Elders Jas. Henderson, Rowell Reese, Allen Cleveland, George Lumpkins, Joseph J. Battle, Jason Grier, Jeremiah Daniell; and Br'n. Wade Hill, Wm. B. Daniell, F. Ivey, E. H. Calhoon.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Elder Elijah Wilbanks, Joseph Barrett.

LOUISIANA.—Henry Moore, James Mason.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBEON."

VOL. VII.

ALEXANDRIA, D. C., APRIL 15, 1839.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed (Post Paid.)

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COMMUNICATIONS.

For the Signs of the Times.

Charleston, Ill., Feb. 5, 1839.

BROTHER BEEBE:—I send you the enclosed letter for publication: it was written at the request of an esteemed young minister of the gospel, and without any thought of its being published; but he, conceiving it might be edifying to others, has requested its publication: it is therefore transcribed at his request, and sent on to you.

I remain in the bonds of christian affection,
C. S. MORTON.

Grandview, Ill., Nov. 29, 1838.

MY DEAR BROTHER H.:—I received your kind letter of September 16, in due time, and I assure you that it has not been for lack of disposition on my part that it has not been sooner answered. I am glad that my brethren who are acquainted with me, and know my extensive trials and ministerial labors, know how to make an allowance for me in reference to our correspondence; for did they not, they would doubtless some of them think themselves slighted. I sometimes get, as it were by stealth, a few moments and write a little, but am generally crowded with company who are fond of conversation. By far, the greater part of my writing is performed during the short intervals that I am at home, and over the ten, eleven and twelve o'clock lamp.

You observe that when you heard me relate my experience and ministerial exercises, in company with some other brethren in the ministry, one evening during the sitting of your Association, it struck you as something miraculous, and you request me as soon as convenient to give you a detailed account of my experience, and also my call to the ministry. Why, my dear brother, there has never been a poor sinner raised from that state of death into which all were fallen by nature, and called out of darkness into the marvellous light of the gospel, but there has been a miracle or something supernatural wrought; and every fallen sinner that gets to heaven will be a miracle of sovereign and victorious supernatural grace. As it respects myself, when I reflect on the awful precipice where I was standing, and

the divine power and grace that plucked me thence, I am led to tremble and adore. You are aware, my brother, that I was for some time a Deist. Being deprived of both my parents while yet a child, I realized but little benefit from their instruction or example, as I can simply remember their persons, but very little more about them.—I was however raised and educated by religious friends, under whose guidance I grew up, what I suppose most people would call a moral, well disposed young man; but merging into the world at an unripe and inexperienced age, I was too early engaged in public business, and had intercourse with men of almost every description, temper and disposition. It was now that the writings of the celebrated Thomas Payne were put into my hands by one whose age and station in life ought to have rendered him a guide to my youth. Surely if men of character and influence did consider the pernicious effects, on youthful minds, of such writings, they would not furnish, but would caution the youth against them: The reading of the "Age of reason" created a thirst for more of the same description. Voltaire, Hume, Volney and, in fine, every production I could procure which was calculated to strengthen the cause of Infidelity, was sought and read with avidity; and notwithstanding the great ignorance of the bible manifested by most of these writers, (and it was plainly enough to be seen that much of their reasoning was the mere dregs of perverted philosophy, which a school boy ten years of age might answer) yet some of their arguments to me appeared invincible, and I became a Deist. I was now no longer the *moral* but the *immoral young man*. I was almost in all manner of evil in the midst of the congregation and the assembly. See Prov. v. 12, 13 & 14. Swearing and blaspheming were almost as natural as breathing with me, and there was nothing delighted me more than to entangle and confuse the minds of weak christians with apparent paradoxes in their bible. I shudder when I think of the lengths I went in this vile practice, and that it were better the wretch had a millstone hanged about his neck, and drowned in the depth of the sea than to offend one of Christ's little ones. But still the Lord was good and would not let my guilty soul rest. Often would a tremor come over me, and an awful apprehension of something, I know not what, but it made me tremble. Often would it fly across my mind. *Perhaps the bible is true, and if so, I am in an awful situation.*

At length it struck me that I was not a Deist by my own investigation, but by the investigation of others, and that it was unwise to settle down in opinions formed for me by those subtle philosophers who were evidently interested in opposing

the scriptures. I therefore determined to give the bible a thorough examination for myself. I commenced reading and noting. Being tolerably familiar with ancient history, I had an opportunity of examining the external evidences of the truth of the bible to some extent, as well as the internal. After several months' investigation of the subject, I found to my astonishment that the truth of the scriptures was sustained by an array of testimony altogether invincible, and that there would be as much good sense manifested in disbelieving the historical facts recorded of the American revolution, as in disbelieving the facts recorded in the bible. In fine, the Jews as a people—the country where they once lived—the Arabians—the country of Egypt, of Babylon, of Persia, with a thousand other facts and circumstances, demonstrate the truth of prophecy and its fulfilment; and I was in my judgment convinced that all the men on earth, unaided by divine inspiration, could never have written such a book as the scriptures.

I suppose Mr. Campbell would have thought I had faith enough; but I know experimentally as well as by the bible that his system is false:—for though I was a believer from judgment in the facts of revelation, and that by careful investigation, and I believe I came as near a gospel belief as any unregenerate man possibly could come, yet my faith did not "work by love;" my heart was not purified, I was still an enemy to God by wicked works.

My next subterfuge was Universalism. Feeling as I did a natural aversion to pain and misery, and a thirst for sin and carnal pleasure, this system, if true, would just suit me. The works of Warcester and Winchester were read, and I tried to believe them correct; but still the plain and definite language of inspiration would condemn the doctrine in spite of me, and I found it was in vain for me to try to seek an asylum in Universalism. Thus I was left tossed as it were with a tempest. I sometimes would think perhaps the old Calvinistic Baptists are right, and the doctrine of Predestination is true; then I would reason thus, If the doctrine be true, why may not I live as I list, seeing it will not alter my final destiny? I read Calvin's "Institutes," and "Cole on Divine Sovereignty," and became a Predestinarian in theory, but was still a rank Arminian in principle. A Methodist friend put into my hands Wesley's sermons, and Fletcher's checks. These I thought looked very charitable because they gave every body a chance. I found all the systems had something plausible urged for their support, while there were some things not quite so plausible. I therefore concluded they might all be partly true and partly false, and I strove hard to find out by

reason the right way. I sometimes set resolutions to reform, but would soon break them; I often set about trying to *do good*, but would soon spoil all by running into sin; and it finally appeared to me that it was impossible for me ever to *get religion*, unless I could be so situated that there would be nothing to plague or perplex me on the one hand, nor to entice me to sin on the other.— But I have said enough about the wanderings and the inconsistencies of a poor blinded, bewildered sinner.

I groped in darkness and absurdities of the above description until I was nearly 23 years of age. I was then living in the neighborhood of a little Old Fashioned Regular Baptist Church, the members of which let their light shine as christians should do. These people *compelled* me by their conduct and by the example they set to love them as citizens and neighbors. I occasionally went to their meetings. One day when there I heard a man preach a sermon on the sin against the Holy Ghost, or the unpardonable sin, as it is called. I had read Russel's seven sermons on the subject, and formed the idea that it was too deep for ordinary capacities. I at first felt amused a little, apprehending a tangled up discourse. I know not yet what he made of the subject, for I had heard only a little of the commencement when a deep, solemn and awful inquiry arose in my mind, What is the unpardonable sin? I concluded it must be to sin against light and knowledge: immediately my whole life, my privileges and opportunities, together with my abuse of them, seemed to pass in review before me; and Nathan's annunciation to David, "THOU ART THE MAN," appeared as strictly applicable to me in this case, as to David when spoken to him. I trembled in every joint, and took no notice of what was said or done through the remaining part of the meeting. When the meeting broke up the deacon of the church attempted to introduce a conversation with me relative to the sermon. I simply observed, "Sir I committed that sin before I was eighteen years of age," and was about turning from him, when he stopped me and observed that he hoped better things for me, for he felt that he was not without evidence that I had reflections and impressions of mind which he considered inapplicable to those who were given over to hardness of heart and reprobation of mind. I answered, The Apostle describes a character for whom he saith there remaineth no hope, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries. It is a mistaken idea, sir, that those who are in that situation are at ease in their minds," and abruptly left him and went home.

For several months a gloomy melancholy hung over me. Some said I was going crazy; and indeed I seriously apprehended that a justly provoked God would take from me all the blessings he had bestowed, (seeing I had abused them) and I viewed my mental capacity among them. I often tried to shake off my gloom by going into company and partaking of their recreation and merri-

ment; but all in vain. In the height of the glee the awful words *Thou art the man that has sinned against light and knowledge*, would haunt me and spoil my peace, and I would return worse than I went. After some months spent in this way, during which time I did not even attempt to pray, viewing it to be entirely useless, I heard Elder Daniel Parker preach: he did not, as some of our modern declaimers and pulpit disgracers do, undertake a description of hell with its torrents of liquid fire and purple blazes, and call it gospel; but he preached Jesus Christ and him crucified, while he held forth in glowing colors the great love of God as manifested in Christ Jesus, in the sufferings of Jesus, and in the calling of sinners; and described the divine process by which poor fallen sinners are raised to the adoption of sons and daughters of the Lord Almighty, and made to realize that they are heirs of God and joint heirs with the Lord Jesus Christ. My soul longed for holiness. I wished to glorify such a God; for I viewed him worthy. Aside from every thought either of heaven or hell, I wanted holiness for what it was in and of itself. But alas! it was against this holy Lord God, this kind and compassionate Sovereign I had sinned! The very thought of the Divine goodness seemed to aggravate my guilt. I loathed and abhorred myself. Oh! how exceedingly sinful did sin appear! and I resolved never to commit another. But I knew not my own weakness. I strove with all my might to do good, but found evil was present with me. I tried to pray, *Lord give me holiness, be my future destiny what it may; let me live without sin*: but I found even my prayers were unholy; my heart was hard; my mind was wandering, and I could not approach the Divine Being with that reverence and devotion that a poor condemned culprit should do. I exerted every power of which I was possessed, but all in vain; I found I must be kept from sin by a power not my own, and saved by an act of sovereign mercy, or be lost forever: but will God shew mercy at the expense of Justice? I had sinned against a holy God by violating a holy law: the honor and dignity of that holy law must and will be maintained by that holy Being who is the Author of it. But how is that law to be dignified and honored and its violator saved?— There was the important question. I knew indeed that christians looked to Christ as the end of the law, and viewed that by him the law was fulfilled and satisfied on their account: but there was a puzzle; how can a sinner stand justified before God in the righteousness of another?— How can the law inflict on an innocent person the penalty which is due to my transgression? Can Justice admit of such a sacrifice? These, my brother, were only some of my wanderings and perplexities. I reasoned, read, reflected, and tried to pray for freedom from sin; but it only appeared that I saw and felt more fully the depth of my corruption and guilt before God. For three weeks I was in a state of perplexity and

which I lack language to describe. I at length went to meeting on the second Saturday in June, 1824, some miles from home. On Saturday night I went to tarry, with a number of others, at the house of one of the members who lived near the meeting-house. They were happy; singing spiritual songs, and talking about the Saviour; but I was miserable, and no company for any body. On Sunday morning they were up early, and resumed their pleasing employment. Ah, happy souls! thought I; you are in the enjoyment of that which I am never to realize: and I thought, Surely a holy God will not long suffer a wretch like me to live and enjoy the blessings which he has so bountifully bestowed for the enjoyment of better people; not viewing myself worthy or fit for the enjoyment of the company I was in, I retired to the woods, and wandered near half a mile from the house without reflecting where or for what purpose I was going. A dark and gloomy cloud hid the face of the sun.— The thickly set grove, unmoved by a single zephyr or fanning breeze, seemed to add to my melancholy. The lonesome notes of a solitary dove, with the occasional chattering of a rain crow, were all that disturbed the otherwise universal silence that reigned around me. My soul was harrowed up with horror, and I wrung my hands in anguish. I had sinned against a holy God, and I viewed no way of escape from his just wrath. Involuntary, as it were, I fell on the ground with a resolution to try once more to pray—but how shall I begin? Shall I ask God for mercy? I have abused his mercy all my life, and it is presumption to pray for mercy now. I dare not pray for Christ's sake, for I realized no interest in him, but had denied him, and rejected and despised his gospel. All I could say was *guilty, GUILTY!* I trembled and shook as with a fit of the ague. How the time passed away I know not, until a kind of calm serene feeling came over me, and these words glided softly into my mind, "Go in peace and sin no more." I immediately cried, Good Lord, that will not do; sin is an instinct of my nature: and the words of Ephraim coming into my mind, I uttered them aloud, "Turn me Lord, and I shall be turned;" when in a moment, and it appeared with electric force, these ever blessed words flowed into my soul, "My grace is sufficient for thee." My weight of guilt was gone, and a joy inexpressible filled my soul: I felt that the grace of God truly was sufficient; but it did not occur to me at that moment through what channel or upon what principle that grace was vouchsafed to me.— When the overflowing of passion had a little subsided, "One thing lackest thou yet," fell with weight on my mind. I studied how the passage read—*Sell all that thou hast, and make distribution to the poor, and come and take up thy cross and follow me.* Lord shew me where to bestow it, and my little all shall go as free as air; I will not go away sorrowfully: but something seemed to say, It is not your little property; you are too great a sinner. How can this grace be bestowed

on you, and Justice honored? I felt no more of that awful weight of guilt and condemnation, but I felt grieved in my heart to think I had sinned against so good a God. I looked for my most heinous offences, and among all the black catalogue none appeared to me as being more offensive than that of pestering the minds of his saints. They are as the apple of the Lord's eye, and I loved them in my soul, and felt as though I would freely spend my life for their sake. I wept bitterly, and would freely, as I thought, have wept tears of blood could it have healed the wound I had inflicted on some of them. Suddenly the words of Nathan to David came with rapture to my soul: "The Lord hath also done away this iniquity." Next: "The blood of Jesus Christ his Son cleanseth from all sin." Immediately the glorious plan of salvation opened to my enraptured mind with indescribable beauty. That blessed train of scripture which represents Christ as the Head, and the Church as his Body and fulness; he the Bridegroom, and she the Bride, the Lamb's wife; he the covenant Shepherd, and his people the covenant sheep. In fine, my brother, I now viewed Christ as the antitypical Adam, and spiritual Head of all his seed, which seed shall be accounted to the Lord for a generation; and I felt right glad, and am yet glad that it was in relation to their natural earthly head Adam, and not in relation to Christ their spiritual Head that the people of God sinned. I have never yet possessed suitable language to express the beauty, the consistency and the divine propriety that I was then enabled to view in the plan of salvation by Jesus Christ. When they, as the partakers of flesh and blood had sinned and fell under the curse of the divine law, he did not cease to recognize and love them as the members of his body, but could take part of the same flesh and blood and magnify and make honorable the law. Justice could claim at the hand of the covenant bridegroom the debts of the covenant bride, and inflict on him, the covenant Head, the penalty due to covenant members; and blessed be his name, he loved them well enough to pay all and suffer all for the redemption of his people. Justice secures to him the purchase of his blood. He enters his sheepfold and calls his own sheep with an holy calling, and by name too and they follow him.

But this letter is too protracted. Your other enquiry must be deferred to another opportunity. Suffice it to say, I returned from the grove full of divine comfort, went to the meeting-house and told what I hoped God had done for my soul, and was baptized the same day; since which time I have been trying to run the christian race. I am just as dependent on God yet as I was then: without him I can do nothing; but if he be my righteousness, my wisdom and strength, my sanctification and redemption, I shall be saved in spite of wicked men and devils.

You ask if I ever have any doubts, &c. Never to my knowledge as to the plan of salvation; but often as it respects my being interested in that

plan. Perhaps the following verses will express my feelings as well on that subject as any language I could use, and with them I will close the present letter:

When first I found a pardon, through rich and sovereign grace,
I thought my trials over, my life would end in peace;
My heart did melt with tenderness to talk of Jesus' love;
My soul was filled with raptures to think of joys above.

When old experienced christians would tell their doubts to me,
It filled me with amazement; I thought it could not be;
I thought a soul converted would keep that heavenly frame:
I then believed sincerely I ne'er should doubt again.

But when those frames and feelings began to wear away,
It brought to my remembrance what I'd heard others say:
My trials then seemed greater than theirs could ever be;
I found a dreadful warfare had taken place in me.

Those duties once so pleasing a task, I often find,
(And oftimes I'm distress'd by the wanderings of my mind)
Instead of being perfect, alas I find it true,
That sin is intermix'd with all I say or do.

I find in my vile nature there dwelleth no good thing:
Thou knowest Lord my frailty; O save me Lord from sin.

"My grace it is sufficient," did my dear Saviour say;
My strength it is made perfect in weakness to this day.

By grace my soul was saved through faith in Jesus' blood:

"Tis no product of nature; it is the gift of God;

'Tis not of works lest I should boast; it is of grace alone."

If the least part depends on me, I'm sure to be undone.

Cheer up my loving brethren and lean upon the Lord,

For he will still support you, and keep you by his word:

His word is true, then trust in him; he is the sinner's friend;

For Jesus having loved his own, he loves them to the end.

I remain, my dear brother, your affectionate brother

In the gospel of our blessed Christ,
R. M. NEWPORT.

Hamilton, O., Feb. 23, 1839.

DEAR BROTHER BEEBE:—I congratulate you, my brother, in the pleasing prospect that the Vol. 7, of the "Signs" will be well sustained; for I discover by your receipts therein published, that the falling off has not been so great as I had often feared. I assure you I have often felt distressed, through fear that you would sustain heavy loss and expenses, by striking off more of the first numbers of Vol. 7, than would be taken by the brethren and sisters; but as our Methodist friends say some times, "Thank God, backsliders are returning," so I rejoice that many, who to my knowledge have ordered the "Signs" discontinued, at the close of last Vol., are now returning to the enjoyment of their former duty and privilege: and are as anxious now, as ever to read and meditate over the many sweet communications coming from the east and west, north and south through the "Signs," from the precious brethren who hold correspondence with each other. Yes my brother, I esteem it a high privilege to enjoy the many benefits which I derive by perusing the many thoughts and views of distant brethren, together with the editorial remarks in each number; they are as crumbs from my Master's table: sweet to my taste,—strengthening the new man, and often comfort my poor heart while thinking over their contents. And to see what a oneness and sameness, their is in the sentiments of the children of God,—though far apart as to locality, and scattered abroad throughout (not Cappadocia and Bithynia now) but throughout Europe, Africa, Asia and America, all taught by the same Spirit, born of the same Parent, and bound for the same kingdom; and now shall brethren of such like precious faith, suffer the messenger or vehicle called the "Signs," to fall by the way for want of patronage? No I trust not: especially if we think back a moment, and view the disadvantages and embarrassments which friend Gilbert had to encounter, when he drew the "Sword of the Lord and of Gideon," hoisted the flag and set sail to meet a powerful force, and that too, single handed and alone, when there was not another Old School print in America to back him, or go with him hand in hand.

The 4th No. of the "Signs," has just this moment come to hand, and I am all of a tremble my brother, with the shock I received while reading Elder Trot's account of a providential calamity befallen Elder Clark on the 12th, Jan. I feel that I must here adopt some of Elder Trot's own words: and say, "that the detail of Brother Clark's loss,—has occasioned many thoughts to pass through my mind." Yea, I at this moment feel solemn as death while I view the hand of God so plain in the superintending of the whole affair; well may we say, God moves in a mysterious way, and his ways are past finding out. My feelings at this moment are indescribable, while viewing the afflictive providence which has laid our brother low, even in the dust, it seems to me that I am filled up full to running

over with tears of joy and sorrow, pain and pleasure, for in my sympathy for Brother Clark and family, I am in sorrow and pain at heart.—A few hours before that fatal moment, perhaps his noble soul was feasting on some pleasing anticipation of prosperity and success in business, by which he might be able to meet the wants of a helpless and dependant family, without being burdensome to the Churches: when all of a sudden his goad was blasted; his plans all frustrated; his resources cut off; his tools taken from him; and the devouring flames, which were consuming the breadstuff intended for the sustenance of his wife and little ones, were staring him in the face. And now shall we look with indifference upon this disappointment, loss, trial, and affliction of Brother Clark, and say by our words, we are sorry for him; but say not how sorry by administering to his necessities? No I trust not: it would be too much like saying to our brother, Be thou clothed, warmed and filled. I intend laying the subject before my comrades here: and my opinion is, that if the brethren generally, (who know Brother Clark, or have confidence in us about his stability,) will be governed by the first impression made on their mind, when they read Brother Trott's letter in the 4th No., they will then do right, let them that can't spare a X, or a V, let them send a \$1, or a \$3, not grudgingly either; for the Lord loveth a cheerful giver: especially when administering to the necessity of the saints, and I have no more doubt of Brother Clark's being a saint, and a minister of righteousness, than I have of my own earthly existence. But la! Elder Trott has so completely filled my mind, and done the subject justice that I ought to stop here if I could. I will rejoice however to think that Brother Clark views this dispensation of divine providence as he ought. As Joseph said to his brethren who sold him, *it was not you, but God.* God done it; and still the blessed Lord was merciful to him in thus gently laying his afflictive hand upon him.

Remember Job; for the person of Brother Clark or family has not yet been touched.—God is good and merciful, and just, and right are all his ways, God has a purpose in this providence, particularly designed for his declarative glory on the earth, and the good of Zion, and will one day convince us, in my humble opinion, that this loss to Brother Clark is our gain; for we know that all things are to work together for good (fire among the rest) to them that love God, and are the called according to his purpose.—Perhaps you will think I am childish, because I tell what I think, and am now shedding tears; I will still tell you though: Ever since I first saw Elder Clark until this time, I have been hoping, thinking, wishing, and firmly believing that the Lord God Omnipotent has something for Brother Clark to do right here in the old fort, and until he comes and takes the charge of this little squad, I don't believe he will find much peace; still I am no prophet, but in the onset of reading of that fire and destruction, the first im-

pression in my deepest solemnity was, *Lord send says I.* Brother Clark will have to give up; his tools are taken away, his mill burnt and his Master is saying to him in a voice not to be misunderstood, *Away with you; I have no further use for you here: lovest thou me more than these? go feed my sheep: go, and don't look back.*

Our afflicted friend once said to a little brother of yours that if all his matters and things were adjusted in Virginia, he thought he could cheerfully cut cable and set sail for a certain port.—Well sir, the cable is cut now; and if there be any more ropes or pull-backs, he who holds all things in his fist can easily remove them you know. The Lord knows we are poor folks here, but then we are not mean, and we like to be as well used as other folks; and to feed on the very best and change of pasture makes fat calves.—There are only eight male members in this church, but the Lord will not despise the day of small things. I must tell you a little anecdote about poor folks: When my wife was but a child her parents chided her for eating so often at a neighbor's house, because they were poor folks: the next time said neighbor invited her to sit up and take dinner she utterly refused by giving her reason, that her mother had forbidden her eating there any more because they were poor folks; and although none of them were rich, an offence was taken at that circumstance that was not soon removed. But as for us, we care not how we are called so that we are not slighted too much.

My sheet is full now, and I guess I had better not look over it lest I destroy it. The brethren and churches and whole Miami Association is now in peace and united together either by knitting or freezing or somehow else, so that we are all as one—and I am yours in haste.

Farewell.

I. T. SAUNDER.

For the Signs of the Times.

Near Lexington, Ky., March 1, 1839.

MY DEAR BROTHER BEEBE:—I have read attentively your editorial remarks in the third number, current volume, "Signs," without perceiving a substantial reason for declining the publication (through the columns of the Signs,) of the pamphlet alluded to in my letter which appears in the same number. I had supposed that the introduction of the subject of Justification into the "Signs" was to elicit truth; and that essays *decorously written*, whether by men of Old School, New School or No School, whether anonymous, or over the signature of a responsible name, which are conceived to throw light upon the point at issue would meet easy access into its columns. I frankly confess that I feel some mortification at meeting disappointment in that expectation.

The issue is now fairly joined between you and myself, in the arguments and conclusions of "Veritalis Amicus." You conceive that he has

misapprehended Brother Trott and yourself. I maintain that if he has misunderstood you, ninety-nine hundredths of the readers of the "Signs" (if I were to judge from the facts developed among us) are obnoxious to the same charge; and that the only means of effectually correcting that misapprehension is to publish the pamphlet through its columns, and then demonstrate the misapprehension. Indeed justice to yourself and Brother Trott can only be secured, as I conceive, in this way. Many are presumed to see the pamphlet who possibly may not see the "Signs," and *vice versa*.

If Eld. Water's cordially receives the doctrine maintained in that pamphlet (as I presume he does) so far as the coincidence of sentiment on that point goes, he and myself seem at least to have been taught in the same school: so in regard to the Author, who you inform your readers is a man of the world. Such essays, though they claim "men of the world" as their author it is confidently believed, would improve the minds of Old School Baptists in the west, in their knowledge and understanding in divine things. I must frankly confess that he has (to my mind) fairly stated, and as fairly refuted Brother Trott's positions; and whether we receive the truth through a pious or impious source, if we feel an assurance that the truth is elicited, nothing is lost by the medium of its reception.

There are cases in which I should consider you highly censurable to admit into the "Signs" anonymous productions; but I do not consider the present one of those cases. Brother Trott's strict veracity or sound integrity have not yet been assailed: whence then do you assume unreasonable responsibility in republishing it? I am sure you would not resent an injury offered Brother Trott sooner than I would; and if Bro. Trott were denied the privilege of a rejoinder through the same medium through which the response finds its way to the eye of the reader of the "Signs" I should consider this an insuperable barrier to its admission into the "Signs;" but such is not the fact. By its publication in your paper, Brother Trott will be afforded an opportunity of disabusing the mind of the religious community into whose hands the essays of *Veritalis Amicus* may fall, of the error (if error there be) in the premises and conclusions drawn by that writer. On the other hand, if the reasoning, solutions, deductions and conclusions of *Veritalis Amicus* be sound and orthodox, the cause of truth will be promoted.

You will readily perceive the delicate attitude in which I should be presented before the readers of the Signs, were I to comply with your suggestion, in sending the manuscript heretofore written in reply to Brother Trott's *Thoughts on Justification*; especially if there should be found strong coincidence in thought and expression between *Veritalis* and myself, I should hardly expect to escape the charge of *plagiarism*, however innocent I might be. I have heretofore said, "The publication of which through the "Signs,"

I confidently believe would subserve the cause of truth." Again, *"I am induced to ask their insertion, because the views taken are emphatically those contained in the reply which I had written to Brother Trot's Thoughts, (shown Bro. Clark) and the arguments carried out to their legitimate conclusions much more satisfactory to my mind than those which I had written myself, and which are calculated to afford more information to your readers (being more full and comprehensive) than what I had written."* Can you suppose I would escape the charge of egotism were I now to forward the manuscript for publication?

I do not question your sincerity in doubting whether as much had not been written against as for Brother Trot's views; but I think you will be convinced upon examination that you were in error upon that subject. If you can feel cheerful in publishing through the columns of the "Signs," the pamphlet above alluded to, I am warranted in saying you will gratify every subscriber in this section with whom I have conversed, or from whom I have heard on the subject. I need not say that the indisposition manifested in your Editorial remarks to publish any thing further at present on the subject of Justification, would be a sufficient reason with me for declining to forward any thing of *my own* for publication.

One suggestion and I have done for the present. It is not the *pronouncing* the man justified, by the judge, which justifies, but the presence of *that righteousness* which alone justifies, as the basis upon which the judge proceeds to pronounce the sentence—*It is God that justifieth*. It is not our faith or any work wrought by us or in us by the Holy Spirit (for that belongs to sanctification) which justifies, but the everlasting righteousness in which Abel was clad, upon which God declares or makes known to the heirs of promise their acceptance in the Beloved. It is admitted that the saints receive the comfort and unspeakable consolation which flows from the imputation of Christ's righteousness unto them through faith. It is absurd therefore to couple eternal regeneration with eternal justification, because the former is a work of the Holy Spirit wrought *in us*, in *propria persona*—our own proper person, whilst the latter is pronounced *upon us*, in our spiritual Head, between whom and his spiritual seed *eternal union* has subsisted; "*And ye are COMPLETE IN HIM who is the Head of all principality and power.*" I apprehend Abel was as complete in him 4000 years before Christ came in the flesh, as any heir of glory ever will be. Many other suggestions crowd my mind but I forbear.

I was called on to aid in the constitution of an Old School or Particular Baptist Church, in Owen County, which took place the last of Dec. Eight brethren and five sisters were constituted on the old Jerusalem platform; and on the 6th of February another constitution in which I assisted took place in Anderson County—eighteen

members in the constitution. There was no Old School Church in the vicinity of either; hence the constitutions. I trust the Lord will bless them, and the *little one shall become a thousand*. God bless you my dear brother.

Yours as ever,

THOMAS P. DUDLEY.

For the Signs of the Times.

Southampton, March 8, 1839.

BROTHER BEEBE:—Perhaps a short account of the affairs of Zion in this region, may be acceptable to a portion of your readers. About one year ago Mr. Wigg, having industriously labored to supplant a fellow laborer, and supposing that he had succeeded, informed the church of Kingwood, of which he was pastor, that he was going to leave them, and I think, resigned his charge; but alas! poor fellow, he found that Zion's King has something to do in placing, sustaining and removing his ministers, (a truth which I fear he was totally ignorant of before;) but when he found his sad mistake, by some manœuvring, he was invited by some of Kingwood Church to remain with them; but this was effected to the grief of many of the dear disciples. From that time many who love the Lord and his truth, have been sighing in sadness.—Some time back, some of the brethren, whose souls were already famishing for the wholesome pastures, being by him only fed on human wisdom, fearing, he would remain with them, endeavored to get rid of him; but in order to prevent them, he invited a New School man who is almost a perfect adept at working the *revival machinery*, to come to his aid. This succeeded admirably. Some of the members fell in with the measures, while others took a stand against them; the result is, that Isaac and Ishmael can no longer dwell together.

But how grossly dishonorable the New School are! After having abandoned the doctrine and practice of the church, and caused disunion and division, then to endeavor to dispossess the lawful proprietors of their meeting houses is too audacious; yes too low for honorable men of the world to be guilty of. But, God reigns, let the saints rejoice; he will cause the wrath of man to praise him, and the remainder of wrath he will restrain: no weapon formed against Zion shall prosper, and every tongue that riseth against her, she shall condemn. The same New School revivalist employed at Kingwood, had been sometime before at Lambertsville, and baptized a large number; how many I do not know; but at that place, the children of Zion were too scarce to make much resistance, and some of them withdrew after having obtained their letters. Mr. John Segar is now their preacher.

The Brethren at Kingwood are now without a preacher; brethren of the Old School who may call on them will be received joyfully. May the Lord who ascended up on high, and received gifts for men: soon bestow some of those gifts on them.

On the Fourth Sunday in February, there was a church constituted in the city of Philadelphia, where I believe the truth will be relished. Now as Paul was willing to preach the gospel to his brethren at Rome, where a door was opened, so it appears a door is now opened in Philadelphia, where Paul's brethren who believe and preach the same doctrine may proclaim the salvation of our Lord.

Yours in the fellowship of the gospel which binds with cords of love.

JAMES B. BOWEN.

For the Signs of the Times.

Gum Tree, Chester Co., Pa., March 21, 1839.

BROTHER BEEBE:—I received the 5th No. of the "Signs" sometime since, and perceive by the communication of Brother Davis to Bro. Monroe, that the Lord has not left himself without witnesses in the city of Philadelphia; this is good news my brother. I love to hear of the followers of our Lord Jesus Christ, taking a firm and decided stand against ecclesiastical tyranny and the doctrines and commandments of men, and those whom the *Lord has reserved to himself* will consider it their reasonable service to bear a faithful testimony against the corruptions of Anti-christ. The Church of Jesus Christ has experienced severe trials; but God was, and forever will continue to be her refuge and strength, a very present help in time of trouble; she has passed through the heathen and popish persecutions triumphantly; she is now assailed by Pelagians and Arminians *within*, under our own name; but God knows they are *false brethren*, and their doctrines, being the doctrines of merit, are *the life and soul of popery*.—Blessed be our unchangeable God, he is in the midst of her; she shall not be moved: God shall help her, and that right early. And to him that judgeth righteously, the eternal Jehovah that slumbers not nor sleeps, we commit our cause which is the cause of God, the cause of truth, and the cause of true holiness.

Yours as ever,

JOSEPH HUGHES.

For the Signs of the Times.

DEAR BROTHER BEEBE:—I must say to you I have read your paper with great satisfaction, it is a source through which I have heard from the friends of truth from almost every state in the union, of their faith and steadfastness, of their trials and difficulties and troubles, &c.,—brought on them by (shall I say) the Ishmaels of the day; for I can say to you, religion has become very popular in our part of the world; for the religionists of the day have almost made a universal sweep, and there are but few among us but what profess religion of some sort or other, for we have some of almost every society now extant in our part of the world.

When I wrote to you last, I did expect I should be able to furnish you a list of several subscribers; but I am so far disappointed. In the first instance, the deranged state of our cur-

rency; and the difficulty of getting money that would answer your purpose, without loss, &c., operated against me and your paper. In the second place, L. Greatrake (of whom I presume you have some knowledge) has been touring through our neighborhood, and making mention of your paper, and the Black Rock Meeting in such a manner as to prejudice the minds of some against the Signs, who stand opposed to the Convention and missionary scheme. In the third place, Brother W. Lowe has started a paper among us, where our money is the kind he takes, and which paper is to give us information similar to that of yours; therefore the brethren generally patronize his and do not wish to take both. And fourthly, Brother Jewett's paper is beginning to circulate among us, and is patronized by several in my neighborhood. With all these obstacles in the way, you can readily account for the poor progress I have made in getting subscribers; yet several of us wish to read your paper a while longer.

Your sincere friend,

WM. ANTHONY.

Tennessee, Dec. 27, 1838.

EDITORIAL.

Alexandria, D. C., April 15, 1839.

We regret exceedingly to learn (from his communication on pages 60 and 61, of this number) that our much esteemed Brother Dudley has not been able to discover any *good reason* for our refusing to republish the anonymous pamphlet which he requested us to copy into the "Signs," on the subject of Justification. Among others of minor consideration, we gave what we honestly believed were two very good reasons for our objections, viz: First, That it was AGAINST THE LAWS OF OUR COUNTRY, inasmuch as Elder Plummer Waters had secured the copy right, according to law. And second, That it was CONTRARY TO OUR ESTABLISHED RULE. Without attaching much importance to the latter, we consider the former reason insuperable. Brother Dudley well knows that, although his endorsement of the contents of the pamphlet would measurably free us from the responsibility of publishing the sentiments therein contained; yet we should violate the laws of our country and rob Elder Waters of his legal right, to supply all demands for that work, and of the profits anticipated from the sales of the same.

We conclude our brother is mistaken in regard to our having admitted anonymous communications into the Signs, on any disputed subject, without being put in possession of the author's proper name, with liberty to use it if called for.

Again. By reference to our prospectus and standing pledge, that this publication is and shall be DEVOTED EXCLUSIVELY TO THE OLD SCHOOL BAPTIST CAUSE, he will readily perceive that it would be a departure from our original plan and positive pledge for us to wave all distinction

between *Old School*, *New School* and *No School*: but more especially, should we yield to the New School or No School what we have positively refused the Old School. Although we admit that truth is truth, by whomsoever it may be set forth, yet we have an important reason for making a difference: When satan bore testimony that Christ was the Holy One, our Lord rebuked him; and when others swore that *The Lord liveth*, they verily swore falsely; not because the matter whereof they affirmed was false, but because they knew not whereof they affirmed.

But would not the Editor of this paper assume an undue responsibility in deciding arbitrarily between brethren, on disputed points, what is truth, and thus set up his judgment and wisdom as the standard of orthodoxy? And if so, it would certainly seem still more extravagant for him to take the responsibility on himself of introducing articles from the men of the world which contain sentiments decidedly hostile to our own, when we honestly believe that they, so far from affording light and comfort to the saints, will only add fuel to the flame.

Perhaps all of our readers may be aware that when any anonymous article appears in a paper, the editor is held, by the laws of the land, as the author, and responsible for the mischief such article may do, unless he can produce the real author. How unreasonable then that we should be expected to endorse sentiments which we do not believe, and to which their real authors refuse to subscribe! If it be reasonable that the author of the pamphlet in question withhold his name from his own production, is it less reasonable that we should refuse to father it?

There is not, among our numerous correspondents one for whom we entertain a higher esteem or more fervent love than Brother Dudley, or one to whom we feel more indebted for his kindness in promoting the circulation of the Signs, or whom we would feel a deeper regret to disoblige; nor do we know of any thing which could have occurred, more painful to our feelings, in reference to the Signs of the Times, or that we more sincerely deprecate, than the unpleasant difference of opinion between Brother Dudley and ourself on this subject. To us it seems a pity that *worldly* men should be suffered to divide brethren; though the author of the pamphlet professes to be a *friend of peace*, and unwilling to associate with the soldiers of the cross, under their existing circumstances, his effort to divide the Old School, leaves us little ground to believe him sincere in his pretensions.

Brother Dudley is of opinion that the writer of the pamphlet has fairly stated and as fairly refuted the positions of Brother Trott; but to us things appear in a very different light; yet we would not deprive Brother Dudley of his opinion. Our reason for preferring that Brother Dudley should send on his own manuscript, is not to involve him in the charge of *plagiarism*, for his having written the manuscript and shown

it to Brother Clark before the pamphlet was published, would obviate that difficulty; but because Brother Dudley as an Old School Baptist who has not, like that writer, or Plummer Waters, shunned the reproach of the cross, is entitled to the use of our columns, in common with all our Old School brethren. We assure Brother Dudley that he has mistaken our meaning if he has understood us to signify an unwillingness to publish his own views on Justification. Indeed it would be our wish that the subject should be fully discussed through our columns; but on account of many of our readers, on both sides of the main question, we stated our disposition to wave the farther consideration of the subject for the present, at the same time signifying that we were not willing to close the discussion without giving Brother Dudley an opportunity to publish his manuscript.

Brother D. in closing his letter, suggests that *It is not the pronouncing the man justified, by the judge, that justifies, but the presence of that righteousness which alone justifies.* To this we are fully agreed, and all that we contend for is that this righteousness which forms the basis of our deliverance from the curse of the law and the guilt of sin, was wrought by Christ when made under the law for that very purpose.—That all this provision was made, and that all was present in the immutable counsel of God from everlasting, is not disputed by us, while we hold that *without the shedding of blood there was no remission of sin*, and without the remission of sin there could be no justification for the *ungodly*. Neither the eternal perfections of God nor the righteousness which Christ wrought for us, received their existence simply from a declaration or bargain; the former being an attribute of Jehovah, and the latter involving the actual personal obedience of Christ to the law. That the application of the blood and righteousness of Christ was effectual to the justification of Abel, 4000 years before that very blood was shed on Calvary, we fully believe.

"ANOTHER DREAM.—Sad thoughts stole over me.—The room in which I was sitting, appeared to be gone, and I found myself walking in some unknown and lone retreat, thinking upon the disheartening prospect of the Missionary cause. My feelings overcame me, and I set down upon a rock which chanced to be near and wept. As I sat with my face covered and my tears fast falling, suddenly a gentle yet plaintive voice addressed me. On raising my eyes, I saw standing before me a form new and strange. It was erect, a snow-white robe encircled it, and a crown of gold was upon its brow. Suspended from its arm was a golden harp, and its countenance was as that of some celestial being. Terror took hold of me, and I was about to faint, as it again spoke in a voice so gentle and so expressive of kindness, and at the same time casting upon me a look so peaceful and so benign, as to quite disarm me of my fears. I listened in silence while it proceeded:—

'Son of sorrow and yet of hope, fear not because of my presence. I know thee. I know the sadness of thy heart, and the cause of those fast falling tears, and have obtained permission to come and speak with thee. I once toiled in the cause which has so long and so much engrossed thy thoughts. I now come from the world above. It is with reason that you sorrow, FOR THERE IS SORROW, EVEN IN HEAVEN. We who once lived on earth, but now live far above, see and feel something as the truly devoted feel, who yet reside be-

low. We view the present aspect of the Missionary cause with the most intense interest, and we fear lest the apprehensions of its friends are soon to be too sadly realized. THIS CAUSES SORROW, EVEN DEEP SORROW. AMONG THE SAINTS ABOVE. *Often for the moment do we suspend our song, and from heaven's height look down to contemplate this enterprise, and as intelligence after intelligence is borne to us of the apathy of Christians, we weep. Yes, angels weep. In this sorrow none partake more deeply than those two, whose surviving associates are now joined in one, in Burmah's land. Often do they steal away from our accustomed, delightful employments, and hovering over the land of their toils, sigh that there is danger of the work's being staid; and then visiting the land of their nativity, sigh that Christians here do not awake, and once more return to their places in the circles of the redeemed, sorrowing and yet rejoicing.* &c.

* * * * *
To the inhabitants of yon blissful world, it seems that Christians have the power to prevent that which is now so much apprehended, AND RELIEVE EARTH AND HEAVEN FROM THE ANXIETY ATTENDING THEM.—They are commanded to go and preach the gospel to every creature, and we know that the efforts which they have made hitherto, have been successful far beyond hope. Their conduct in this cause is the wonder of heaven. Were it consistent, how gladly would the angels take this work from their hands. They would even crave the privilege of so doing. But this is contrary to the purposes of God. Were Christians disposed, how abundantly able are they to do this work! Means enough and to spare, and yet almost all, from the highest to the lowest, are folding their arms for repose, or are allowing the things of a day to possess their thoughts. They pass on, unheeding the calls of God, the groans of earth, the present sorrows of angels, or joys of devils! Well mayest thou weep for them.

* * * * *
Arise, son of sorrow, yet of hope. Though it is well that thou weepest, now dry thy tears, and go and work while it is day. If thou mayest not do in this cause as thou wouldst, do as thou canst, and peace shall be thine here, and hereafter thy recompense shall be full. Go, plead with the people of God to arise and work. Go and tell them it is not vain to labor in this cause. Tell them that those who have gone before them, have found the promises in relation to the faithful, more than fulfilled. Those who are able, and do much, receive accordingly, and to the poor, even a cup of cold water given in the name of a disciple, loses not its reward.

So saying, my messenger suddenly disappeared, and I found myself as one waking from sleep, when the visions of the head had troubled him. IOTA.

Zion's Advocate.

REMARKS.—Notwithstanding the many solemn warnings given in the scriptures, to beware of false prophets, filthy dreamers, &c., the New School Baptists, in the absence of bible authority to sustain their popish inventions, are famous for dreaming. The pretended dream from which the above extracts are taken, could we be persuaded that it was divinely inspired, might answer as a substitute for scriptural authority for the missionary abominations of the present day, for the dreamer pretends to have received fresh intelligence from heaven; the disembodied spirit of an ex-missionary, has obtained permission to come down and tell this dreamer that the account given in the bible of the felicity of the saints in glory is all *stuff*—untrue! There the wicked do not cease from troubling, nor do they suffer the weary to rest; sorrowing and sighing have not fled away, nor are the tears wiped from the faces of the inhabitants of heaven. There, horrible to relate, the saints and angels steal away from their devotion to weep over the apathy of American christians, and mourn that so little cash can be collected for the salvation of souls.

Mourning in heaven! Saints and angels in glory weeping!! Could the saints on earth believe the doctrines of these filthy dreamers, what would be the effect? To bear them up under the weight of their trials and tribulations here in this veil of tears, the Lord has given them many great and precious promises in regard to the uninterrupted joys that await them and the crown of glory laid up for them in heaven; but how different the prospect, according to the doctrine of this dream! No rest even in heaven.

This dreamer reminds us of an anecdote: we will relate it. In the time of the revolutionary war, there lived, near Warwick N. Y., an old man who belonged to a party then called *tories*; he professed to be very devout, and often pretended to have had astonishing visions from heaven warning him against the course taken by the patriots of the revolution. The place where he generally disclosed his revelations was at the Baptist meeting-house in Warwick, when the church and congregation, which were nearly to a man all patriots, were retiring from the house of worship. On one occasion he commenced his harangue, and told the people that he had seen two armies in the air, the one a mighty host of regular troops wearing *red coats*: the other a poor dwarfish, ragged looking set, and quite inferior in every respect to the other company.—These were coming together for battle, so he watched the result until he saw the red coats pursue, and slaughter the other army, until they were utterly destroyed; and then he sat himself down on a rock, to ponder what this strange phenomenon could mean; when lo! an angel appeared to him and told him that the armies which he had seen in the air, represented the British, and the American armies, and as he had seen the *red coats* chase the rag muffins, so he should witness the complete extermination of the American army by the British forces—Here he was interrupted by an old patriot by the name of Whitney, who demanded of him: "And did you observe the color of that angel? for he was black as hell, and had a cloven foot!!!" We conclude that the visions of the dreamer in the case above related, must have been led on through the agency of the same *black spirit*, or they would be more in harmony with the word of God; but if the dreamer be correct, that his informant was the spirit of a departed missionary, or, even if we knew that his intelligence came from the lips of an angel from heaven: we would say in the language of Paul. "Let him be accursed," for asserting doctrine in contradiction of the doctrine of God our Saviour, as recorded in the scriptures.

We will close the present remarks by repeating some of those passages of scripture which we brought to bear on the dream of one "Titus," in No. 18 of Vol. I., and which has effectually prevented those of his craft from dreaming from the year 1832 to the present date:

"I have heard what the prophets said that

prophecy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the hearts of the prophets that prophecy lies, which think to cause my people to forget my name by their dreams, as their fathers have forgotten my name for Baa!" "Behold I am against the prophets, saith the Lord, that use their tongues and say, He saith: Behold I am against them that prophecy *false dreams*, saith the Lord, and tell them, to cause my people to err by their lies. Jer. xxiii, 25—27, and 31—32. "Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers," &c. Jer. xxvii. 9. For thus saith the Lord of hosts, the God of Israel, Let not your prophets and your diviners that are in the midst of you deceive you; neither hearken to your dreams which *ye cause to be dreamed*." Jer. xxix. 8. "For the idols have spoken vanity, and the diviners have seen a lie, and have told *false dreams*, they comfort in vain," &c. Zech. x. 2. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i. 21. "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass whereof he spoke unto thee, saying, *Let us go after other gods, which thou hast not known, and let us serve them*; thou shalt not hearken unto the words of that prophet, or that *dreamer of dreams*; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him and cleave unto him. And that prophet, or that *dreamer of dreams*, shall be put to death; because he hath spoken to turn you away, from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in.—So shalt thou put the evil away from the midst of thee.

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; namely, *of the gods of the PEOPLE* which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him: thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt from the house of bondage." &c. Deut. xiii. 1—11; (Read also to the end of the chapter.)

Poetry.

For the Signs of the Times.

BROTHER BEEBE:—The following verses contain what I have experienced; if you think them worthy a place in the poet's corner, of your paper, you may publish them:

THE HAPPY STRANGER.

Happy stranger, while sojourning
In this vale of tears below:
Whose blest soul disdains conforming
To the sons of pride and show;
Choosing rather
In affliction's path to go.

Wean'd from all the world calls pleasure,
Cheerfully you pass along,
And while faith beholds her treasure,
Sweet Immanuel, is your song.
Grace abounding
Tunes your grateful heart and tongue.

Though by num'rous foes surrounded,
And your feel beset with snares,
Yet you shall not be confounded,
So the Lord himself declares.
This great promise,
Stands oppos'd to all your fears.

Things unseen claim thine attention,
Things beyond the bounds of time,
Bursting every intervention
Faith's strong pinions rise sublime
Up to Jesus,
Where his brightest glories shine.

O my soul! and art thou blessed,
Thus, to be unknown below,
Think of those who once confessed
That with them 'twas even so,
And to join them
You shall soon to glory go.

ZEBEDEE.

For the Signs of the Times.

A VOICE FROM CALVARY.

Hark, O my soul! what powerful voice
Is that? which shakes both earth and heav'n,
Which bids the mourning soul rejoice,
And speaks to him his sins forgiv'n.

"Tis I, that speak in righteousness,
Whose potent arm hath set thee free;
Mighty to save from deep distress,
That thou may'st live and reign with me."

O wond'rous Saviour! Bleeding Lamb;
And can thy love extend to me
A wretch so vile; who scorn'd thy name,
Whose cruel sins have pierced thee?

"Fear not poor sinners, 'tis to thee
The voice of pard'ning mercy sounds,
My pow'ful blood both rich and free
Doth cleans thy sins and heal thy wounds."

Then let my favour'd soul awake;
To sing my Saviour's wond'rous name,
And with his saints the joy partake,
To celebrate his endless fame.

ZEBEDEE.

NEW AGENTS:—Elder Andrew Baker, Versailles, Ripley Co., Ia.

Isaac Hershberger, Salem, Roanoke Co., Va.

O. S. ASSOCIATIONAL APPOINTMENTS.

The Baltimore Baptist Association will hold her next annual Meeting, by appointment, with the Church called UPPER SENECA, Montgomery Co., Md., commencing on Thursday preceding the third Sunday in May next, 11 o'clock, A. M.

An Old School Meeting will be held at the same place, after the close of Associational business, for general christian correspondence. Old School brethren generally, are affectionately invited to attend both.

The Delaware Baptist Association will meet on Saturday preceding the fourth Sunday in May, with the Church at Cow MARSH, Del.

The Delaware River Association will hold her next Meeting, commencing on Friday before the 1st Sunday in June, with the Church called 2d HOPEWELL, at Harborton, Hunterdon Co., N. J.

The Warwick Association will hold their next Meeting with the Warwick Church, Orange Co., N. Y., commencing on Wednesday preceding the Second Sunday in June, 10 o'clock A. M.

The Lexington Association will hold her next Meeting with the Olive Church, Ulster Co., N. Y., commencing on the Wednesday preceding the Third Sunday in June, 10 o'clock A. M.

This arrangement of appointments has been mutually entered into by the several Associations concerned, in order to secure the general attendance of Old School Brethren; the Associations being generally within from 50 or 100 miles of each other, those who attend will have ample time to travel through a delightful country, through many Old School Churches, and attend a genuine Old School Baptist Association each successive week; beginning with the Baltimore, in Maryland, and extending the journey to Olive Ulster Co., N. Y., and we feel fully authorized to invite all Old School Brethren, Ministers and private members to attend them all.

BROTHER BEEBE:—You will please give notice for the information of our Old School Brethren who may have it in their power to visit us at our next Association, that it will be held with the Bear Creek Church, near Hannibal, Marion Co., Mo., commencing on the fourth Saturday in May next.

HENRY LOUTHAN.

OLD SCHOOL MEETING.

An Old School Baptist Meeting will be held with the Zoar Baptist Church, Chesterfield Co., Va., commencing on the first Saturday in May next. If it be in our power, we will attend it.

Receipts.

James Harrison,	Ten.	\$4 00
Elder Thomas Brewer,	N. Y.	2 00
Elder Thomas Hill,	do	3 00
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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBEON."

VOL. VII.

ALEXANDRIA, D. C., MAY 1, 1839.

NO. 9.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed (Post Paid.)

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COMMUNICATIONS.

For the Signs of the Times.

Harrisburg, Fayette Co., Ia., March 15, 1839.

DEAR BROTHER:—I rejoice to say that the Baptist denomination in this part of the world are generally well established in the doctrine which distinguishes what you call "Old School Baptists:" yet there are some few who seem to speak half Ashdod, and will suffer Jezebel to teach and seduce the servants of God; and these, you know, would always feed Baal's prophets, and so they do still.

Some of our churches have enjoyed a refreshing season from the presence of the Lord: smart additions have been made to some, and I believe there is more visible zeal and love in the churches than usual, and we hope that these symptoms are like the showers which precede a more general and copious rain.

We who try to preach to the people in this section of the great field, still contend that salvation is all of grace; that a true knowledge of this gracious salvation is by faith; that this faith is as properly contrasted with law works as grace or salvation is contrasted with such works. We believe, and therefore preach, that salvation is the ultimate result of a great plan which God in infinite wisdom laid in the secret of his own immutable will, for the developement of his own glory. The creation of all worlds, systems and things, with all their grades, forms and uses, with their various revolutions, ministrations and relative services, all combine to unfold to intellectual beings the first page, or, if you please, the compendious preface of the revelation of the eternal power and Godhead. The patriarchal and Mosaic dispensations, combined with all the prophets, promises, ceremonies, law and psalms, are of two parts; the one to instruct the intellectual man, and the other to instruct the spiritual man. The christian dispensation is a more full exhibition of all the above in one great focus. Here God himself was manifested in the flesh: in this familiar form he became our teacher by both precept, argument and example; in this way many great secrets which had not been made known by all the foregoing manifestations of God, are now reveal-

ed. By thus revealing more of the secrets of his will, an additional lustre is given to many of those which had gone before; and to complete the whole exhibition, the law must be honored, the sacrifices perfected, the promises fulfilled, the prophecies must come to pass, and the glory of God, in the publishing and executing of his own will, must be confirmed both upon the principles of grace and legality. To show that it is all of grace, we are taught that there is no worthiness or merit either in us or in any of our works or thoughts, and that we must be saved from ourselves, and from all our own thoughts, ways and doings; therefore salvation, in such a case, can only be by grace. Works are not only excluded from any essential place in this plan, but they are excluded from any share in the sinner's obtaining any sensible personal interest in that salvation; for this is attributed to faith, which is a fruit of the Spirit, and is contrasted with works. So the revealed will of God is enjoyed by faith that it might be by grace; that the promise might be sure to all the seed: but its legality is as fully shown by the death of Christ, who, in behalf of all the heirs, as the Mediator, or Executor if you please, has stood in the law place of the heirs, has paid off every debt, cancelled every bond, removed every barrier, and shows in the clearest legal plainness that God can be just as well as gracious in the justification and salvation of his elect children. These heirs were as complete in his eternal will before he revealed it as they are now, since he has revealed it: his will is the same, the heirs are the same, the guarantees are the same—all are the same; and the only difference is, it was formerly hid in God, but is now made known by the appearing of Jesus, and illustrated by the apostles, and prophets. The Holy Spirit has its work to do in the heirs, not to make them heirs or children, but to mark or acknowledge them as such: "It is because ye are sons that God hath sent forth the Spirit of his Son into your hearts, crying abba father." This is one part of the blessings bequeathed to the heirs, and this good Spirit produces in them its own fruits, such as love, joy, peace, long-suffering, gentleness, meekness, faith, &c. These fruits of the Spirit are all replenished by the same Spirit who bore them, and actuates the heir in his conduct, in conformity to the dictates of this Spirit and its fruits: this makes the obedient conduct of the child.

In the resurrection the heir will have ended his minority, and will no longer think, speak, understand or see in part, for all that is now but in part shall be done away, and that which is perfect shall have come, and the heir shall come fully into the possession of the very kingdom, which was

prepared for him from before the foundation of the world. Then the will of our Father, and all the innumerable subserviences and allotments of things, actions and revolutions, either immediate or remote, shall all have touched the spot and at the moment for which their motion was directed by the all producing, or all controlling hand. In the end too, it will be found that every soul that would have Christ as their Saviour to reign over them and in them, will be owned as an heir; and all those who never loved him, never sought him, but always hated and opposed him, must be lost of course.

I am yours, in hope of heaven,

WILSON THOMPSON.

For the Signs of the Times.

Versailles, Ripley Co., Ia., March 5, 1839.

DEAR BROTHER BEEBE:—I wrote a part of this letter some weeks ago, expecting to send on the names of five or ten more subscribers from a distant neighborhood, but sickness prevented the individual through whom I expected them from coming; but I expect in a short time they will be forwarded on. The "Signs" are gaining ground here; and while they continue, as they have done, to vindicate truth, I hope they will continue to spread. Through their columns many of the weak and tempted followers of Christ have often been comforted and edified. The frequent communications of brethren from different quarters have often been cheering to the tempest tossed soul while wandering alone, enquiring for the footsteps of the flock. When one has been travelling for a long time alone, among strangers, how does it gladden his heart to meet some one acquainted with his native place! Just so with the believer who lives in the midst of professors who are conforming to the world, he feels that he is by himself, a stranger to all around: then it can only be comforting to such a soul to meet with an epistle from some weary pilgrim, portraying his own feelings; their hearts are at once united, although they may be strangers and separated by mountains of snow and rivers of ice; their affections naturally run together: and how many have the Signs found about in this situation! It has often brought glad tidings from some old acquaintance, to hear they are still on the way to Zion, and have not been decoyed nor frightened from the way, but are still pressing forward, harnessed for battle, animating and encouraging their fellow soldiers, reminding them of the promises of the Captain of their salvation, saying, "Fear not little flock, it is your Father's good pleasure to give you the kingdom," &c.

But while the Signs have often been the bearer of good news, they have often borne tidings of a

trying nature: they have told us of difficulties and revolutions in churches, of wolves in sheep's clothing, &c. Well, I do not expect the children of promise will ever be clear of trouble until these mortal bodies are laid in the dust. Sorrows sometimes prove a source of rejoicing in the end. When a church has met with the buffetings of satan for a length of time, and the flock been scattered and divided, let them but hear the good Shepherd's voice and how quickly they will huddle together in a solid body, and with a jealous eye watch on every hand for the enemy!—Trying seasons prove good soldiers; they become attached and learn to prize their liberties, desiring not to be entangled again with the yoke of bondage. I am but a child (if a child at all) and my experience tells me it is best for churches to be guarded in receiving members; it will not deter the true believer in Christ, to be plain with him; his heart's desire is to know the truth.—When love is not the ruling motive of an individual in joining a church, I think he is not likely to prove a blessing long in the society of God's people who are all taught by one Spirit; and as they discover the Spirit of Christ in each other, they become attached and linked together in the cause of truth. Yet while we are clogged with mortality I do not expect we shall all see alike in every particular; but in all essential points believers are the same, and ought to bear and forbear as to things of minor importance. Sometimes the learned and the unlearned (as it regards human education) in expressing themselves appear to differ widely, yet when they come fully to understand each other they are not very far apart. While brethren continue to write in the spirit of meekness I have no doubt the "Signs" will prove a blessing to the church.

Dear brother, I am poor in the things of this world, but I hope still to be able to take your paper; therefore I hope none of your able correspondents will stop writing because they happen to differ in opinion on some points. All agree that salvation is by the free and sovereign grace of God, unmerited by any act of obedience on the part of the creature; in the mind of the Eternal, his subjects of grace ever stood complete, even before time began—with God there is nothing new nor old; from eternity to eternity he remains the same; his chosen people ever stood complete in the person of Christ, but the creature man knew nothing of this before he had an existence in this world of sorrows. When the power of Divine Grace opens a creature's eyes to see his true situation by nature, and he feels the weight and burden of his guilt upon him, he is far, very far from feeling justified before his Maker: it is not until his burdened soul is set at liberty, and he is made to rejoice in believing in Jesus as his only Saviour, that he feels like pleading justification. If ever I felt any thing of the justifying righteousness of Christ, it was more than eight years after I saw that I was a guilty, helpless and hell-deserving sinner.

Although I have differed with some who have written on Justification, I have fell out with no one on that account. And as the subject is to be changed I would be glad for Brother Beebe, Brother Trott or some other of your correspondents to write on the subject of *Faith, hope and charity*. I think it would be edifying to many here.

May the God of all grace strengthen and support you and all his valient soldiers, to the edification and comfort of the scattered flock, is the prayer of

Your afflicted brother in Christ,

JOHN D. PRIDMORE.

For the Signs of the Times.

A brief view of the several anti-christian beasts described in Rev. XII., XIII. & XVII.

BROTHER BEEBE:—The requests of Brethren Compton and Barbary for my views of those portions of scripture, mentioned in their respective communications, in No. 5, present Vol. "Signs," came at an unfavorable time for me; my mind and even time, have been for some time past, so taken up, with the multiplied difficulties which seem to crowd upon me at this time, that I have but little opportunity, or mind left for reflection. Surely the legacy holds good, that "In the world ye shall have tribulation." The requests of these brethren however shall receive such attention as I can give.

I will commence with Brother Compton's request concerning the beasts. My views of this subject having formerly been published in a series of letters, and I not having seen occasion as yet to alter those views, in any material point, my present communications on this subject, will probably be but a sketch of what was then published; though there may be some difference of illustration, as in writing these, I shall not consult the former publication.

Before I proceed to the subject, I will briefly notice Brother Bloomingdale's remarks on the two Witnesses, in No. 6, of present Vol. Bro. B., has I think fallen into an error in confounding the religious establishment of Constantine and his successors, with popery. The Revelator has I think plainly marked a distinction between them. The former he has described as a *great red dragon*, &c., (Rev. xii. 3 & 4,) the latter as a *beast rising up out of the sea*, &c., (Rev. xiii.) as I shall have occasion more particularly to notice. Brother Bloomingdale's notion that gospel churches are designed by the two Witnesses I should not so much object to, were it not, that to carry out his views, he is under the necessity of supposing the killing of the Witnesses, denotes a succession of events such as the wasting of the churches one after another during the whole reign of the beast; whereas the scriptures if I understand them speak of the killing of the Witnesses as one act, and that at the termination of the period in which they were to prophesy in sackcloth; viz: the one

thousand two hundred and sixty days, or years. Brother B.'s position further leads him to the conclusion that the Witnesses have long since been killed, of course that the time of their prophesying in sackcloth has ended; and the gospel churches are of course now enjoying that triumph and glory which is denoted by the *Spirit of life from God entering into them*, and their *ascending up to heaven*, &c. If these things be so, I think it will be difficult to find any gospel churches on earth at this day, for there is no denomination found but has a very different state of things existing among them from what is thus implied. And the Old School Baptists, which Brother B. seems to recognize as gospel churches and preachers, are now as much enduring those difficulties, denoted by a wilderness state; and as much in a state of mourning and humiliation, signified by sackcloth, as any have been in any former periods.

Another difficulty in the way of Brother B.'s position is, that he has to make the dead bodies of the Witnesses lie unburied during the whole space of the one thousand two hundred and sixty days; during, in fact, the very period in which the scriptures represent them as prophesying in sackcloth. And *three days and a half* according to his calculations, if I understand him, amounts to the same period as does a *thousand two hundred and sixty days*. These are serious difficulties in the way of my being convinced of the correctness of Brother Bloomingdale's position.

In coming to the subject before me, the dragon described (Rev. xii.) first demands attention. This dragon I understand according to the order of prophecy, to represent the establishment of the christian religion, and its incorporation with the government of the Empire by Constantine and his successors. Dragons are frequently spoken of in the scriptures; they sometimes evidently denote crocodiles or other sea monsters, at other times large overgrown land serpents.—It has its name in Hebrew, from its mournful whining noise. This name I think was given to Constantine's establishment to denote that, that and all like establishments are of that *old serpent, the devil*, who had now taken this new turn to destroy the religion of Christ. It also points out the poisonous and deadly effect of being enfolded in the coils of these establishments. They tend to destroy the vitality of the religion of Christ, turning the whole into outward forms, and a round of carnal duties. This dragon was *red* denoting the bloody or persecuting nature of such religious establishments. It was said to be *great* in reference to the extensiveness of that Empire. The *doleful, whining noise* of these serpents, signified by their Hebrew name, *thania*, may well represent the mournful whining cant resorted to by many of those formalists which abound in such establishments, to set off their religion. As crocodiles have been said to decoy victims within their reach by imitating the crying of a child, so the affected sanctity, austerity and

erying of those who conduct the religion of these establishments, deceive many into the belief of the genuineness of their religion.

Of the *seven heads and ten horns* of this dragon I will omit to speak until I come to notice the beast described (Rev. xiii. ;) the heads and horns of both being the same.

The tail of the dragon by which he drew a third part of the stars of heaven and cast them to the earth, I am requested to notice. As by the term dragon is denoted a serpent, his tail is not like the tails of beasts, but is merely the extremity or hinder part of the body, and that by which he is much assisted in his movements, and in taking his prey, &c. Isaiah informs us, that "The prophet that teacheth lies, he is the tail." Isa. ix. 15. The clergy or priests of the establishments have in all ages been the great promoters of the persecutions of the true ministers of Christ and the saints of God. As serpents use their tails and hold their prey by enfolding them therewith, so these teachers of lies employ themselves to discover and hand over to the civil authority for persecution the faithful ministers of Jesus; or in this country to point them out as objects of contempt and reproach.

By the stars of heaven in this case, I understand the pastors of true gospel churches. See Rev. i. 20 & xii. 7—11. A third part of these, the ministers of the establishment, such as preached for hire, and of course preached that which would command the highest wages, were to draw off, from their station, as pastors of gospel churches, and cast them to the ground; either by driving them from their stations by persecution, or by alluring them into the establishment: either of which would be a casting them to the earth. It is probable that the dragons of our day, (for the breed still exists both in direct establishments such as the Church of England, and in other devices for amalgamating the church and the world, as in the mission and like establishments) have thus by their tails drawn many stars of heaven from their stations, and cast them to the earth, or linked them in with those institutions which are arrayed against that spiritual establishment; gospel churches, which are heavenly and divine in their origin and order.

The woman spoken of in this connexion, *clothed with the sun*, &c. I understand represents the true gospel church, or in other words, the churches which from their subjection to Christ as their Head, separated themselves from the established church. Several churches and divisions of churches thus separated themselves, from the general, professed church shortly after Constantine's dragon was bred, and were therefore denominated heretics, as the Donatists and Novations. This woman's being with child, &c., denoted that these separating churches would bring forth a posterity after their kind, that is, that there would be a succession of churches and ministers, who, with masculine fortitude and perseverance, would meet the persecutions of the establishment, and afterwards of the beast,

maintaining steadfastly their adherence to the truth and order of the gospel. The bold declaration of the gospel, as a witness against all corruptions introduced, by the faithful ministers of Christ, and the firm adherence to gospel truth and order, by his churches, was, at that period, and is, to this day, as a rod of iron to the nations, or national churches and religionists. This declaration of the gospel and adherence to it, the advocates of national religion hate, and they would destroy such as wield this *rod of iron*; yet such as the Lord has called to this work, stand their ground, and the gospel rod rules the nationalists and keeps them in check; prevents them from running into all that extravagance and enormity they would otherwise go into. A little reflection on what has been published, and the events that have transpired within a few years past, will I think convince every unbiased mind, that the nationalists or missionists, if you please, would have run to much greater excess in their plans, and in their impositions on the people, than they have, had it not been for the decided stand taken against them and in favor of gospel doctrine and order. And popery assumes quite an inoffensive appearance in this country, compared with what it shows itself to be in some other countries. And thus the gospel ministry and light in all ages has held a check upon the beasts and their devices.

Thus much for the dragon and his posterity.—My views of the beasts, &c. I will, if permitted, give in another communication.

SAMUEL TROTT.

Centreville, Fairfax Co., Va., April 8, 1839.

For the Signs of the Times.

Rockville, Parke Co., Ia., March 3, 1839.

DEAR BROTHER BEEBE:—Having been a reader of your valuable paper something more than two years, I can inform you that I am not yet tired but well pleased with the interesting matter it contains, for I can truly say that my soul has often been refreshed on reading some of what I believe to be the truths of the everlasting gospel of our Lord and Saviour Jesus Christ: and more especially when I see them from the pen of some of my brethren of old acquaintance whom I have not seen for many years, and whom I love in the truth. When I read the communications from the far west, and even across the Atlantic, I am bound to say, with the prophet of old, *And all thy children shall be taught of the Lord.*

Brethren, I do believe that the Spirit of the Lord teaches his children one lesson; it teaches that they are poor, helpless, sin-defiled and polluted rebels against God, and that they cannot do any thing to recommend themselves in his favor; it teaches them that Jesus Christ is their only hope for salvation, both in time and in eternity.

Brother Beebe, I am about to give you a short sketch of my travels through life, which you may dispose of as you please. I shall commence my narrative as follows:

My father's name was Isaac Davis; he was born and brought up in Stafford or Prince Wm. Co., (near Dumfries) Virginia; and he and my mother both joined the church called Chappawamsic; they were baptized by Elder William Fristoe, about the year 1790, at which time I was about two years old. My father moved from thence to Fauquier Co., and joined a church called Brent-town; from thence to Culpeper, and joined the Gourdvine Ch'h., which had Eld. Wm. Mason for their pastor. I have often thought the saying of David was verified in me, as he saith of the wicked, They go astray from the womb, speaking lies. My father held family worship in his house from the earliest of my recollection; and after I learned to read he would often make me read a chapter for him, morning and evening, which was a very great task for me in consequence of my hatred to every thing that was like the service of God; and when he was absent my mother would call the children together and perform family worship, which was still more disagreeable to me, for I thought there was no necessity for so much praying.—Although many have been the times that she has arisen from her knees in a flood of tears and wept over her wicked children, and told them of the danger of living and dying without an interest in the atoning blood of a dear Redeemer, with shame I confess that I had attained my thirteenth year before I had one serious thought about the welfare of my soul, which was during a revival of religion in Kentucky, under the preaching of Elder Lewis Corban, from these words: "Then shall ye return and discern between the righteous and the wicked," &c. I thought he drew the line so plain that I saw the two parties, and myself on the side of the wicked. I then began, as the common phrase is to try to *get religion*; but those impressions wore off so much that I could partake of sin and folly again, but not without many serious reflections on my latter end. I viewed a day of retribution when I should be called to answer for all my acts of wickedness, and I knew I was unprepared to meet the Judge of quick and dead: but I thought religion was a gloomy thing, and I was too young to quit the pleasures of this world, although I could not enjoy them as I wished on account of the awful forebodings of conscience that would harass me at times so much that I could not sleep nor get any rest day nor night. Notwithstanding all this I went on rapidly in sin and rebellion against God until I attained my twenty-third year, when it pleased God to shew me that I was a poor, lost, ruined and undone sinner. I immediately set to work, thinking that ere long I should enjoy the blessings of religion. But alas! I could not pray as I thought I could; my heart was hard and deceitful, and my mind was wandering when I attempted to pray: it appeared that there had been a time past when I might have embraced religion, but now I had sinned away my day of grace, and the Lord had brought me to taste of the misery that I should feel when banished from his presence forever. I attended meetings

far and near, concealed my exercise as much as possible from human view for a long time. I thought Jesus Christ was the only Saviour and the only hope of the christian, but I was too great a sinner for him to look in mercy upon. The preachers would hand out the promises of the gospel to the mourning, the hungry, and heavy laden soul; but none of those promises were for me: I could give them to others that I thought were truly convicted, but my distress was not that of a true penitent.

I finally concluded that I was one of the non-elect, and the Lord could not have mercy on such a sinner as I was, and that I might as well take my pleasure in sin, and make no more attempts to gain the favor of God. But alas! when I looked for pleasure in sin I found none. The thoughts of committing sin against so merciful a Being as God, who had kept me out of hell until now, was more than I could bear. I finally came to this conclusion, that

"I can but perish if I go,
I am resolv'd to try,
For if I stay away I know
I must forever die."

And that I would try and serve the Lord as well as I could as long as I lived, let my days be many or few. I saw that if I were sent to hell my condemnation would be just; but the breathings of my soul were for mercy, if any there was for such a miserable sinner as I was.

In this sad condition, in grief uncontol'd,
Were I but a beast, or had I no soul—

But not to be further tedious, as my sheet is nearly full: On or about Nov. 10th, 1811, while I was in the field gathering corn, bemoaning my situation, suddenly I stopped and had a view of Christ standing at the right hand of God, with his arms expanded, making intercession for sinners, and I thought for just such sinners as I was. My burden of guilt rolled off, and my soul was made like the chariot of Aminadab. I thought he was my Saviour, and a complete Saviour, just suited to my case. I joined the church, in a few weeks, called Elk Creek, Butler Co., Ohio. And I can truly say, It was grace that brought me thus far, and grace will lead me home; and that the religion of the Saviour is as precious to me this day as it was the hour I first believed.

And now, may the Lord prosper his cause in the world, revive the spirit of religion in the hearts of his dear children, bring poor sinners to hear the voice of the Son of God and live, is the prayer of

Your brother in tribulation,
JOHN DAVIS.

For the Signs of the Times.

Westville, O., March 28, 1839.

To my Brethren and Sisters, among whom I have been preaching the kingdom of God; scattered throughout the Counties of Franklin, Licking, Muskingum, Morgan, Monroe, Perry, Fairfield, Pickaway, Ross, Fayette, and Madison, of the State of Ohio:

DEARLY BELOVED IN THE LORD:—As I do not expect to see you soon again; and very probably no more this side of Jordan; and as I have a good remembrance of you; and feel a deep solicitude for your spiritual welfare; I have thought proper to address you through this medium. Many have been the precious seasons which some of us have enjoyed, whilst assembled together in the name of Jesus of Nazareth. We have been made to sit together in heavenly places; and our souls have been led from self to Jesus; and from earth to heaven. And at such times, we found with David the king of Israel, that it was good for us to draw nigh to the Lord. The passing moments, how sweet! The parting seasons, how much dreaded! But at length it came, and we said Farewell! Since that time I have often sang with the poet as follows:

"When shall we meet again?
Meet ne'er to sever?
When shall peace wreath her chain
Round us forever?"

And the following verse has to my mind answered the question:

"When the dream of life is fled,
When its wasted lamp is dead;
When in cold oblivion's shade,
Beauty, wealth and fame are laid;
Where immortal spirits reign,
There shall we all meet again."

But it may be, that before we receive a final discharge from the war in which we are now engaged, we may have many severe contests with our foes, which are many. Of one thing we are certain; that whilst in this body, we must fight constantly, or be led into captivity. Remember the exhortation of the Apostle Paul, "Fight the good fight of faith." Yes, my brethren, many are the battles which true faith is called to engage in. Our ancestors who fought to gain the liberties we enjoy, had not only to face the regular forces of Great Britain, who made their appearance in the light of day, and in the open field; but they had also to contend with the savage tribes of the forest, who fought whilst they lay concealed among the trees and thickets of the forest, and often committed their works of depredation and death, at the hour and darkness of midnight. But those two were not all the foes they had; for they had foes more to be feared than either of those already mentioned; such as "men of their own selves" arising at that time, designated by the name of Tories. So, also, the christian has a variety of foes to meet. There are some, (both external and internal) that make their appearance in the full light of day; but these are generally easily dislodged, as the saint knows when and where to strike. But there are the savage tribes who keep themselves in a great measure concealed, and make their attacks generally when it is midnight with the soul. From these, my brethren, you may expect no quarters; for they come mostly when they are not looked for, and ere the child of God is aware he is so wounded that he

is able to make but a feeble resistance. Therefore "Watch and pray."

Again there are the "men of your own selves," both literally and figuratively; and these are the most difficult kind of foes; for here the soldier of Jesus is often puzzled to know who are his friends or who are his foes, and on that account is often afraid to strike (when in reality there is the greatest need for it) for fear of killing some of his nearest relatives. In that condition you see the christian is much exposed, being a target for the devil with all his allies; and in that condition (if I am not much mistaken) many of the true saints of the Lord are at this present time halting between two opinions: and nothing short of the power and teachings of the Holy Spirit can deliver them therefrom. In all your spiritual warfare, my brethren, remember that the Lord of Hosts is the CAPTAIN of your salvation:— "He giveth power to the faint, and to them that have no might he increaseth strength." The war in which you are engaged is a war of extermination; from it there is no discharge whilst you are in this world; but for your comfort it is written, "Sin shall not have dominion over you." Nay, brethren, it shall not; nor shall the devil, for

Salvation's great Captain hath rode in his camp. Sin, death and the devil be conquered in war. His saved ones from sin, when they're stung with remorse,

Have this banner to look to, THE DEATH ON THE CROSS.

Dear brethren, strive to live near to a throne of grace; and in your prayers remember me, a poor, weak and polluted mortal. Watch closely the war between the old and new man. Pay no attention to those who are but mere letter preachers, and letter christians, who are turned aside to vain jangling, and are contending for the shadow instead of the substance of truth. Study your bibles closely, and pray for the Spirit to guide you in your studies, that you may know the duties you owe to God and to each other; and knowing them that you may be enabled to do them. If we should not meet again in this world, I hope we shall meet where there will be no more sorrowing, nor mourning, nor doubting, nor fighting, nor parting.

I expect to move, in about two weeks, from this place to Warren Co., near Franklin, in this State; and expect to preach twice a month for the brethren at Tapscott's Meeting-house, near where I expect to live; and probably once a month in Lebanon, the County seat of Warren; and also to preach once a month where I now reside. Brethren will please to direct their letters to me at Franklin, Warren Co., Ohio. I remain

Your brother in gospel bonds,
SAMUEL WILLIAMS.

For the Signs of the Times.

Shelbyville, Shelby Co., Mo., Feb. 25, 1839.

DEAR BROTHER BEEBE:—You have learned from the Minutes of the Two River Old School

Association, that there are a few in this section of country who are not willing to submit to the many devices that have been got up by men, and are now in operation among professed Baptists, to the great grief and mortification of those who believe the declaration of their Lord, who says *The race is not to the swift, nor the battle to the strong.*

Seven of the churches which now compose the above named association, were formerly members of the Bethel Association. At her session of 1837, a majority of her members gave evidence of their attachment to the mission system, which induced me to offer the following resolution:

Resolved, That this Association discountenance and declare non-fellowship for the mission system and all its kindred branches, and with all churches and associations that aid and support them as religious institutions."

Which was lost, a majority voting against it.—Two others then, together with the other messengers from Looney's Creek Church, asked for a dismission from them. The following summer we addressed a short Circular to all the churches composing the Bethel Association, informing them of our intention to meet at such time and place for the purpose of consulting on the propriety of forming a new association. The result of our meeting you have in the Minutes you have received.

It seems that my pilgrimage, though short, in the cause of Christ, has been one of almost constant warfare, and it has been much more painful since I came to Missouri than it was in Virginia, for the errors I then felt called on to oppose were not advanced by Baptists, but by other denominations. The association of which I was a member in Virginia, never has been pestered by the missionary craftsman; but since I came to Missouri I have found every thing rooted and grounded in the minds of professed Baptists except the pure and unadulterated gospel of the grace of God; and I have experienced something of the weight of the Saviour's words which declare that *A man's foes shall be they of his own household.* Yet I hope never to give over as long as truth is worth contending for, and the Lord enables me to raise my voice in its support.

I regret that the subject of Justification has been introduced into the columns of the "Signs" as a subject of controversy; and I must confess, with many of my brethren, that the most that Brother Trout has written on that subject has been hard for me to understand.

I learn from a communication of Brother R. C. Leachman (published in Vol. vi. No. 20, of the Signs) that he wishes to know what has become of H. Louthan, and if he has nothing with which he can occupy a place in the "Signs."—You may inform Brother Leachman that he is in the great Valley of the Mississippi, laboring with the ability that God has given him in the vineyard of his Master whenever he, in his providence, is pleased to open a door effectual for him:

yet he feels himself incapable of writing instructively for the brethren, and for this reason he feels better contented to read and learn instructions from the pens of others more capable.—Yet, if I know myself, I love the brethren, and wish to be numbered among those who are every where spoken against.

And now, Brother Beebe, I hope the Lord may encourage you to hold on your way, and that the brethren may sustain you in the publication of the "Signs," so that while it affords a cheap and convenient way for brethren to communicate their views and trials to each other, you may not suffer loss yourself. May the Lord preside over us, and make us more subject to his gracious reign, is the prayer of

Your brother in Christ,

H. LOUTHAN.

For the Signs of the Times.

BROTHER BEEBE:—The following train of thoughts entered my mind one morning while musing on the awful state of things that exists in what is (falsely) called "The religious world." Truly "Every battle of the warrior is with confused noise;" some crying out one thing, and some another: but, although there is this evident confusion among them as to the Who shall be the most popular in "gaining souls unto God, men unto means," and last [not least] *money into pocket*; yet they will with one voice cry out, "Great is Diana of Free Will!"

Dear brother, if the following testimony of Jesus is thought by you worthy a place in your much needed exhibition of the Signs of the Times, you will gratify

Your brother soldier of Christ

Our most glorious Captain,

HENRY WETENHALL.

New York, Feb. 21, 1839.

A testimony of Jesus, the alone Savior of his people.

The salvation of a sinner is, from first to last, so entirely of grace, and boasting excluded, that could he [the sinner] desire and pray till heaven and earth shook, till he had worn his tongue to its very root: could he fast till his very skin and bones should cleave together; could he promise and purpose with full resolution to alter his course, and even perform to a reformation of his heart, head, tongue and life, to the conquering of some of his sins, yea *many*, and they of the first class: could he die ten thousand deaths; endure the pains of hell so many millions of years as there be spears of grass on the earth, or grains of sand upon the sea shore, or stars in the heavens; or his heart break with sorrows, and his tears flow to the amount of a deluge, not one spark of God's wrath against his sins could be quenched by any or by all these his works, sorrows and fears. The language of truth is testified by two witnesses, salvation to be all of grace: Christ declares on the one part that "His own arm brought salvation unto him." Isa. lxiii. 5. And the sensible sinner justifies the same in his testimony, *Lord save or I perish.* Matthew xiv. 30.

Further. Could the whole of the Ministers that ever have been, or that now are, or yet

shall be, whether of the law, prophets or of the gospel, aided by all the knowledge and eloquence that the language can afford and produce, both human and divine, and all the angels both of heaven and hell combine with them, and give a full developement of all the joys of heaven and salvation, and all the awfulness of sin and damnation, exerting therewith all their art, wisdom, persuasions, exhortations, offers & means, whether old or new; and also pile up a tower as high as heaven, with bibles, tracts, Sunday schools, missionaries, camp-meetings, protracted-meetings, &c., yet not any of these, nor all of these, ever did, do, or ever can make a christian; for a christian is made alone by God the Spirit. The creation of the world was great and glorious, but that of the *new* (for so the church is called) is far more so: therefore he that made the first must also make the second.

The conclusion is that the (so called) religion of the present day is not of God, but of man, and all the alteration they, [the man styled *pious man*, the *good man*, the *fine man*, the *endearing man*, the *learned man*, the *Rev. man*, the *D. D. man*, the *College bred man*, the *man "ordained man,"* with every other of the same carnal class,] can and do make of their fellow man is that of his being twofold more the child of hell than he was before.

Surely darkness hath covered the earth, and gross darkness the people. O Lord, hear the voice of our Judah; and sanctify the people through thy truth; thy word is truth.

"There is a day, 'tis hasting on,
When Zion's God shall purge his floor:
His own elect shall then be known,
For he shall count those jewels o'er.

And who shall stand the fiery test,
Of this tremendous, awful day;
When thou in wrath and terrors drest,
Shalt fan the worthless chaff away?

Delusive joys, like stubble dry,
Shall not withstand devouring flame
Nor doctrines tow'ring to the sky,
Nor creeds of faith of ev'ry name.

Nought but the grains of gospel gold,
Will ever stand this trying day,
When like a scroll together roll'd,
The starry heavens shall pass away."

KENT.

For the Signs of the Times.

Cow Marsh, March 30, 1839.

BROTHER BEEBE:—You will recollect that the Delaware Association, to be held with the Cow Marsh Church, is approaching which will commence on the 25 May, (eight weeks from this day.) Your company, together with all Old School Brethren in the ministry who possibly can attend is solicited. I should be very glad to have your thoughts or Brother Trott's on the seventh and eighth verses of the twenty-eighth chapter of Job,—*"There is a path,"* &c.

The above I had written before I received your last number; but think it would be nothing amiss for you to publish the same.

Your unworthy brother,

P. MEREDITH.

N. B. My reason for desiring you or Brother Trott's thoughts on Job xxviii. is that I wish to know if there is not a path that passes between the sand bars of Arminianism, and the granite rocks of Antinomianism.

P. M.

For the Signs of the Times.

Paris, Va., March 22, 1839.

DEAR SIR:—Can you inform me through the "Signs," what has become of James Osbourn, (the Baptist preacher) who formerly lived in Baltimore? I should be glad to hear him preach once more, and as often as the Lord might direct (if at all.) "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but a hearing of the word of the Lord." Is it not a famine with the children of God in many parts and neighborhoods where they have no opportunity of hearing the gospel of Jesus Christ more than once a month, and very often not that? O pray ye the Lord of the harvest that he will send forth laborers into his harvest.—May we not say, O that it was with me as it was in days past, when the candle of the Lord shone on me! Sometimes my candle looks like a little taper on the ocean.

Your friend and well wisher,
MARY SETTLE.

* We believe his family are still living in Baltimore, at which place he paid them a visit not long since: but as there has been no correspondence between us for a long time, we cannot tell where he is. Sister Settle may obtain the information required by enquiring of the Editor of the Doctrinal Advocate, Lansingburg, N. Y.—Ed.

EDITORIAL.

Alexandria, D. C., May 1, 1839.

There is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it. Job xxviii 8, 9.

In his communication on another page of this number, Brother Meredith requests the views of Brother Trott or our own on the passage quoted above. We have no disposition to anticipate Brother Trott, or to prevent him from giving his views on the subject; but while we wait for his communication we will offer a few thoughts on the text, keeping in view the object of our brother's enquiry, viz: *Whether there is or is not a way passing between the sand bars of Arminianism and the granite rocks of Antinomianism.*

What we mean to express by the term *Arminianism* is spoken of (Prov. vii.) in the plural number, denoting, first, the way or path leading to the house of the anti-christian harlot; and second, denoting her house which is the way to hell, going down to the chambers of death, while the admonition is given to the children of Wisdom, "Let not thine heart decline to her way, go not astray in her paths." (verse 25.) We will notice these two ways: first, the way to her house, which is, we understand the way by which the children of men are introduced into the various anti-christian religious establishments called

christian churches, but which are in reality only the way which our Lord informs us is *broad* and the gate thereof is *wide*. In illustration of this way we might very readily refer our readers to all the religious trickery, doctrines, efforts, seductions and ordinances of men which are at this day employed in the business of *convert making*, and filling the numerous branches of antichrist with members; a few only of which we have time and space now to remark upon.

The first way mark connected with the Arminian path which we will remark upon is its contagiousness to the street or corner of her house. By a street we understand a public thoroughfare, a very public place: such places were of old selected by the Pharisees for the performance of their ostentatious devotions: they prayed in the corners of the streets, and in the market places to be heard of men. Such a street fitly represents the path which every fowl knoweth; the place where we have all strayed while alienated from God: like the young man void of understanding, mentioned in verse 7.

Secondly this way leads directly to her house, (verse 8) *And he went the way to her house*; by which we understand that no change is requisite from what we are by nature, to bring us into any branch of anti-christ: we are born, and live, until changed by grace, in the very path which leads to her broad gate; and many thousands have, by the popish institution of infant sprinkling, been placed within her pales, and lodged upon her lap. In the broad way of Arminianism there are no such *stumbling stones* and *rocks of offence* as divine sovereignty, discriminating grace, distinguishing love, special atonement, irresistible calling, &c. to trouble those who stumble at the word, whereunto also they were appointed. Arminianism is as clear from every sentiment of truth which is offensive to fallen sinners, as the depraved sinner is of every principle of spirituality and holiness.

We notice, thirdly, the path leading to her house is a *dark way*, notwithstanding those who walk therein call it light; for they call light darkness, and darkness they call light. The sable shades of a darker night than the present have never enveloped the kingdom of satan; yet we hear in their camp the universal shout of *Millennial glory dawning!* The ninth verse shows that the time of fastening the antichristian spell or charm on the *simple ones* is in the twilight, in the evening, in the black and dark night. This figurative language holds good in reference to the *modus operandi* of convert making at protracted and camp meetings, on anxious benches or on the straw. The victim to be operated on must be in a twilight state as it regards his intellectual powers; for there are seasons when, even as rational beings, men would know better than to become the silly dupes of so gross priestcraft and fanaticism: but becoming somewhat intoxicated with the allurements presented, Reason forsakes her empire, and the young man is quite destitute of understanding. Thus, in the pro-

gress of the work, first *twilight*, then *evening*, and finally the dark and black night. By this time we have the silly goat far advanced in the *PATH* to her house; he is now upon the *anxious bench* or the *submission chair*,—here we will leave him a moment *getting religion*, and in the direct way to her house, and pay some attention to the description which Wisdom has given us of her, *ladyship* by whom this work goes on, and also of her house.

She is briefly described (ver. 5) as the *strange woman, the stranger which flattereth with her words*. In every description given of anti-christ in the scriptures, she is represented as a *strange woman*, a mystery of iniquity; and the very name now written on her forehead is MYSTERY BABYLON, THE GREAT, THE MOTHER OF HARLOTS, AND THE ABOMINATION OF THE EARTH. She *flattereth* with her words. Reader, did you never hear her say to a poor, lost, ruined sinner, I invite you to come; you can come; you have the power to come to Christ; the price is in your hand; it is for you to say whether you will be saved or lost; you have power to pray, to repent, to exercise faith, to use the means, to close in with the overtures of mercy, to make your peace with God, and to become at once a christian? This language is flattery, and not a word of truth in it; for No man can come unto Jesus except the Father draw him. By her flattering words the sinner is led to conceit that he is some great and mighty agent, having power to please or disappoint Jehovah! to let him into his heart or prevent his entering! and he is flattered to that degree he verily thinks he is able to perform for himself what he supposes the gracious Spirit of God might labor in vain to perform. But this woman is not only a *lying flatterer*, but she is also *loud and stubborn, and her feet abide not in her house*. Now is she without, now in the streets, and lieth in wait at every corner, (verses 11 & 12.) Her missionary operations have ever been a very prominent trait in her character—*she abideth not in her house*; she carries on extensive speculations in the foreign mission business; and although she has a house which is peculiarly *her own*, viz: her own religious establishments, yet she lieth in wait at every corner, creeps into some of our Baptist churches unawares, and leads captive silly women, laden with iniquity; and we are peculiarly happy if she does not find her way occasionally even among the *Old School* Baptists: but let the children of Wisdom beware of her: let not their hearts decline to her ways; go not astray in her paths. Her doctrine is with much fair speech, and with such persuasive expressions as can only be uttered by Arminians. Hear her language to the silly half made convert to her religion, which we left in the blackness and darkness of the night sitting on her anxious stool a little while ago. "So she caught him, and kissed him, and with an impudent face said unto him: I have peace offerings with me; this day have I paid

my vows: therefore came I forth to meet thee, diligently to seek thy face, and I have found thee! I have decked my bed with tapestry, with carved works, with fine linen of Egypt; I have perfumed my bed with myrrh, aloes and cinnamon, come let us take our fill of love." Is not this the very spirit of the language used by all the revivalists of our day? Do they not claim to have *peace offerings with them*? Come up to the altar say they *we* will pray for you? *We* have the peace offerings to make; for *we* have paid our vows: we have settled the account for ourselves, and we have room enough, peace enough, religion enough, and rest and solace enough to supply all demands. Don't wait for the Lord to convert you; for the *good man* is gone a long journey.

True there was once a time of miracles, then the Lord made converts to the christian religion and added to his people such as shall be saved; but the day of miracles is passed and gone: "The good man is not at home; he has taken a bag of money with him and will return on the day appointed!" Now hear the result of her efforts. "With her much fair speech she caused him to yield, with the flattering of her lips she forced him: he goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks." Thus we have traced the process of the New School, or Arminian methodism of making converts, illustrative of the way to her house; the way which seemeth right to a man; but the end whereof are the ways of death. But the victim knoweth not that the dead are there; he probably supposes that her inmates are living, are christians, and enjoying the vital power of the religion of the Lord Jesus Christ; he enters her house by the path which the vulture's eye can discern, and dwells among the dead. "She has cast down many wounded; yea many strong men have been slain by her." She never cast down any but the *wounded*; for sound christians know better than to listen to the flattering of her words. Strong self-conceited work-mongers are frequently slain by her.

As to our brother's allusion to *Antinomianism* we presume he means those doctrinal views which are frequently so denominated, viz: that sin is not a vice nor holiness a virtue, and that the children of God are at liberty to sin that *grace may abound*. We do not consider these views properly involved in Antinomianism, as the term more appropriately signifies a difference between two laws; or *anti* against, *nomia* law; and in its appropriate definition was charged upon the Apostle Paul by the orthodox party. Acts xxi. 28. *Men of Israel, help! this is the man that teaches all men against people and the law, &c.* If therefore to preach as did the Apostle Paul, that the Church of Christ is not under the law of Moses, as a rule of life, but under grace, be Antinomianism, then that sentiment may be justly imputed to us; for it matters not to us by what epithet the enemies of the cross are pleased to designate us. But if by

Antinomianism we are to understand what is frequently intended by the use of that term, viz: that *christians should sin that grace may abound*, then the term will by no means apply to Old School Baptists, but rather to all the New School tribes who preach and practice that doctrine. For instance, they hold that it is proper to get up all the institutions of the day, and thereby amalgamate the church with the world in order to convert the heathen and evangelize the world, although God has positively forbidden all such amalgamation, and commanded his children to come out and be separate from them: also to withhold such points of truth, in preaching, as would offend the multitude and drive them away, lest grace should not so much abound, and in a thousand other particulars in which we could show that the spirit of what is called Antinomianism, exists only with the Arminians, and is in truth but Arminianism in another form.

Hence we come to the conclusion, after the most critical search we are capable of, that if Arminianism be *sandbars*, and Antinomianism be *granate rocks*, that the path which no fowl knoweth cannot pass between them, as there is not room enough to crowd a needle point between them.

We cannot conceive that the way, or path of Holiness has any connexion with either of the ways above described; for as the heavens are higher than the earth, so are God's ways higher than the ways and thoughts of man; the same disparity exists between the way of life and salvation through our Lord Jesus Christ, and the paths marked out by human wisdom, the former as far transcends the latter as the heavens do the earth. The path intended in our text, cannot mean any middle ground system of divinity; but evidently signifies the unsearchable wisdom of God as demonstrated in the *Way of Holiness*, which is visible only to the wayfaring man, for whom it was cast up.

The glorious economy of grace—of salvation through Jesus Christ; as the only name given under heaven or among men by which we must be saved, is, as we intend briefly to show, a *path which no fowl knoweth*; and in every particular answering to the description given in the text.

By *fowls* we understand those *high flyers* in religion which are brought to view in the parable of the mustard seed, which come and lodge in the branches of the kingdom of heaven; not because they are any part of that kingdom; but because they wish there to build their nests, lay their eggs, and propagate, under the shadow and name of that kingdom, their species, and therefore may appropriately apply to all such as hang about the branches of Christ's kingdom while they do not belong to it; for except a man be born again, he cannot see the kingdom of God, in its spirituality. *The vulture's eye hath not seen*: the vulture's eye is remarkable for its keen preception, it can discry objects afar off; such as victims, carrion, &c.; for the vulture is a bird of

prey: and justly represents the wisdom of this world, which is very keen in natural things, and which when brought into connexion with religious matters, as the history of all past ages will prove, can only serve to search out the disciples of Christ as objects of their hatred and persecution, and victims of their wrath: and as the vulture's eye can perceive carrion at a distance, so those worldly, wise men connected with a religious profession can and do make great proficiency in the *dead languages*, can pounce upon dead men's brains, the dead body of Moses, &c., and so in the cunning subtlety of satan, make a great flourish in the world. But with all their cunning craftiness whereby they lie in wait to deceive the hearts of the simple, they cannot see the things of the Spirit which are only spiritually discerned. God has hidden these things from the wise and prudent and revealed them unto babes: even so, for so it seemed good in his sight. Hence the way of holiness, which is the path of all such as follow our Lord in the regeneration, is a way which the vulture's eye has not seen, the *lion's whelps have not trodden it*, nor the *fierce lion passed by it*: for Isaiah has informed us that no lion shall be there, nor any ravenous beast go up thereon, but it shall be for those the way faring men, &c., and by it the ransomed of the Lord shall return and come to Zion. By *lions* and *lions' whelps* we understand the same that Brother Meredeth calls *sandbars* and *granate rocks*, self-conceited, self-sufficient workmongers, who, like the lion and her whelps, feel amply sufficient to act as *free agents*. Such characters have never been able to set their paw into the plan of grace or the spirituality of the gospel; for none but such as are converted and become as little children can enter the *strait gate*, or walk the narrow road. Marvel not, said the Redeemer, that I said unto thee, Ye must be born again.

CONVERTS, CROWS AND MONEY!—The following scrap, cut from some other paper, was sent us for insertion in the Signs; we give it room not because of its singularity; for it is in good keeping with all the New School movements of the day; but to show that some other periodicals are beginning to notice some of the popish humbugs of the times.

"Let those laugh now who never laughed before, And those who've always laughed, now laugh the more."

In the Christian Watchman of Dec. 28, an account is given of a meeting of the 'Young Men's Methodist Foreign Missionary Society,' at which meeting one of the speakers is represented as holding the following language:

'By the Report of last year, it seems that \$62,000 had been spent; and the result of this amount, was the conversion of 3,523 souls;—thus 3,523 souls were converted by the payment of only nine and a half cents apiece. [!!!] We may thus calculate, he said, that this number will be converted, by the payment of this small sum.'

Nine and a half cents a head! Cheap as dirt, and only a cent and a half less than the bounty offered in Maine for crows' heads! What commission do the 'Young Men' pay the converts?—z."

Poetry.

THE SABBATH.—(Dent. v. 14, 15.)

God thus commanded Jacob's seed,
When, from Egyptian bondage freed,
He led them by the way:—
"Remember, with a mighty hand
I brought thee forth from Pharaoh's land;
Then keep my Sabbath Day."

[In six days God made heaven and earth;
Gave all the various creatures birth,
And from his working ceased;
These days to labor he applied;
The seventh he bless'd and sanctified,
And call'd the day of rest.]

To all God's people now remains
A Sabbathism, a rest from pains,
And works of slavish kind:
When tired with toil, and faint through fear,
The child of God can enter here,
And sweet refreshment find.

To this, by faith, he oft retreats;
Bondage and labor quite forgets;
And bids his cares adieu;
Slides softly into promised rest,
Reclines his head on Jesus' breast,
And proves the Sabbath true.

[This, and this only, is the way
To rightly keep the Sabbath Day,
Which God has holy made.
All keepers that come short of this,
The substance of the Sabbath miss,
And grasp an empty shade.]

HART.

REST FOR WEARY SOULS.—(Matt. xi. 28)

Does the gospel-word proclaim
Rest for those who weary be?
Then, my soul, put in thy claim;
Sure, that promise speaks to thee.
Marks of grace I cannot show;
All polluted is my breast;
Yet I weary am, I know,
And the weary long for rest!

Burden'd with a load of sin;
Harass'd with tormenting doubt;
Hourly conflicts from within;
Hourly crosses from without:
All my little strength is gone;
Sink I must without supply;
Sure upon the earth there's none
Can more weary be than I!

In the ark the weary dove
Found a welcome resting place:
Thus my spirit longs to prove
Rest in Christ, the ark of grace,
Tempest-toss'd I long have been,
And the flood increases fast;
Open, Lord, and take me in,
Till the storm be overpast.

NEWTON.

ELECTION.—John x. 28.

Brethren, would you know you stay,
What it is supports you still?
Why, though tempted every day,
Yet you stand, and stand you will?
Long before our birth,
Nay, before Jehovah laid
The foundations of the earth,
We were chosen in our Head:

God's election is the ground
Of our hope to persevere:
On this rock your building found,
And preserve your title clear.

Infidels may laugh;
Pharisees gainsay or rail;
Here's your tenure, (keep it safe,)
God's elect can never fail!

HART.

NEW AGENT.—Wm. M. Morrow, Mt. Pleasant,
Henry Co., Iowa Territory.

O. S. ASSOCIATIONAL APPOINTMENTS.

The Baltimore Baptist Association will hold her next annual Meeting, by appointment, with the Church called UPPER SENECA, Montgomery Co., Md., commencing on Thursday preceding the third Sunday in May inst., 11 o'clock, A. M.

An Old School Meeting will be held at the same place, after the close of Associational business, for general christian correspondence. Old School brethren generally, are affectionately invited to attend both.

The Delaware Baptist Association will meet on Saturday preceding the fourth Sunday in May, with the Church at COW MARSH, Del.

The Delaware River Association will hold her next Meeting, commencing on Friday before the 1st Sunday in June, with the Church called 2d HOPEWELL, at Harborton, Hunterdon Co., N. J.

The Warwick Association will hold their next Meeting with the Warwick Church, Orange Co., N. Y., commencing on Wednesday preceding the Second Sunday in June, 10 o'clock A. M.

The Lexington Association will hold her next Meeting with the Olive Church, Ulster Co., N. Y., commencing on the Wednesday preceding the Third Sunday in June, 10 o'clock A. M.

This arrangement of appointments has been mutually entered into by the several Associations concerned, in order to secure the general attendance of Old School Brethren; the Associations being generally within from 50 or 100 miles of each other, those who attend will have ample time to travel through a delightful country, through many Old School Churches, and attend a genuine Old School Baptist Association each successive week; beginning with the Baltimore, in Maryland, and extending the journey to Olive Ulster Co., N. Y., and we feel fully authorized to invite all Old School Brethren, Ministers and private members to attend them all.

BROTHER BEEDE:—You will please give notice for the information of our Old School Brethren who may have it in their power to visit us at our next Association, that it will be held with the Bear Creek Church, near Hannibal, Marion Co., Mo., commencing on the fourth Saturday in May inst.

HENRY LOUTHAN.

OLD SCHOOL MEETING.

An Old School Baptist Meeting will be held with the Zoar Baptist Church, Chesterfield Co., Va., commencing on the first Saturday in May inst. If it be in our power, we will attend it.

Receipts.

Capt. T. Monroe, for	D. C.	\$2 00
Mr. and Mrs. Hutchison,	Va.	
Mrs. Charles Rixey,	do	1 00
Wm. Drury,	do	5 00
Wm. M. Morrow,	I. T.	5 00
Wesley Spiller,	Ill.	5 00
John Lasseter,	Ga.	5 00
Wm. Norman,	do	2 00
A. Keaton,	Ala.	2 00
George R. Hodge,	Ten.	4 00
Total,		\$31 00

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IN ITS VARIOUS BRANCHES,
WILL be neatly executed at the Office of the "Signs
OF THE TIMES," on the most reasonable terms.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SCORN OF THE LORD AND OF GIBEON."

VOL. VII.

ALEXANDRIA, D. C., MAY 15, 1839.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed (Post Paid.)

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COMMUNICATIONS.

For the Signs of the Times.

A brief view of the several anti-christian beasts spoken of in Rev. XII. XIII. & XVII.

[CONCLUDED.]

The beast which John saw "Rising up out of the sea, having seven heads and ten horns, and upon his heads the name of blasphemy," (Rev. xiii. 1) is the next, in order, to be noticed.

This beast was evidently designed to point out popery, in its establishment and reign. The beast rising out of the sea, pointed out the fact, that the state of things consequent upon the fall of the Roman Empire, in which the nations composing that Empire were thrown into commotion and confusion, comparable to a tempestuous sea, would be the occasion for the rise and establishment of popery. See Rev. xvii. 15. The dragon's giving, or yielding, to him his power, his seat and great authority, denoted in addition to the above that the beast would not only be established at Rome, the ancient seat of the Empire, but would also assume temporal power and jurisdiction, both over that city and the nations around, and that he would acquire great authority over all the kingdoms into which the Roman Empire would be divided. Herein is a marked difference between the dragon and the beast; the dragon took the oversight and control of religion into connexion with the government of the Empire; the beast assumed temporal jurisdiction on the ground of its previously assumed spiritual powers. Hence while both occupied the same seat, power, &c., and are in substance the same in relation to the church of Christ, have the same origin, the bottomless pit; the same heads and horns marking the identity of both; yet one is the successor of the other, and manifestly distinct from it. Hence the expressive language of scripture on this point, as in Rev. xvii. 8, "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit;" again, "The beast that was, and is not, and yet is." He was, in substance, in the dragon, is not, in that form, and yet is, in popery in its full power to oppose the truth, and church of God.

This beast's being likened to a leopard, having the feet of a bear, and the mouth of a lion, evidently denoted his complex and savage nature.—But as it is of the heads and horns which Bro. Compton more particularly requests an explanation, I will pass to a consideration of them. By referring to (Rev. xvii. 9,) we find that the seven heads represent seven mountains, on which the woman sitteth. The city of Rome was built on seven hills, or as they are termed mountains.—Hence the city and church of Rome are clearly identified as being here intended. In verse 10, we find that seven kings were also represented by the seven heads of the beasts, and that the beast was an eighth and of the seven. Five of these had fallen when John wrote, one then was, and the seventh was yet to come, and to continue for a short time when the beast would come into power as the eighth and yet be of the seven.—That is, by the seven kings, we are to understand seven different forms of supreme government, which had, and should exist over the city of Rome before the beast as such existed, and he would be an eighth, in that the form of government under the popes would be different from the other seven, and yet be of them, as like them he would exercise temporal jurisdiction. If therefore we could know with certainty when the popes began to exercise temporal jurisdiction over the city of Rome, we should, I apprehend be able to determine the periods of the commencement and termination of the reign of the beast.

The ten horns are described, (Rev. xvii. 12,) as being "ten kings which have received no kingdom as yet," [that is when John wrote,] "but receive power as kings one hour with the beast. The ten horns of Daniel's fourth beast, (Dan. vii. 7, 8—19, 20 & 21.) no doubt denote ten kingdoms into which the Roman empire should be divided, and that before the beast should commence his reign denoted by the little horn springing up after the ten, thus corresponding with the inspired exposition given of the four horns, &c., of Daniel's goat. Dan. viii. 21 & 22. It has been usual so to consider the ten horns of this beast as being and meaning the same; so I have heretofore considered them. But I now doubt whether the expression "received power as kings one hour with the beast," does not rather intimate that corresponding with the original division of the Roman empire into ten kingdoms, there will be found near the conclusion of the beast's reign, ten kings or governments which shall with "one mind give their power and strength to the beast," that is for one hour as is said Rev. xvii. 13. This will give the beast full power to, kill the witnesses.

In the description given of the dragon there is

mention made of seven crowns upon his heads; but none of any upon his horns (Rev. xii. 3,) thus denoting that during the reign of the dragon, the succession of power in the seven heads, would exist; but the ten horns would not then be in power. On the other hand, in the description of the beast there are no crowns spoken of as belonging to the heads; but mention is made of ten crowns on his horns, (Rev. xiii. 1,) thus showing that the power of the seven heads would have ceased over Rome when the beast came into power; and that during the reign of the beast these ten horns or kingdoms shall be in power.

John saw "one of the heads of this beast as it were wounded to death and the deadly wound was healed." Rev. xiii. 3. This of course must have been the head or form of government existing in connexion with the reign of the beast, which is the eighth head, or temporal power of the popes. I can see no consistency, in referring it to either of the other heads. Indeed several of the other heads were wounded to death by the sword; but instead of being healed, other of the heads came into power in their place.—But this eighth head was wounded as it were to death by Bonaparte, and has been by no other. Bonaparte broke the popes dominion over the kings of Europe. This deadly wound has since been healing. Popery is not only regaining its power over the continental governments of Europe; but is gaining an influence where even before its receiving the wound from Bonaparte it had none, as in England and in this country.

"And all the world wondered after the beast." The original reads, "And all the earth wondered after or admired at the beast." As the term earth is repeatedly used to distinguish the Romish church and interest from the gospel church, which is called heaven, this passage no doubt is designed to point out the steadfast zeal for popery, and adherence to it, by all those connected with that interest; notwithstanding Bonaparte's having broken its professedly divine power of the kings of the earth; and perhaps this denotes an increase of influence and admiration.—And surely this we see. Some of my readers will recollect the period when the Catholic interest was quite obscure in this country, and when instead of a display of it, those who were Catholics were in most places apparently willing not to be known as such. But how is it now? Let the splendid cathedrals, the applause extended to branches of that interest through the public papers, their celebrated and patronized schools, nunneries, &c. tell.

I will now notice the two horned beast described, Rev. xiii. 11. This beast John beheld com-

ing up out of the earth. The term *earth* as I have just had occasion to remark is used to designate the Romish church. Hence this denotes this beasts coming out of that church. The Reformed churches as such had that origin; they came out of the Catholic church with Luther and Calvin as two horns at their head. The general name by which they designate themselves, *Reformed churches*, is indicative of their reform from popery. Luther and Calvin the two eminent leaders in bringing about the reformation, may well be considered as two horns; and the doctrine they taught, and the information they advocated, truly gave them a lamb like appearance.—But still these noted leaders have *spoken like a dragon*, or rather *like the dragon*, in connecting their churches with the civil governments, and calling in the civil magistrates to enforce their systems of religion. I am aware that this position will appear sacrilegious in the eyes of many; but still the complete correspondence between the two horned beast and the reformation confirms me in the truth of my position. With the christianity of Luther or Calvin or with the fact that many christians have been connected with reformed churches, I have here nothing to do.—It is the visible, organized form of these churches, as distinct from the visible churches of Christ, which I understand the Holy Spirit to have pointed out by the figure of this beast. That the reformed churches have retained the beastly nature of their origin, the church of Rome, in its two most prominent features, viz: infant baptism, and an established religion, cannot be denied.—Infant membership or the bringing in the fleshly seed of professors into the professed spiritual body of Christ, is retained in full, by all the reformed churches, and all their branches. But all the branches into which the reformed churches have divided, have not been as successful, as have some of them, in attaining to the worldly honor of being established by law as the religion of the state; there is little doubt however of their readiness to accept of such honor if they could obtain it. The religions both of Luther and Calvin were established by law, and the civil powers were employed to enforce them and punish dissenters; and some of the branches of the reformed churches have been incorporated with the state governments in other countries. They have not only spoken like the dragon, in advocating national establishments, and in enforcing their religions and the support of them by law; but they have in several instances persecuted through the civil authorities, even unto death, those who dissented from them.

As we have at present more to do, in this country, with the *Image of the beast that had a wound with a sword, and did live*, than with that beast itself. Rev. xiii. 11. I will see if we can find a resemblance, in the Image as it is manifested before us, of the heads and horns of that beast. This being an Image of the seven headed beast it must correspond with it. As the beast grew out of the corruptions which had crept

into what had been the visible churches of Christ, the Image must be looked for as springing from the same source. As the dragon brought about the rise of the beast, gave to it, its heads and horns, and the one grew from a connexion with the other; so the two horned beast is represented as directing the making of the Image; and this will be found to have derived its representations of the heads and horns from the two horned beast, and to have been formed by a connexion of professed visible gospel churches with it or its branches. The Image I believe will be found in that combination of power which is forming or formed in what are called the benevolent societies.

The seven heads of the beast, as has been shewed were *seven mountains on which the woman sitteth*, and also represent seven forms of government, &c. Mountains are repeatedly, in scripture, made to represent religious establishments, that is, whether legal or otherwise. The leading society schemes are seated on, or supported by, seven religious denominations or distinct establishments; these having as many diversified forms of church government. Thus we find engaged in the support of the American Bible Society, a Tract Society, and S. S. Union, the Presbyterians, Congregationalists, Episcopalians, Dutch Reformed, Methodists, Scotch Presbyterians, and Lutherans. The Baptists we find connected with these other denominations in the above named societies, and following in their trail, in all the other, pretended benevolent schemes, being thus of the seven in these things, borrowing from them, the plan of combining the church and the world together, in things religious, and being an eighth head or distinct form of church government. Herein we have full correspondences to the heads of the beast, that which had been a part of the visible church of Christ, becoming an imitator of, and characterised with the Reformed churches which compose the two horned beast, as that which had been the church of Christ at Rome, undertook to imitate the dragon, and became classed with it as a distinct form of government.

The ten horns or divisions of the Roman empire into distinct kingdoms, are next to be noticed, in their correspondences in the Image.—These will be found in the distinct branches of what they call benevolent enterprise. As the inhabitants of the vast territory, which constituted the ancient Roman empire, have been kept more completely subjugated to oppression, by that empire's having been divided into distinct governments, and these governments into branches, than they could have been, had the government remained concentrated in one hand; so the powers or horns of this Image are multiplied and branched out, so as to bring the greatest possible number to receive the *Mark of the beast*. The ten leading divisions or powers which with their branches, auxiliaries, &c., make up the Image are these: viz: *Bible Societies, Tract Societies, Sunday Schools, Mission Societies, Ed-*

ucation, in reference to the ministry, *Theological Schools, Monthly Concerts, Revival making*, and Temperance and Abolition Societies. Perhaps it may surprise some that I should bring in abolitionism as one of the branches of the *religious* benevolence of the day; but facts will be found fully to justify me in this classification, of it.—For although, it more properly stands connected with political discussions, and hence has with propriety been excluded from the "Signs," yet the testimony which I shall bring will, I think, prove the correctness of my position in this respect, and therefore justify me in introducing the subject here. That it has been immediately connected with religion, is evident from the one fact, that abolitionism is made a test of fellowship or communion by very many of the churches of different denominations at the North. And the following circumstances will, I think, prove that abolitionism has been brought into connexion with the selfstyled benevolent schemes as they are sustained by the New School Baptists.

1st. Baptist churches have made it a test of fellowship, excluding from their communion and their pulpits slave holders.

2nd. The Board of Baptists Ministers of England sent an Address to the American Baptists, a few years since urging these to undertake to procure the abolition of slavery in this country, which Address was published and again reinserted in the New England Spectator, a religious paper printed in Boston, at the request of a number of the Baptists of that city. See the Spectator of March 25th, 1835.

3rd. The English, Mission Baptists sent Delegates to the American Baptist Triennial Convention which met at Richmond Va., two or three years since. The specific object of this delegation as stated in the Baptist Repository, or American Baptist, previous to the arrival of those Delegates, was to consult with the Convention and American Baptists on the subject of the abolition of slavery. These Delegates were received by the Convention, were carressed, and Delegates in return were appointed by the Convention, to attend some of the Baptist Anniversaries in England. What other countenance the Convention gave to their special mission I know not.

4th. Most of the Baptist papers at the North and North West, are alike engaged in promoting missionism and abolitionism.

5th. The Baptist State Convention of Vermont, published and sent to the Baptists of the South, connected with the American Baptist Union, an Address warmly urging upon them to withdraw all fellowship from slave holders, &c. This Convention is one of those State bodies formed for Mission and Education purposes, and is recognized as an Auxiliary to the American Baptist Home Miss. S. Consequently its influence as well as that of other of the Northern Auxiliaries will go for sending none but abolitionists out as missionaries by the Society.

Temperance, and Abolition Societies though

the last are not the least powerful horns of the Image. They constitute links by which Missionism is completely connected with political transactions. Legislative enactments have passed in some States in support of the Temperance cause. Notice the recent, arbitrary and I should think, unconstitutional law of the Legislature of Mass. on that subject. Abolitionism is forming a powerful political party in this country, which is striving for the ascendancy in the national government. New Schoolism as found in the North and North West, is of course exerting its influence to promote the ascendancy of that party; and should the party succeed to the administration of public affairs, they may feel bound in return to sustain New Schoolism, even by legal enactments.

Again. The denomination called Quakers or Friends, although having, in common with all the seven New School heads of the Image, for their foundation Pelagianism in whole or in part, yet have kept themselves entirely aloof from the New School systems of benevolence until the temperance and abolition schemes were brought in: but by their attachment to those this numerous sect, with all their wealth and influence, have been hitched on upon the New School religious and political party of our country.

I have thus given briefly my views of this subject in answer to Brother Compton's request. Those who have read the *Letters on the Image of the beast*, will probably discover that my views are somewhat changed relative to what was intended by the dragon, and in some minor points; but in general they will be found to correspond, the one, with the other. Such as I have, I have given. And I think it will be found to be no fiction about the Image's having horns, and that life will yet be given it, to persecute and put down those who will not bow to it.

SAMUEL TROTT.

Centreville, Fairfax Co., Va., April 12, 1839.

For the Signs of the Times.

Burdette, Tompkins Co., N. Y., Jan. 27, 1839.

BROTHER BEEBE:—An idea has long prevailed among professors of religion, and even among some who call themselves Baptists, that the time will come when every individual on the earth shall become christianized: hence we sometimes hear them pray for the time to come when all shall know the Lord, from the least even to the greatest; and the same unscriptural idea has no doubt done much towards the anti-christian movements of the present day. I have been thinking for some time that I would write my views on those passages of scripture which the above erroneous conclusions have been drawn from, but have been let hitherto; and I now having a little leisure will write and send them to you, and if you think proper you may publish them; but I can tell you that it is quite a task, for I had rather preach a dozen sermons than to write one, having not been sent to write the gospel but to preach it.

The passage that I will commence with as my text is, John vi. 45: *It is written in the prophets And they shall be all taught of God; every man therefore that hath heard and hath learned of the Father cometh unto me.* Who the people mentioned in the text, that shall be ALL taught of God and come to Christ are, is the great question before us, which is very easily decided when we are not prepossessed and will give strict attention to the scriptures and be governed by them. Observe our Saviour says, "It is written in the

prophets, And they shall be ALL taught of God, &c. Isaiah is undoubtedly one of those prophets to whom he refers: he has written (iv. 13) *And all THY CHILDREN shall be taught of the Lord, and great shall be the peace of THY CHILDREN.* Again, (lx. 21) *Thy people also shall be ALL righteous, &c.* The question remains, Whose children shall be all taught of the Lord, and whose people shall be all righteous? I answer, the same that are mentioned in the text, "It is written in the prophets, And they shall be all taught of God," and which are none other than the children of Jerusalem, who may be also called the children of Zion, and the children of Abraham according to Rom. iv. 11, *That he [Abraham] might be the father of all them that believe.* The two chapters in Isaiah from which I have taken the above passages will satisfy all who read them that the children of Zion [not Sinai nor the world] are meant in the text, or the children of Jerusalem. Those who are accustomed to read their bibles have learned that there are two Jerusalems, and that the children of one of them did not, or never will all know the Lord or be taught of him, in the sense of the text; but those of the other shall be, for God hath said it.

We will now mention another of the prophets that has written that they shall be all taught of God. See Jer. xxxi. 31, 32, 33 & 34. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, when I took them by the hand to bring them out of the land of Egypt (which covenant they brake and I regarded them not, saith the Lord) but this shall be the covenant that I will make with the house of Israel, After those days, saith the Lord, I will put my law in their inward parts, and I will be their God and they shall be my people. And they shall no more teach every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me from the least of them even unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sins no more." See also Heb. viii. 7, &c. Those children of the first covenant had the law given to them on tables of stone, and their circumcision was only in the flesh, neither of which, nor both of them together made new creatures of them, nor made them know the Lord, hence they would make to themselves gods and worship them, or at least a large majority of them; for we learn that only a remnant of them according to the election of grace, (Isa. x. 22) knew the Lord. All of the natural children of Abraham, through the lineage of Isaac, were the children of the covenant, and must all, at least the males, be circumcised; they were not circumcised to make them the children of the covenant, but because they were the children of the covenant: hence he that was not circumcised was to be cut off from his people, because he broke the covenant. Gen. xvii. 14.—

And although all that came in at Abraham's gates, and all that were bought with his money must be circumcised, yet none but his natural seed through Isaac were heirs or could have any inheritance in the promised land. The son of the bond woman could not be heir with the son of the free. Now such are the children of the first Jerusalem, "which now is and is in bondage with her children, but Jerusalem which is above is free, which is the mother of us ALL. See Gal. iv. 21—26. Here we find the word all again, and we find also that it belongs to the children of that Jerusalem which is above, whose children shall be all taught of God, according to the text, and according to the new covenant above mentioned, (in Jer. xxxi. & Heb. viii.) all are to be circumcised in heart and have the law printed in their inward parts (or mind.) It is of this Jerusalem that it is said in Isa. liv. 13, and lx. 21, as above quoted, "Thy children shall be all taught of the Lord, &c. And thy people also shall be ALL righteous, &c. And Paul saith, Rom. ii. 28 & 29. *For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit and not in the letter, whose praise is not of men but of God.*

We pass to make a few remarks relative to the above children being taught of God. Observe the text does not say that they are or have been taught of God, but it is written in the prophets that they shall be [not only taught but] taught of God, for God will have his children educated; but while they are in a state of nature they are ignorant of the things which it is necessary for them to know, and they are by nature the children of wrath even as others. Eph. ii. 3. The mark is a natural one, not spiritual: and Paul saith, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. Of course they cannot be taught while in that state since they are dead in trespasses and sins.—Much is said about the means of instruction, means of conversion, means of grace, &c. I have heard much said about the means of grace, but I confess that I know not what they are: but if I could tell by what means God chose his people in Christ before the foundation of the world, that they should be holy and without blame before him in love, (Eph. i. 4) then I could tell at once what the means of grace are, or by what means He gave them grace in Christ Jesus before the world began, (1 Tim. i. 9) then I could tell. And in reference to their being taught, our Lord sends his servants to teach all nations baptizing them, &c.: or as recorded in Mark, to Preach the gospel to every creature, and he that believeth and is baptized shall be saved, but he that believeth not shall be damned." But we learn from scripture as well as from experience and observation, that men may sit under the sound of the gospel from week to week, and re-

main ignorant, and even under the preaching of our Lord himself and say, *These are hard sayings, who can bear them?* John vi. 60. And notwithstanding Christ is with his ministers to the end of the world, he never enables them to teach unregenerate sinners the things of the kingdom while they remain in that state.—*He that is of God heareth God's words; ye therefore hear them not, because ye are not of God.* John viii. 47.

I am aware that it is a pretty nice question even among those who love the truth, whether God makes use of means in regenerating a sinner—Our Lord sometimes used means in removing infirmity from the human body, and sometimes he healed without means. Paul said to the Corinthians, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you through the gospel." 1 Cor. iv. 15. And Peter saith, "Ye know that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe." Acts xv. 7. But if God useth means in some cases when he converts those whom he hath chosen, be it known, it is GOD that uses them: he has not directed us to use means to convert them, as that would be putting us in God's place. Neither will God bless unscriptural means: if he bless any means they are such as he has appointed and none other. We read of no means being used in the conversion of Paul: and it is certain that means never converted a soul to God; or in other words, never brought one soul from death to life. Those who are born again are born of God, born of the Spirit, begotten of God, &c. [not of means.] And *You hath he quickened who were dead in trespasses and in sins,* (Eph. ii. 1) which is the first thing that God does when he is about to teach one of those children which was given to Christ before the world began; for they must *all* be taught of God, and they cannot be until they are made alive: dead folks cannot receive instruction while dead, as they cannot either hear, see or understand any thing; and they are either dead or alive, one or the other, and when they are quickened they are born, and when they are born they are quickened: I know no difference. Also when they are born of God they are born in Zion; not born into her, nor born after they come in: neither do they come in after they are born: "And of Zion it shall be said, This and that man was born in her." Psa. lxxxviii. 5. They are the children of the covenant not because their parents are believers, but because they were sanctified by God the Father (or set apart) from the rest of the world of mankind before the world began, and preserved in Christ Jesus, and must therefore be called. Jude 1. Thus because they are the children of the covenant, they are circumcised in heart or regenerated, but not to make them the children of the covenant.

Christ saith, "Other sheep I have which are not of this fold, them also I must bring, and they

shall hear my voice," &c. John x. 16. He does not say that they shall have a chance to come as well as others, and they shall hear my voice in the gospel if my people will be liberal enough, or if they will educate young men enough and prepare them for the ministry, &c. But I have sheep among the Gentiles that have not yet heard the gospel, and thousands of them are not yet born into the world, but they are my sheep, my children, the children of Zion, and shall be born in her; and *all* of them too, every one, *It is written in the prophets, And they shall be ALL taught of God.* Many of the children of the first covenant were not circumcised, as their circumcision was in the flesh and performed by man: of course it depended somewhat on his faithfulness, for that covenant was *do and live*: they therefore broke the covenant and God regarded them not; but the circumcision of the children of the new covenant being in the heart, in the spirit, it is a work of God only by the Holy Spirit. The circumcision of the children of the first covenant, who did not all know the Lord, was made with hands; but that of the second or new covenant without hands. Col. ii. 11. And when they are circumcised (or quickened) they are in a situation "to be taught of God," (or to hear and learn of the Father) and the first sentence of truth which is conveyed to the understanding, after the soul is quickened, whether it is while reading or hearing the scriptures read or preached, or by the Holy Spirit is thought by many to be the means of their change; or as it is more commonly called, their conviction. But genuine conviction, like repentance towards God, is the fruit of regeneration, as it is written, "After that I was turned I repented, and after that I was instructed I smote upon my thigh." As soon as Paul was quickened, while on his way to Damascus, his repentance commenced, and he also commenced learning of the Father; and he, like all others, when he was quickened learned that he was a great sinner. The commandment has come and sin revives; or in other words, the law is written in the heart, and he now enters upon the lesson that it is necessary for him to learn before he will fully come to Christ, in the sense of the text; for he is the last place of refuge that any soul will flee to in any time of trouble: like Noah's dove they will explore the face of the waters of God's wrath, and when they can find no rest for the sole of the foot, and are about to sink, they come to the Ark with the prayer of the publican: their own righteousness has all become as filthy rags, and is wholly renounced; their own strength is perfect weakness and their wisdom has become folly. Hence they find themselves entirely destitute. Arminianism is now prostrate. Being taught of God they find that the popular doctrines of the day are all false; their natural ability to do, &c. fails them: they owe ten thousand talents and have nothing to pay. Of course they die insolvent, and their dying words are *Lord save or I perish*; for such souls come to Christ, every one

of them; not one fails. *Every man therefore that hath heard and hath learned of the Father cometh unto me,* saith Christ; and in him they are made alive, *Who of God is made unto them wisdom and righteousness and sanctification and redemption.* 1 Cor. i. 30. And thus they receive a pardon of all their sins; and such souls continue to come to Christ; they have no where else to go, and they shall come to him in heaven; he will present them to his Father, saying, "Behold I and the children whom thou hast given me." See Isa. viii. 18 and Heb. ii. 13. They will all be there; the Bride, the Lamb's wife will be complete, a part of the members of Christ. Body cannot be made perfect without the whole. Heb. xi. 40.

A Baptist preacher of the new measure, was present a few evenings since, where I preached a sermon on the doctrine of sovereign grace; and having liberty, he arose and made some remarks, and after he acknowledged the doctrine which he had heard to be truth, and said that he believed it stated that he did not make it the rule of his practice: but I acknowledge that I do; for when I believe that God has chosen in Christ, before the foundation of the world, every individual of the human family that he has designed to save; and that not one can be either added or diminished from that number; I will not, and indeed I cannot adopt unscriptural means and efforts, and that to the grief of my brethren, and also to the sundering of churches, for fear that some souls will go to hell that might by the use of such means go to heaven. Neither can I say to my congregation as preachers of the new order frequently say to theirs, —*Brethren there are thousands of souls going to hell for the want of your liberality!* And while I believe that the Lord of the harvest will call as many learned men into the ministry as is necessary, I shall not build Theological Seminaries in order to educate men to prepare them for the ministry: and if I believe that *ALL* those individuals whom God hath chosen in Christ will be quickened in God's time, I shall not preach a false gospel for fear that some of them will remain dead in trespasses and in sins. And if I believe that *ALL* those who are quickened will surely come to Christ, I shall not feel distressed for fear that they will not; and of course shall not try to urge, drive and frighten those who seem to be somewhat troubled about their situation, in order to get them to come to him; and by such means get many into the church who know not God. But I shall go forth in Christ's name, because necessity is laid upon me, and preach his gospel to every creature as far as in my power, believing that nothing but the truth will be owned of God to the gathering in of his elect from the four winds; from one end under heaven to the other.

Truth will also feed the sheep and lambs of the fold, and keep back hypocrites; and the command is to preach the gospel, the definite article, and Paul says to Timothy, preach the word, &c. But the Arminian will ask, What is the use of

preaching, &c.; if God has elected a definite number of the human family to be saved? Those passages which are above quoted are sufficient to answer 1 Cor. iv. 15; and Acts xv. 7. Also God has designed that his people should be taught in the things of the kingdom, and he has a just right to appoint such means as seemeth him good. The ministration of the gospel also is for the comfort of the people, as well as for their instruction, as it is written, *Comfort ye, comfort ye my people saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins.* Isa. xl. 1, 2. But do not tell her that she will go to hell, if she does not fight her own battles. When I hear men pray for the time to come, when all shall know the Lord, I think that they do not understand those passages of scripture to which they refer, and of course do not understand the plan of redemption, or if they do understand them, their prayer is that ALL the chosen seed may be gathered in; may ALL hear the voice of the Son of God, and live. Then Zion's watchman will be called home, and the Bride, the Lamb's wife will soon be in her triumphant state, and will sit down to the marriage supper of the Lamb.

REED BURRITT.

For the Signs of the Times.

Hezekiah West, To the brethren of the Old School Meeting, expected to convene at Upper Seneca, Md:

DEAR BRETHREN:—Unworthy as I am, I rejoice that I am yet indulged with the privilege of having my name enrolled among the men that are hated of the world, for their testimony concerning Jesus and his grace. And since instances of apostacy yet occur among such as are called Old School Baptists, my earnest desire is, that I may be in heart and life a follower of him, who is the head, and leader of the Old School Baptists. And that like an ancient sister of the fraternity, I might be indulged to sit at his feet, and feast upon his instruction; rather than attempt with my chaffy chattering to feed him.—And that I might always have such a sense of my weakness, and need of help from him, as to prevent the vain glorious attempt to assist him in his work, or teach him what to do. It seems more fit for worms to dwell in the dust, content as the LORD has made them; than for them to conceit they are butterflies; and attempt to soar in the air, to shew the fine plumage they do not possess. And much more safe for men, to bear the cross after Jesus; than to attempt to lead the way for him without his instruction. How much better is it for lambs, to rest in the bosom of the Shepherd, than to rise in an air balloon among the stars, thinking to show a glittering appearance; where if seen at all, they must appear like a dark spot on the sun; and instead of increasing the warmth, serve only to chill the air. Such is the faint view that I have of the distinc-

tion between the idolatrous harlots called New Schoolites; and the Bride of the Lamb. Their attempts to help the LORD in his work of saving souls, is as vain as the attempt of that mighty hunter of ancient memory, the beginning of whose kingdom was Babel, &c. And notwithstanding their boasted achievements in burning brick and calling them stone; and gathering slime and calling it mortar; and fancying that they are building the temple of the LORD; when the fire shall try every man's work, their supposed way to heaven proves a Babel, and they hear the LORD say, who hath required this at your hand? Depart from me—I know you not; their confusion will doubtless be great! And as sure as salvation is of grace, so sure their system of union of effort, will meet the disapprobation of God. And while I am trying in my feeble way to show the distinction, between law, and grace; between the mystical harlot, and the bride of the Lamb; and am endeavouring to contend earnestly for the faith once delivered to the saints; I do not pass without opposition; even from such as desire to be thought sound in the faith. There are many that have turned aside to vain jangling, desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But their arrows do not wound deep, for they are not sharp; nor do they bruise much, for they are neither very hard, nor very heavy. But there is one thing a little curious; while some would fain make me, and the public believe, that they believe and preach the same doctrine that I do, they would vote that I should not have the privilege of preaching in their house. But one thing I am sure of; (i. e.) that all they can do, will not prevent the salvation of one of the chosen of God. Jesus said, All that the Father giveth me, shall come to me; nor will it add one to the number of the saved; for He said, Every plant that my heavenly Father hath not planted, shall be rooted up. With all their fuss, and noise and racket, nothing more nor less can be done by them than God designs. It sometimes comforts me to think of what the Psalmist, and some of the old folks said, Why do the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together, against the LORD, and against his Christ. For of a truth against thy holy child Jesus, both Herod and Pontius Pilot with the Gentiles and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. While they are breaking the bands of divine rule, and casting away the cords of brotherly love; for the sake of gratifying their fleshly desires of covetousness and popularity. He that sitteth in the heavens shall laugh; the LORD shall have them in derision. I might easily extend my communication to a great length; but, "a word to the wise is sufficient."

If my brethren are willing that my name should be seen in company with theirs, please to continue it on your list. I still remain desirous

to be bound with you and qualified to glory in tribulation.

HEZEKIAH WEST.

South-hill, Bradford Co., Pa., March 25, 1839.

EDITORIAL.

Alexandria, D. C., May 15, 1839.

VERY APPROPRIATE.—A very aged and, as the editor says, superannuated minister in Georgia, who seems rather inclined to advocate both sides of the question in relation to the so called Benevolent Institutions of the day; urges the necessity of united action, at the expense of these little differences of opinion, and religious scruples which make the wheels of the religious machinery drag so heavily; in the following words, viz:

"But being in a state of mortality and corruption, we are imperfect in our judgement, and can only act from the best reason we have. We should not be more inconsistent than the ten heathen kings, mentioned in the xvii. chapter Revelation, who were of one mind and agreed to give their power and strength to the beast that they might accomplish their purpose. And we think that our purpose, on which we should be of ONE MIND, is of more importance than their purpose."

It might be well if the Editors of the "Index," (from which we have made the extract,) and all their New School patrons in Ga., and elsewhere would profit by the old man's admonition, and be no longer more inconsistent, than their prototype in the xvii. Rev. It is only necessary in making up the image, that they should keep about head and head with those kings.

From the grumbling manner however, in which they admitted the old gentleman's essay into their pointer, we almost despair of their reformation even to that eminence of consistency.—It is probable the old man has inadvertently offended them with some of his remarks; for he seems not to have been very thoroughly drilled in the tactics of New Schoolism. To justify this remark, and to caution the old man, should he write again, we will name a few items of his letter which were calculated to offend them.

And first. While he professes to favor the "Missionary effort" as he calls it, and has been surprised that good brethren have differed on the subject, he has feared that the inducements held out were such as to tempt designing young men to take upon themselves the work of the ministry, &c. And while he does not seem directly to object to seminaries for teaching divinity, yet he says, "Let the rising generation be taught by precept and example, as far as opportunity will admit, and if the Lord should want a Paul, though he should be a Lawyer or a Doctor, it is the province of God to call, and our duty to obey. In this way I think we shall be most safe."—The old man continues, He has never seen the necessity of Bible Societies, in our neighborhoods; but is an advocate for publishing the scriptures in all languages in the world.

"As to Tract Societies," he says, "I do not know much about them. However I view them as I do the rest of Newspaper currency, designed

in part to make money. No doubt they have done some good and some harm." Upon Temperance he says, "To be temperate we should observe all things in moderation, and use them as *not abusing them*. We must consider that we cannot be moderate in any of these things and use none of them."

The above are what we consider the offensive passages in the old man's epistle; or rather what have offended the conductors of the *ANTI-CHRISTIAN INDEX*, and all the old gentleman's charity in exhorting the brotherhood to union of effort from the example of the heathen kings who gave their power to the beast, will not make a plaster sufficiently broad to heal the wound.

ABOLITION.—All our readers must be aware that we, as far as this paper is concerned, have ever stood aloof from the exciting subject of the abolition of slavery; our reason for avoiding it was, and still is, that we view the subject as belonging to the political, not the religious, discussion of our country: and it is our wish to render unto Cæsar the things which be Cæsar's, and unto God the things that are God's.

That slavery existed, in the apostolic age, is very clear, and it is equally certain that neither Christ nor his apostles ever attempted to correct the evil by ecclesiastical dictation; we therefore conclude that whatever is to be done either in continuing slavery, or in its abolition, should not to be done by the church, as such. The ministers of Christ will find an example worthy of imitation in the exhortations of Paul to Masters and servants. See Col. iii. 22—25; vi. 1, 2; 1 Tim. vi. 1—3; Titus ii. 9, 10. From such examples we are safe in exhorting the servant to be faithful to his master, and masters to be kind to their servants. Whatever may be our political sentiments or private opinions on the relation of master and servant: as christian ministers and christian churches, we are to follow apostolic example.

As a political subject, we would not be understood as advocating either side of the question, as we have and still do decline meddling with it: our paper is neither designed to advocate slavery nor abolition; but rather to afford a medium of correspondence for all who love and obey our Lord Jesus Christ, whether they be bond or free, in regard to their persons.

Whatever may be the merits, or demerit of the doctrine of abolition as a political subject; we fully agree with Brother Trott, that in identifying it with the New School religious operations of the day, and making it a test of christian fellowship in their churches, gives to the subject in that form, a place among the *horns*. If we contemplate this *horn* as rooted in the heads of the New School anti-christian beast, and its point pushing with might and main, into the legislative halls of our state and national government, it will appear more likely to effect a connection of church and state power, than any of the other nine.

Our object in writing this short article is to assure our patrons that we have no disposition to open our columns for discussing the abolition question; we therefore hope the subject may not be again mentioned through our columns.

"WHISKEY FOR THE MINISTER."—Under the foregoing head, we saw a few weeks since, a scurrilous article published in Mr. Sand's Religious Herald; purporting to be from a man who is himself a preacher and an enemy to whiskey. Well, having read the article we passed it by with that silence and contempt which it deserves, and waited to see whether the New School would not themselves blush to read such downright bilingsgate in one of their *hot spur* papers; but the saying of an apostle holds good in this case, these *raging waves of the sea, foam out their own shame*. The article alluded to has since been copied into the "Secretary" at Hartford, Ct., (the same paper which once recommended the penitentiary as a proper place for the Editor of the "Signs,") and from the Secretary is now copied into the "Banner and Pioneer."

The circumstance as related, is as follows, viz: "Last week I met a boy with a jug in his hand, and upon my asking where he was going, he replied, 'Mr. C. is to preach at our house to-morrow, and I am going for a jug of whiskey' Mr. C. is a Black Rock Baptist, and was to preach at the house of a member."

This extract is all that is related as having occurred, the ballance of the communication and of the editorial comments, are spent in calumniating what these New School *pinks* call Black Rock Baptists.

Who would not fall in love with New Schoolism, and also Temperance Societies, which are advocated by such high minded and honorable spirits as this missionary, the hero of the story? How honorable, and how pious, to stop a child in the street, and enquire where he is going; what he is to get, who it is for; how often, and on what special occasions he has to perform the same service? Is it not pure benevolence, yea christian philanthropy, to send such heavenly minded missionaries through our country, with a commission to examine, and cross examine all children, and ascertain whether they are after vinegar, rum or molasses: and when, by this honorable course, the discovery of other people's business is made, publish it in Gath, and proclaim it in the Herald; for the edification of those who are capable of being edified with such disclosures of other men's matters? As a kind of premium for his service, we propose that the honorary title *Inquisitor* be given him, and that the glorious service be his, to arrest and catechise all children that he may meet carrying jugs, or bottles, and learn their business and report to his constituents all the particulars: and in case of obstinacy on the part of children, that he be duly authorized to send for persons and papers; smell of the jugs, tast of their contents, and to make all search into other people's matters that he may deem expedient for securing the great object of his mission: and be it further

enacted, that for this work of benevolence, and labor of love, he be paid from the funds of the mission board, a sum not exceeding £1000, per annum.

The whiskey is said to be for Mr. C., a Black Rock Baptist. We presume the writer alludes to Black Rock in Md., as the craft have seemed quite indignant towards that rock ever since it was made a rallying point, a few years ago, for an Old School Meeting. The only preacher connected with that church, the initial letter of whose name is "C.," is our venerable Brother Elder E. Choat, who has been enabled, through grace to annoy the Arminians for, perhaps half a century past: and whose christian deportment, temperate habits, and devotedness to the cause of God, may safely challenge a comparison with any who have ever figured in the ranks of the New School.

We are inclined to the opinion, that the true object of this rev. busy-body in other men's matters, in quizzing the child was to get a dram from his jug, and that the whole representation of the child's story is a fabrication; and we shall hold him and his New School reporters as the fabricators of the whole statement until they give us the real names of the parties concerned, together with the place, time and circumstances, &c., which we *challenge* him, or them to do.

Our subscribers will observe that we are in advance of our dates; our reasons for working off a few numbers before they are due, is that we may gain the time which we expect to be absent in attending several Old School Meetings and Associations in May and June.

The Epistle to the Hebrews.

[Prepared for the Signs of the Times by Brother P. A. Klipstine.]

CHAPTER II.

Having established the superiority of Christ to angels, and of consequence of the gospel to the Mosaic dispensation, the Apostle proceeds to draw his inference from the premises: *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip.* The Apostle here alludes to particular things; things which the Hebrew christians had heard, and in which they were especially interested. We arrive at this conclusion from the fact that he does not hold the same language in any of his epistles to the Gentiles, as well as from the tenor and bent of the whole of this epistle. For while the term "*the things*" would embrace all matters spoken of by the Son of God, the phrase "*which we have heard*," gives it direct applicability only to those to whom it is addressed. Furthermore it is an inference drawn from the preceding premises, and those premises regard only the temporal character of the dispensations that are there contrasted. Consequently the great and fundamental truths of the gospel of Christ are not here adverted to; they are things that cannot be *let slip*, for they stand in the immutable counsel and everlasting decree of Jehovah; but things which could be *let slip* are here intended, things in which none but the He-

brew christians were interested; things about which they were cautioned in the most earnest manner by the Son of God while he was in the flesh—a manner rendered the more impressive by the frequency of the warning used on the occasion. We mean the prophecy concerning the destruction of Jerusalem, and the consequent abrogation of the ceremonial law. In this prophecy the Jewish disciples are immediately addressed and directions given them for their conduct when that event should occur. See Mark xiii. "But take ye heed: behold I have foretold you all things." "Take ye heed: watch and pray; for ye know not when the time is." "Watch ye therefore; for ye know not when the Master of the house cometh: at even or at midnight, or at the cock crowing, or in the morning; lest coming suddenly, he find you sleeping." These warnings and directions appertained to the temporal security and salvation of the Jewish disciples, who might otherwise be involved in the calamities and horrors impending over that devoted city. To this prophecy we shall have occasion to refer more at large hereafter.—That this is a correct view of the subject is rendered more certain from its connexion with the premises of the first chapter; for the Apostle in that chapter had been treating of the breaking up of the legal dispensation, under the figure of the heavens and the earth, which were to be rolled up as a scroll, and changed as a garment; and that event was then near at hand, this epistle having been written but a few years prior to its consummation.

The foregoing view of the subject is further corroborated by the argument contained in the two following verses: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" That the salvation here spoken of is of a temporal character, and applies to the deliverance of the Hebrew christians from the perils in which they, in common with their unbelieving countrymen, were liable to be involved, in the destruction of their city, seems to us to be evident from its connexion with the preceding verse; for it is a corollary from the proposition contained in that verse: and that verse, as we have before observed, is a deduction from the premises contained in the first chapter, and those premises touch only the temporal character of the dispensations there treated of, and consequently the inference is of a temporal character also. It is true the salvation of the soul had been spoken of by our Lord to the great joy and comfort of the disciples; and it was confirmed unto them by those who heard the thrilling accents which proceeded from his mouth when he exclaimed, "My sheep hear my voice and I give unto them eternal life, and they shall never perish." But at no time had it been confirmed unto them that that eternal life could be neglected, or that the things connected with that eternal life could be forgotten or let slip; for that life was hid with Christ in God; and the great principles which give assurance to the christian that he is the heir of salvation, belong to the new man, and are as permanent in their nature as is the truth of Jehovah. Further: the punishment of the neglect of the salvation here spoken of, runs parallel with the punishment of a transgression or disobedience of the law, which was always of a temporal character; for the law nowhere touches eternal things: life and immortality are brought to light by the gospel only. It is worthy of remark too that the language used by our Lord on the occasion before referred to, is similar to that of Moses to the Israelites. How often did Moses call upon Israel to "take heed and

hearken," that they might escape the curse attendant upon transgression and disobedience! And how earnestly did our Saviour enjoin it upon his disciples to watch and pray that they might be found worthy to escape all these things, and to stand before the Son of man. The argument of the Apostle then is, that if a transgression or disobedience of the law met with a just recompense of reward in the infliction of temporal punishment, much more will the disobedience of the Saviour's injunctions to note the signs that he had predicted, and to escape the coming calamity by fleeing to the mountains, be followed by their certain participation in all the horrors of that calamity.

This view of the subject is further strengthened by the following verse. "God also bearing witness [them is not in the original] both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his will." For a full explanation of this verse, see the prophecy concerning the destruction of Jerusalem. "For unto the angels hath he not put in subjection the world to come whereof we speak." *The world to come* by which we understand the gospel dispensation, was not put in subjection to angels, as was the legal dispensation; but under the power and control of the Son of God. The law was spoken by angels: it was ordained by angels in the hands of a Mediator; but Christ is King in Zion, the sovereign Lord and Ruler of the Gospel Kingdom. This is fully expressed in the following verses. "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the Son of man, thou that visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet." The Apostle here quotes from the Psalms, and applies the passage to Christ and to the church as identified with him, rightly arguing that the term *all things* is unlimited in its character.—"For in that he put all in subjection under him, he left nothing that is not put under him." "But" he adds "now we see not yet all things put under him." Now, the time when this epistle was written, all things were not yet put under him: the old dispensation was still in existence; the day and hour of its abrogation, which no man knew; no, not the angels which are in heaven, neither the Son, but the Father, had not yet arrived; the old heaven and the old earth had not yet passed away; the Son of man had not yet appeared "in the clouds with great power and glory" for the accomplishment of this purpose and for the deliverance of his disciples from the bondage of legal ceremonies, when they might *lift up their heads, for their redemption drew nigh*. But Christ had come in the flesh; he had been crowned with glory and honor; he had tasted death for every one of the many sons whom he intended to make partakers of that glory. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." In order then that all things might be put in subjection under his feet, that he might be crowned with glory and honor, and that he might bring many sons to participate in that glory, he must needs suffer death. "Ought not Christ to have suffered these things and to enter into his glory?" says the Savior to his disciples, as they were journeying to Emmaus. It was perfectly consistent with the character of God; yea, it became the Maker and Sovereign of all things, in

carrying out his plan of grace, to require the death of his Son, in order that he might be a perfect Savior; and it was only through suffering that that perfection could be attained; for Christ in his human character without suffering could not have atoned for the sins of any one, for "without the shedding of blood there is no remission of sin." Neither without suffering could he, as man, have been crowned with glory and honor; for his natural perfection in being exempt from sin, could only have placed him at the head of the human family in point of glory and honor: for he was made lower than the angels. It was needful then that he should die and rise again and ascend into heaven in order that he might be crowned with glory and honor, by which angels and principalities and powers are made subject unto him. But these sons who are brought to participate in the glory of the great Captain of their salvation are identified with him as brethren; they are bone of his bone and flesh of his flesh: *For both he that sanctifieth and they who are sanctified are ALL OF ONE, for which cause he is not ashamed to call them brethren*. The Apostle then proves their relationship to Christ by quotations from the Psalms, as follows: *Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praises unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me*.

The Apostle next proceeds to give the reason, why Christ assumed human nature. "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage. For verily he took not on him the nature of angels, but he took on him the seed of Abraham." Our Lord did not assume the nature of angels, for in that nature he could not have suffered death—and it was only by suffering death that he could destroy Satan, not his being or existence; but his power and dominion, and thus bring him in subjection under his feet—and this he did when he rose from the dead, and led captivity captive—and in destroying the devil, who had the power of death, he delivered his people from that bondage, in which they were held by the fear of death; for since the sting of death is sin, and the strength of sin is the law, by his perfect obedience to the law, and the complete satisfaction he rendered to divine justice in behalf of his brethren, he deprived sin of its strength, and disarmed death of his sting, so that his people may now exclaim "though I walk through the valley and shadow of death, I will fear no evil, for thy rod and thy staff, they comfort me." "Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Wherefore, for the reasons before assigned, for the deliverance of his brethren from the fear of death, it was necessary that he should be made like them in all things—accordingly we find, that he hungered and thirsted, he was subject to temptation and suffering, he was a man of sorrows and acquainted with griefs, he had all the feelings and infirmities incident to humanity, and all for the wise and gracious purpose, that he might by experience know all our wants, and be able to succor us in all our distresses—that his bosom might be touched with a feeling of compassion for our weaknesses and he be qualified to become a merciful and faithful High Priest for us in things pertaining to God.

Poetry.

PREPARATION FOR DEATH.—(Psa. x. 17.)

Prepare me, gracious God,
To stand before thy face;
Thy Spirit must the work perform,
For it is all of grace.

In Christ's obedience clothe,
And wash me in his blood;
So shall I lift my head with joy
Among the sons of God.

Do thou my sins subdue;
Thy sovereign love make known;
The spirit of my mind renew,
And save me in thy Son.

Let me attest thy power;
Let me thy goodness prove;
Till my full soul can hold no more
Of everlasting love.

TOPLADE.

OBITUARY.

BROTHER BEEBE:—At the request of the relatives of the deceased, I send you the following for publication in the "Signs:"

Died on the 23rd of Nov. 1898, in the 78th year of her age. **SUSANNAH LEONARD**, at the residence of her son-in-law John Griffith in Jackson, Susquehanna Co., Pa.

Sister Leonard had been a Baptist rising of fifty years; had seen various changes in the circumstances of the denomination. The rise, division, and fall of different bodies of people called churches. Had lived in different places upon the earth. Yet her mind being stayed on the Lord; was supported, and directed by him, amid the convulsions attendant upon the introduction of the doctrines and institutions of men into the church of the living God. She was a member of an Old School Baptist church, gathered but a few years past in the vicinity where she lived; principally of such assaw "the abomination which maketh desolate, standing where it ought not;" and they gave heed to the word of the Lord.

In her circumstances of mind, mental faculties, and understanding of the revelation of the plan of grace; she was to the younger sisters in the church, as a mother in Israel.

In her last illness, her hope was firm, her faith unshaken, and her mind clear, that it was not by works of righteousness which she had done, but of His mercy, who had washed her in his own blood, that she was qualified to stand with joy before the throne of God.

Yours, **HEZEKIAH WEST.**

Receipts.

Mrs. V. Javens,	D. C.	\$1 00
Wm. Davis,	Mo.	5 00
Elder Henry Louthan,	do	10 00
Elder Hez. West,	Pa.	10 00
Elder J. M. Watson, M. D.,	Ten.	10 00
John W. Turner,	Ga.	5 00
Elder Jason Grier,	do	3 00
Wm. M. Amos,	do	5 00
Geo. F. Hupp, Esq.,	Va.	8 00
Dea. James B. Shackleford, for ?	do	1 00
Mrs. S. Saunders,	do	1 00
Miss Sarah Johnson,	do	1 00
Elder Hiram T. Craig,	Ia.	5 00
Elder Thomas P. Dudley,	Ky.	5 00
Elder E. W. Earle,	do	5 00
John Randolph,	N. J.	3 00
Total,		\$77 00

NEW AGENTS.—Elder Wm. Davis, Ashley, Pike Co., Mo.
Wm. Sampson, Lanesville, Harrison Co., Ia.
John Debell, Mt. Carmel, Fleming Co., Ky.

O. S. ASSOCIATIONAL APPOINTMENTS.

The Baltimore Baptist Association will hold her next annual Meeting, by appointment, with the Church called **UPPER SENECA**, Montgomery Co., Md., commencing on Thursday preceding the third Sunday in May inst., 11 o'clock, A. M.

An Old School Meeting will be held at the same place, after the close of Associational business, for general christian correspondence. Old School brethren generally, are affectionately invited to attend both.

The Delaware Baptist Association will meet on Saturday preceding the fourth Sunday in May, with the Church at **COW MARSH**, Del.

The Delaware River Association will hold her next Meeting, commencing on Friday before the 1st Sunday in June, with the Church called **2d HOPEWELL**, at Harborton, Hunterdon Co., N. J.

The Warwick Association will hold their next Meeting with the Warwick Church, Orange Co., N. Y., commencing on Wednesday preceding the Second Sunday in June, 10 o'clock A. M.

The Lexington Association will hold her next Meeting with the Olive Church, Ulster Co., N. Y., commencing on the Wednesday preceding the Third Sunday in June, 10 o'clock A. M.

This arrangement of appointments has been mutually entered into by the several Associations concerned, in order to secure the general attendance of Old School Brethren; the Associations being generally within from 50 or 100 miles of each other, those who attend will have ample time to travel through a delightful country, through many Old School Churches, and attend a genuine Old School Baptist Association each successive week; beginning with the Baltimore, in Maryland, and extending the journey to Olive Ulster Co., N. Y., and we feel fully authorized to invite all Old School Brethren, Ministers and private members to attend them all.

BROTHER BEEBE:—You will please give notice for the information of our Old School Brethren who may have it in their power to visit us at our next Association, that it will be held with the Bear Creek Church, near Hannibal, Marion Co., Mo., commencing on the fourth Saturday in May inst.

HENRY LOUTHAN.

OLD SCHOOL MEETINGS.

An Old School Baptist Meeting will be held (if the Lord will,) with the Old School Baptist Church, of which our beloved Brother Martin Salmon is pastor, at West Turin, Lewis Co., N. Y. To commence on the 2nd Wednesday in June next; to which we are requested to invite all our Old School brethren. We regret that this meeting had not been one week later, as it will now come on the same day of the meeting of Lexington Association, at Olive N. Y. This interference will we fear prevent others as well as ourselves from attending.

Please to give notice in the "Signs," an Old School Meeting will, if the Lord will, be held in Jackson, Susquehanna Co., Pa.; on Wednesday and Thursday the 18th and 19th of September next. Our Old School brethren are affectionately invited to attend.—Brethren from a distance will please to call on Brother Ichabod Hill, Jackson, Susquehanna Co., Pa.

HEZEKIAH WEST.

JOB PRINTING.

IN ITS VARIOUS BRANCHES,
WILL be neatly executed at the Office of the "Signs OF THE TIMES," on the most reasonable terms,

List of Agents.

The following List of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

MAINE.—Eld. Philander Hartwell, Wm. Eustace, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—Elder William Jackson, David Cole, David Clark.

CONNECTICUT.—Eld. A. B. Goldsmith, Wm. Stanton, William N. Beebe.

NEW YORK.—Elders Hez. Pettit, G. Conklin, Reed Burritt, Alpheus Calvert, Thos. Hill, Ephraim Crocker, Martin Salmon, Jesse Briggs, J. D. Wilcox, Consider Ellis, Nich. D. Rector; and Col. T. Godfrey, L. L. Vail, Jonathan Vaughn, Ezra Mosely, Thomas Faulkner, Cornelius Shons, Wm. Murray, Dr. Wm. B. Slawson, David Jackson, Cornelius Hogaboom, Amos Hart, Henry Rowland, James Burt, Jr., Lemuel Earls, Gideon Lobdell, Clement West, Daniel V. Owen, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, Charles Merritt.

N. Y. CITY.—Eld. Benjamin Pitcher, 69 Sullivan St., Samuel Allen, 19 Watts St.

NEW JERSEY.—Eld. Christopher Suydam, Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake.

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DELAWARE.—Elders William K. Roberson, Peter Meredith, Doct. Lemuel Hall.

MARYLAND.—Elders Eli Scott, Thomas Potet, Edward Choat, Wm. Wilson, Stephen W. Woolford; and Br'n. David Uhler, Wm. Selman.

VIRGINIA.—Elders Samuel Trott, Robert Cool, William Marvin, Thomas Buck, Jr., Daniel James, Wm. C. Lauck, Wm. W. Covington, Moses Grier, Peter Klipstine, E. Harrison, John T. Watkins; and Charles Gullatt, esq. James Williams, Wm. Costin, Cyrus Goode, J. B. Goode, David T. Crawford, Morgan A. VanCleve, A. R. Barber, John Triplett, F. T. Hathaway, Wm. C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackleford, Isaac Hersherberger.

NORTH CAROLINA.—George Howard, Robert Gully.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, esq.

GEORGIA.—Elders Jas. Henderson, Rowell Reese, Allen Cleveland, George Lumpkins, Joseph J. Battle, Jason Grier, Jeremiah Daniell; and Brethren Wm. B. Daniell, F. Ivey, E. H. Calhoun, John W. Turner.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Elder Elijah Wilbanks, Joseph Barrett.

LOUISIANA.—Henry Moore, James Mason.

TENNESSEE.—John M. Watson, M. D., John W. Springer, James D. Harrison, Azor Compton, William Anthony, George R. Hoge.

KENTUCKY.—Elders Thomas P. Dudley, E. W. Earle, Andrew Nuckols, Samuel Jones, Payton S. Nance, Jo. Cullen, Jordan H. Walker, Wm. Gosney, John Dennis; and Brethren William Stanley, Aaron Cast, Abisai Van Meter, John Genterman, James M. Clarkson, Esq., John Lawe, James Gains, Esq., Robert W. Craig, Sanford Connelly, Henry Callett, James Morton, Charles Mills, K. Williams.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, Theodore F. Webb, Thomas P. Stephens; and Brethren Fielding C. Hathaway, Thomas J. Wright, Green Wood, James M. Butts, C. Gregory.

ILLINOIS.—Elders Thomas H. Owen, John Ray, Richard M. Newport, Elijah Bell, Moses Pearce, William Watkins; and Charles S. Morton, Esq., Nicholas Wren, Aaron Badgley, James Ticknor, James P. Bennett, Rev. Merriman, Isaac Brisco, Jesse Sawyer, A. Norton.

INDIANA.—Elders Wilson Thompson, Pete Saltzman, David Shirk, John Lee, Jonathan Jones, John W. Thomas, Hiram T. Craig, Andrew Baker; and Brethren John Hartgrove, John T. Crooks, Jameson Hawkins, Samuel Staleup, George Sangster, Abraham Hauser, George Anderson, John B. Fildmore, Avery A. Cole.

OHIO.—Elders Stephen Gard, Joseph H. Flint, Lewis Seitz, Eli Ashbrook, Samuel Carpenter, James Adams, J. B. Moore, Charles B. Smith, Jacob Harshberger, Martin Beaver; and Brethren Joseph Tanscott, Linus Parkhurst, Zephaniah Hart, Isaac T. Saunders, Daniel Roberson, Nathaniel Hart, Richard A. Morton, John R. Clawson, George Ambrose, esq. John Taylor, Joseph Humphry, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, Richard King, J. Taylor.

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IOWA TERRITORY.—Wm. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBION."

VOL. VII.

ALEXANDRIA, D. C., JUNE 1, 1839.

NO. 11.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st. and 15th. of each month.

GILBERT BEEBE, Editor:

To whom all communications must be addressed (Post Paid.)

TERMS.—\$1 50 per annum: or if paid in advance, \$1 00. Five dollars, paid in advance, in CURRENT MONEY, and free from postage, will secure six copies for one year.

¶ All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

Indian Springs, Butts Co., Ga. April 3.

DEAR BROTHER BEEBE:—Having somewhat to communicate, I address you once more by letter, in which I state to you that there was nothing lacking on my part in regard to my letter of last year, the contents of which was true. I did enclose you five dollars to pay for the Signs of the Times, to be sent to the brethren, the names of whom were therein mentioned, and paid fifty cents postage which was marked on the back of said letter; and I am left to regret that it was pilfered on the way: but I am going to try them again with a small amount which I wish you to enter to the credit of the names which you will find below.

I wish also to let you know something about the Old School Baptists, and how they come on in this section of the country:

The Flint River Association has separated on the society (called benevolent) question, and the Old School Baptists fell in the minority; but were afterwards constituted into an Association with seventeen churches: to be called the Tewaiga Primitive Baptist Association; and we have received eight other churches, which had separated from the missionaries on the same question, (*benevolent institutions*, so called) making in all twenty five churches. Now Brother Beebe I need not wear out my pen to tell you what has been said about it; suffice it to say, *all manner of evil*, and much of it falsely. But we are at peace among ourselves—a thing which we had not been able to say for a very long time previous to our separation. From the good feeling, brotherly love and unanimity of sentiment that abounded among us during the whole session of our Association, and the sound doctrine of the gospel that was preached at the stand, many were made to rejoice; and I think many others were made to tremble among the vast concourse of people assembled on that very solemn occasion.

Our next Association will be held, if the Lord will, with the Baptist Church at Ephesus, Monroe Co., Ga., on Saturday before the second Sabbath

in October next. I invite our Old School brethren and ministers to come and see us at that time if they can.

We are not alone in the separation, abovementioned, from the New School; but all the Associations that immediately surround us have separated, in some of which the Old School Baptists have had a large majority. The work of separation from the new *fangles* of the day to get money, is going on in other parts of this State and Alabama, in churches and Associations, that I had no reference to in the above remarks, and I think the time not far distant when the Old and New School Baptists will be entirely separated in this country.

Although I thought I would not say any thing about the aspersions cast upon us by the New School Baptists, because we could not and would not go with them into, nor fellowship their new measures; yet I believe I will give you one or two of their accusations against us. They accuse us of going against the liberty of conscience and republicanism, and attempt to identify the Old School Baptists with the Roman Catholics for the accomplishment of the design to destroy the said liberty of conscience and republicanism, which thing I defy the world to prove on the Old School Baptists, from the days of John the Baptist until now. But they say they are the old primitive Baptists, and we are the new folks and have set up a new standard of fellowship, only because we have declared non-fellowship with their society system.

In some of my travels lately I saw a letter presented to an Old School church, from one of those very benevolent institution churches, a copy of which I will give you; it reads as follows:

"Georgia, Henry Co.

This is to certify that Sister Milley Kinkle is hereby dismissed from us in full fellowship, to join any other church of the same faith and order, holding to the faith of the Flint River Association, and the order of the liberty of conscience and republicanism, so long as our members are orthodox and orderly.

Done by order of the church at Ramah, in conference, this 27th January, 1838.—Signed
SAM'L FERREL, Ch. Clerk, PRO TEM."

Now if they be Old School Baptists, as they say they are, and we are the new folks, I ask you if you ever knew an Old School Baptist church to give such a letter as that before, say Bro' Beebe?

Yours in the bonds of the gospel,

JASON GREEN.

For the Signs of the Times.

On separating from the New Sch'l. Baptists.

BROTHER BEEBE:—In this day that tries men's souls, among other things, the thought of

separating from the New School Baptists appears to be very perplexing to many who seem to believe and practice the truth; but we believe it to be the duty of such of God's people as are willing to be governed by the bible, to come out and be separate from that mixed multitude, and shall offer some reasons why we believe so.

First. They are not in union; and how can two walk together except they be agreed? It is true that there is some difference in the views of the best of men, and we need not expect a complete union while in this imperfect state, but must bear with each other's infirmities. All this may be done and yet walk together in love and as brethren. But among the Baptists, where separation has not taken place, there are sentiments and practices as contrary to each other as light is to darkness; and of such a nature that when one is defended the other is irritated: so that there cannot be that harmony that becomes a church of Christ.

Second. There is no hope of a reformation in the New School party. Those who look for it will most assuredly be disappointed; for ever since they were first let into the Baptist churches they have been waxing worse and worse; and now in most cases they have become strong by multitudes brought in by their inventions. And let those who have tried them answer what effect labor, entreaties or tears have had where they have been able to carry their points by fair means or by foul.

Third. One that is born of the Spirit cannot live in the New School churches; for if they try to walk with them they find nothing for their heavenly minds to feed upon, but have sorrow upon sorrow, are wounded and grieved and not comforted. The preaching they hear is either without much sense at all, or it is a compound of opposite sentiments, boasting of their contrivances, begging for money, praising the good free will of sinners, or all of them together.—They speak of the world and the world heareth them: they feed themselves, but they feed not the flock: the most of the company they associate with are entirely ignorant of christian experience, and unless they talk of some man or means, what good they themselves have done or what they are determined to do, have but little to say about religion any way: so that they are foreigners and strangers to each other while they profess to be of the same household. They are accounted as cold hearted, as dead weights in Zion, as standing in the way of sinners, &c. for adhering to the word of God, by the young Ishmaels who mock at the seed of promise, and the stout hearted who despise the day of small things. They hear the doctrine which they prize above rubies ridiculed,

mangled and treated with contempt by those who speak evil of things they understand not, intruding into things they have not seen, vainly puffed up by their fleshly mind. They see the rudeness of many of their men-made converts when they get into light and airy company, who are still retained in their churches; together with the foppery of their young dandies called preachers, their delusion which they call worship, &c. &c. All of which is to a way worn saint, who is a stranger and pilgrim in the world, like singing songs to a heavy heart.

Fourth. While with the New School, they give their influence to things which they do not believe to be right. It is well known that there is one great combination among them called UNION, and whoever belongs to any one branch of that combination virtually fellowships the whole concern. This is understood by all; and they (i. e. the New School) often boast of having such an old godly professor or such an old fashioned minister among them. It is well known too that one bible christian will give more credit to their cause than all the proselytes they ever have made at any one protracted meeting; especially if they can get a gospel minister warped off to their interest (there is Elder Alfred Bennet who has been more injurious to the cause of Christ than five hundred like Judson and Kendrick ever could be.) Those too that remain with the New School, according as their influence may be, are by their example preventing others from coming out from them.

Fifth. They are wounded unnecessarily. As long as real saints continue with the New School they are the first to receive, as intended expressly for themselves, all that is spoken or written for the purpose of exposing and bringing to light the hidden things of dishonesty, practised by many of their leaders; and the impropriety of christians' following of them or walking with unexperienced persons who have been forced in among them. Therefore instead of being offended or grieved with those that love them for their faithfulness, they should see and feel too that all that is done by way of exposing the craft and deception of the times and defending the truth, is designed expressly for their benefit and comfort too, that they might see and believe.

Sixth. The New School Baptists are not what the Baptists once were. This will appear beyond all contradiction if we compare the Articles of Faith held by the old Baptists with the preaching and practice of the new: for although the New School have got the name, and in most cases the Articles of Faith, yet they have no more use for them than the Philistines had for the Ark of the Lord, and are no more entitled to them than the Philistines were to that because the Lord suffered it to fall into their hands; for the belief, the preaching and the practice of the New School Baptists are no more like such articles than works are like grace. Therefore it is not those who are pleased with the New School manœuvring that we address: we wish them to stay where

they are until they are enabled to love the truth and hate every false way: but to such as are what the Baptists once were, we would say:—The Old School Baptists are the people you are in union with. If you do not believe it, compare the belief, preaching and practice of the Old School with the Articles of Faith of the Baptists thirty or forty years ago, and you will be convinced. There is no middle ground either between the Old School and the New. It is well enough known that the cause of separation between the Old and New School was, the Old believed that the salvation of sinners depended alone on the sovereign pleasure of God, and that it was their duty to obey God's word and nothing else in things of religion: the New believed that the salvation of sinners depended upon their own works, or on the works of others, more or less, according to whom we copy from; and that they had found a better way to serve God and save the world, than to follow God's word.—Now then, if you believe in salvation by grace, you are Old School: if you believe in salvation by works, in whole or in part, you are New School. If you believe the word of God and practise accordingly, you are Old School. If you believe the inventions of men, in whole or in part, you are New School. There is no half way work about it.

Seventh. Those who do not believe as the New School do, and still remain with them or stand alone, deprive themselves of many comforts which it is their duty and privilege to enjoy.—If they go to hear New School preaching, they go with a heavy heart and return with a heavier one: if they remain at home, they feel to say, *The enemy hath persecuted my soul, &c. Therefore is my spirit overwhelmed within me; my heart within me is desolate.* They feel like a sheep having no shepherd. Let those who are in that situation answer whether I am correct or not. But I must stop, for I have neither time nor room to write any more.

Finally and mainly. God hath commanded us to come out and be separate; to come out of Babylon, to withdraw from every brother that walketh disorderly, &c. Now whether it be right to obey God, or man, judge ye.

A. CALVERT.

P. S. Brother Beebe, a manager of protracted meetings in this country called on his congregation to vote the devil out of the village by standing up. All arose but a middle ground preacher and a little boy that sat by his side.—The boy probably neglected to rise because the cruel hearted minister refused to. What a pity now all the good people in that dear place must be tempted by the devil, nobody knows how long!

A. C.

Reading, Steuben Co., N. Y., March 9.

For the Signs of the Times.

Brentsville, Pr. Wm. Co., Va., April 17.

DEAR BROTHER BEEBE:—Finding a little leisure time after near two weeks incessant toil, both by day and by night, in body and in mind,

I have concluded to send you a few lines acquainting you of my removal, in order that you may send my papers to Brentsville, instead of Groveton. I have been induced to quit the occupation I most admired, and accept a clerkship. In contemplating the change there is much that I have to regret, not the least of which, is the consideration that I shall be debarred the privilege of meeting with yourself and that dear people at Upper Broad Run, where I have spent so many pleasant hours in the enjoyment of the fellowship of the saints, and in the worship of our God; but I can still attend Bethlehem, and do indulge the hope that you and Brother Trott will occasionally visit our village; there are some of the sheep and lambs of Christ here, besides myself, who am not worthy to be called a disciple: although I sometimes dare indulge the fond hope that I have passed from death unto life, and am numbered with the redeemed of the Lord; but not because of any worthiness in me, but because it seemed good in the Father's sight: on the other hand, again, there is that which I can rejoice in; that is, that the Lord Omnipotent reigneth, and worketh all things after the counsel of his own will; and knowing that all things do work together for good to them that love God, to them who are the called according to his purpose. There are a good many professors here: but they are not such as I can delight in, many of them are not moral men, they attend to the outward forms of religion on Sundays, and spend the remainder of the week in gross wickedness. O my soul come not thou into their secret! for the secret of the Lord is only with them that fear him. Some seem glad (at least express themselves so) that I have come to be a resident in the village, in hopes that I will set an example of morality to the rising youth, and of christian piety to the professing; but when I examine my own heart on the subject, I conclude that, naught but divine grace can keep me from being the most abandoned of them all. It is my desire that my light should shine, if any I have, though I should incur the frowns of a wicked and gainsaying world, and the malice of all the anti-christian pharisees: all other considerations are out of minor importance; if I but enjoy the smiles of my heavenly Father, I had rather be the poorest beggar that ever scowled the earth, and be an heir of glory, than to be the richest monarch that ever graced a throne, and be debarred the privilege of calling God my Father. I am the subject of many changes, having no certain dwelling place, but exposed to the vicissitudes of fortune. But if God clothe the lillies, and feed the ravens, will he not also take care of me? But apart from these considerations, I experience many changes in regard to my spiritual interest; sometimes I am filled with despondency, and conclude almost, that the most important change of all has never taken place; that I have never been clad in that seamless robe, wrought by the immaculate Redeemer for all his elect; but am only clad in a fig leaf patch

of my own contrivance;—but again the cloud breaks, and I experience the sunshine of his love, and then all other considerations are lost in the contemplation of the divine favour.—Is this the condition of the saints of God, or is it so with the *saints of Satan*, those empty professors who delight more in the worship of *means*, than in the worship of God? If I mistake not the psalmist says of them,* “because they have no changes, therefore they fear not God.” They have no fear, but of hell, and conclude they are justified by their good works, and have therefore escaped that: and now that they are *secure*, they have no hope, but of *winning souls to Christ*. While the saints delight to worship God in the beauties of holiness, having a desire to be found walking in the path of obedience, and be kept from sinning against him; not from fear of hell, but from love, and they know that, as they could do nothing for themselves in the matter of salvation, they can certainly do nothing for others; but those who do profess to do any thing for them, are only deceiving them, and settling them down on a false hope. If I am interested in the salvation which God has provided; that salvation which is without merit in the creature, but flows from free and sovereign grace, then am I secure from the rage and malice of men and devils; and when I am done serving God on earth, I shall be brought to praise him forever in a world of glory. I have perhaps written as much as you have time to read, and more than is interesting. It is not designed for publication, but if you see any thing in it worthy a place in the “Signs,” use it as you please.

Farewell, my dear brother,

ROBERT C. LEACHMAN.

*Not knowing where to find the passage, I cannot quote it with certainty.

For the Signs of the Times.

Madisonville, Hopkins Co., Ky., April 1.

BROTHER BEEBE:—Brother Newport from Illinois has passed through here and preached to several of the churches, and we love him for the truth's sake, and would gladly receive a visit at any time from any such preachers, for we believe him to be sent of God, not of men; and such are profitable to the churches. He has left a constitution for a new society, that he has drawn up, and the Baptists here wish it inserted in your paper. The church where my membership is, wishes you to publish an answer they have prepared to some tracts that have been sent to us by the Tract Society.

Brother Beebe, I am truly sorry that our old fashioned brethren have manifested any hard feelings or indulged in any harsh expressions towards each other, on the great doctrine of Justification, and pray God that they may love as brethren. When we attempt a discussion of any of those points on which there is a seeming difference may it be so done that it may tend to edification, and not to strife, for the servant of God

must not strive. There is another subject starting among the Old Baptists that I am almost afraid to mention lest I should not be rightly understood. I see in the “Old Baptist Banner” a piece written by Brother Lawrence, of North Carolina, at the request of a brother in our country, upon the Two Seed doctrine as it is called, written by Brother Parker. I have read Brother Parker's views: I have formed an opinion on the subject, which I cannot help doing upon any subject that I reason upon, which opinion I cheerfully give to my brethren when called for; but I think we should be particular to distinguish between opinion and faith. Now faith can only be produced by evidence, and where there is positive testimony on any subject in God's revealed truth, the sworn minister of God should preach it fearless of consequences; but where it is only inferences and reasonings drawn from it, and we have to appeal to metaphors as proof it is only opinion, for metaphors only illustrate and do not prove any thing positively. But when I say that *A seed shall serve him and that the promise is sure to all the seed, which promise of eternal life was made before the world began*, you will understand me to have reference to a chosen generation, a royal priesthood, a holy nation, and that they are predestinated to the adoption of sons, and because they are sons God hath sent forth his Spirit into their hearts crying abba, father; and as many as are led by the Spirit of God they are the sons of God; and not that they *shall be* sons, but that they *are*. Nor do I believe that those that are sons of God, and children with whom Jesus took a part when he took not the nature of angels; but the seed of Abraham were ever the children of the devil. But whether there is a self existent evil, or whether the devil is created, I cannot prove by positive testimony from God's word; and therefore I do not believe that God made it my duty to preach either: but that the devil has children and that they are of their father, and his works they will do, and they believe not because they are not of the sheep; and the devil, the opposite of God and enemy of man, sowed the tares after the good seed was sown, or children of the kingdom, and they will both have to remain in this world until harvest or the gathering of the children of God into that place of rest where the wicked will cease from troubling. Until that time, O that the children of God may keep the unity of the faith in the bonds of peace, and may we endeavor to provoke one another to love and good works,

I am yours in hope of eternal life.

E. W. EARLE.

CONSTITUTION FOR A NEW SOCIETY.

[Drawn up by Eld. R. M. Newport.]

While so many Societies are formed, and so much pains taken to diffuse the principles of christianity, and to improve the morals of mankind abroad, it is considered a subject of deep regret that there should be no Society formed

whose aim and object should be to correct and reform their own individual vices. Or in other words, while there is so much pains taken by the numerous Societies, and by benevolent individuals to cast the mote out of their neighbors' eyes, there should be so little pains taken first to cast the beam out of their own eyes. *Physician heal thyself* is an admonition coming from the highest authority; and it is humbly conceived that it is as applicable to the Scribes and Pharisees of the present generation as it was to those who were cotemporary with the Son of God on earth. Would the numerous Societies and zealous individuals who are so busily engaged in moralizing and christianizing others, manifest an equally laudable zeal in examining their own hearts, and correcting their own errors, how much more like real christians would they act: would they quit lying, slandering and defaming, and lay aside all guile and hypocrisy, and practice themselves what they propose to be teaching others, in how much more favorable light would they appear to all really good men!

In fine, were a society for self examination formed, and rendered as popular as our Temperance and other kindred Societies are, it is believed it would go far towards tranquilizing the agitated elements of society at large, and we should have less running to and fro as mendicants, and far less standing on the corners of the streets and thanking God that they were not like other men. The following constitution therefore for such a society is respectfully offered to the public:

Article 1. This society shall be denominated the Self Examining Society, and shall be composed of members of both sexes, whose heads and hearts are susceptible of moral improvement.

Art. 2. The object of this society shall be that while we may see all others' faults, we shall endeavor to feel and correct our own.

Art. 3. All the members of this society shall be vested with full powers and privileges to attend to their own concerns, and they shall consider it their duty to study and mind their own business and let other people's business alone.

Art. 4. This society shall never appoint any presidents, vice presidents, secretaries, delegates, spies or committees to manage their concerns, nor to watch over and make reports of the misdoings of others until such a work of charity shall have been commenced and approximated a completion at home.

Art. 5. There shall be no public nor private meetings of the members of this society for the purpose of transacting business as a society, or to hear lectures delivered before them; but it shall be the duty of each member to meet himself alone every day and listen to the lecture of his own conscience.

Art. 6. There shall never be any funds raised by this society by means of hired soliciting or begging agents; nor by subscription, donation or bequest, for the purpose of defraying the ex-

pense of the society, nor for the purpose of circulating self examining tracts or self examining almanacs, nor to pay any lawyer or minister for delivering lectures before us to convince us how much easier it is to examine others than it is to examine ourselves.

Art. 7. All the members of this society shall pay due regard to temperance in eating and drinking and in every thing else; but they shall be their own judges as to what they shall eat, what they shall not drink, and wherewithal they shall be clothed; while gluttony, drunkenness and tight lacing shall be left to the gnawings of conscience and the consumption, with all the popular reproach they so richly deserve, without the benefit of clergy or the votes and lectures of a Temperance Society.

Art. 8. The members of this society shall call every thing by its proper name; they shall not put bitter for sweet nor sweet for bitter, nor call for vinegar when they mean rum; nor for cider or beer when they mean French brandy or gin; nor shall any grocer, merchant or inn-keeper put new wine into old bottles; nor French brandy at the back door for the use and benefit of temperance customers.

Art. 9. All the members of this society shall deal truly openly and honorably; and all who do otherwise shall be delivered over to the fellowship and confidence of religious and political swindlers: and any grocer, merchant or innkeeper who shall sell preparations of whiskey for Malaga or Madeira wine, or for St. Croix rum shall be excluded from all good society excepting that of the Temperance Society.

Art. 10. All the members of this society shall be allowed full liberty to drink coffee or tea, cold water or hot water, buttermilk or lemonade, take snuff smoke or chew tobacco, just as their fancies may lead them, provided it be not offensive to the company they are in.

Art. 11. This society shall be and remain separate and distinct from all other societies; it shall form no religious party in politics, nor political party, under the name of the Self Examining Society. It shall have nothing to do with Masonry or Anti-masonry, the colonizing, Abolition or Anti-slavery Societies; nor with the Missionary, Bible, Tract, nor Sunday School Societies, as being auxiliary to, or in any way connected with them. But each member shall enjoy full liberty of conscience to serve God in his own way, according to his own understanding of the bible; he shall examine his own heart and correct his own vices, however, before he presumes to correct the vices of others; he may profess what religion he pleases, or none at all, if he pleases; just as his feelings and judgment may teach him, provided he live morally and conduct himself uprightly, without being excluded from civil society and branded as an infidel, or delivered over to the buffetings of religious fanatics and cold water Pharisees.

Art. 12. Good society should not consist, exclusively, of the aristocracy of wealth; nor be

made up of the aspirants and zealots of religious and political professions: it should include the poor who are honest, intelligent and industrious, as well as the rich: nor should that deference be overlooked which is due to the laboring part of the community, to the farmers and mechanics and all whose labors are a public as well as a private benefit. In fine, the members of this society shall examine their own hearts and lives, and guard against those sins that most easily beset themselves; they shall seek to do good and not evil, to love and hate not one another.

Art. 13. Every truly moral and well disposed person who loves his country and delights in the peace of society, and is not a member of any moneyed society, by contributing annually or otherwise to its funds, shall be considered as entitled to membership in this society without money, fee or reward.

For the Signs of the Times.

The Regular Baptist Church of Jesus Christ at Flat Creek, Hopkins Co., Ky., To the secretaries of the American Tract Society:

GENTLEMEN:—We have received a pamphlet from you, directed to this church, in which you undertake to set forth the great benefits of your society, and also its present pecuniary embarrassments, and call on us for aid. Now gentlemen, we trust that God has opened our hearts and inclined us cheerfully to open our purses in aid of every really good and scriptural work.—Whenever you will prove to us that your society and enterprise is of God, and authorised by his word, we are ready to engage heart and hand in it; but until such evidence is produced we must stand aloof.

You inform us, in the pamphlet alluded to, that God, in his providence, calls for \$30,000, to be raised immediately!!! &c. Now as soon as you will prove to us that God has really made such a demand upon the churches, and that too for the purposes named by you, we will hold ourselves ready to pay over our part of the above sum to any person who will prove himself to be a duly authorised agent to receive the same.—We think it necessary to be thus particular, because we know that *the love of money is the root of all evil*, and often influences men to acts of dishonesty. We have, at different times, heretofore received similar communications from the various societies and institutions of the day, set up professedly for the purpose of evangelizing the world; and we have searched the scriptures in order to see whether the plan proposed by those societies for converting the world was God's revealed way of saving sinners: but, finding no precept or example in the good book for any of them, we were led in the next place to examine their fruits, and these we have found to be any thing but commendable: the clergy by them have been Arminianized and degraded; the churches have partaken of the contamination: schisms and divisions have followed. The peace of society, both religious and civil, has been in many cases destroyed. The Baptists in

this great valley were once a happy and united people; but now their situation is truly deplorable, particularly in Kentucky. The Highland Association, as well as others, has had her fiery trials to encounter; all of which is referable to the officious intermeddling of those begging mendicants. The churches composing the Highland Association, of Kentucky, (and we are of the number) have declared a non-fellowship with all those institutions of men vainly and improperly called *benevolent*, viewing them unauthorized by the word of God, destructive to the peace of the churches, and reckless of the truth of the gospel. We therefore hope you will keep your trash to yourselves, and send us no more of it; and if you make any communications to us, send them supported with a *Thus saith the word of the Lord*: then we will hear you; but not until then.

Would to God your devices could have died on the eastern side of the mountains and never distracted us in the west.

Done in conference the 3d of March, 1838, and signed in behalf of the church.

E. W. EARLE, *Mod.*

HEZEKIAH SISK, *Clerk.*

For the Signs of the Times.

Canton, Wayne Co., Mich., April 15.

BROTHER BEEBE:—I now write you a few lines to inform you how we are getting along in this vale of tears. When our little church was constituted, four of our members had letters of dismission from the Plymouth Baptist Church, so called; and two others were members there at the time. They joined with us soon after we had become constituted. The Plymouth Church sent two of her members to labor with all six of the abovementioned members, wishing to know the reasons why they had stopped their travel with the Church of Plymouth; and from what I have learned, they all very frankly gave their reasons. Those who had got letters stated that they had joined or been received by letter into the church of Canton: those who had no letters stated that the Plymouth Church had swerved from the principles laid down in her Articles of Faith, and the primitive practice of professed predestinarian Baptists; that they could not in conscience go with them any longer, and expected to be excommunicated, and should not think hard of them if such were to be the case; and that they had left them with the impression that such would be the course pursued by the Church of Plymouth. In a few weeks after this five of them were cut off by the Plymouth Church; the other one is Elder Moses Clark, who had joined them some two or three years before; not as their preacher in any sense of the word, but merely as a member in order to have a standing in some Baptist Church: his residence was eight miles or more from them, I should suppose. I think it must have been some time in January that Eld. Clark had a notice served on him by the clerk of Plymouth Church, inviting him to attend a coun-

cil, and give his reasons for not continuing his travel with their church. Well, on the day appointed for the meeting of the council, Elder Clark and myself went over to see and hear the worst of it; when we got there, the council had nearly all got there, and were soon ready to commence the business. There were five preachers, and probably about twenty lay members, all New School. A Moderator and Clerk were chosen; then they began to make the enquiry, what is the business, or difficulty that we are called here to counsel, or advice with you about: (all very ignorant.) Some one requested the church clerk to read the Minutes of there proceedings out of the church book. Well, he took the book and read, and read; but they, the members of the council, could none of them see how they were going to make out any specific charges against Elder Clark by the books.—Well, some one of them made a move that the Clerk of the council should draw the charges: so he (being Elder Booth a missionary) drew a set of charges to suit all hands. I do not know that I can name them all; but I can the most of them: one was for not travelling with the church; another was for preaching in the bounds of the church; another was for starting another church which held members excommunicated by them, (which was not true;) another was for causing divisions among them (which was not true.) I think two or three more which I cannot now recollect. Then they read them over, and wanted to know what Elder Clark plead to them.—Elder Clark got up; took from his pocket the notice they had served on him, which contained but the one charge; that was his not continuing his travel with the church—said he had no objection to giving his reason, which was that he had been dismissed regularly by letter, and had been received on it into the Canton Baptist Church, where he now held his standing; and that the Plymouth Church had no right to require him to continue his travel with them: he said that he wished it distinctly understood that he had not come to join any issue with them on the subject. Another reason why he had come there was that a report was in circulation that the reason why he had left them was that they would not employ him to preach for them, which he wished to inform them was entirely without foundation in truth, as he had while a member with them been requested to serve them as a preacher, and had utterly refused. They still insisted on his pleading to the charges, but without effect: so they went on to prove their charges, and such another mock trial I should think was seldom ever heard. Their verdict I have never heard to a certainty; it has been reported that they cut him off from the church. Their object was, without doubt, to blacken his character all they could, in order to spoil his usefulness in the Canton Church.

Another circumstance I had forgotten to mention, is, after they had got through with their testimony, an Elder got up and undertook to ad-

monish Elder Clark; he quivered and trembled out quite a curious kind of an admonition, which I have not room to write if I wished to. Elder Clark commenced replying, and another Elder commenced groaning, and several others of the members of the council followed in the same way in order to interrupt him; in which they succeeded so that he said but little: he had not said a word that was in the least disrespectful, but was about laying the old Elder ought straight. The spirit they manifested only wants law on their side, the non possession of which is all that keeps them from the use of the block, fire and faggots.

Your unworthy brother,

A. Y. MURRAY.

For the Signs of the Times.

Sou'sville, Pike Co., Mo., March 24.

BROTHER BEEBE:—I have been reading for sometime what is called religious periodicals, and I have been much displeased with their spirit and tendency: they are called religious vehicles; but if I may be permitted to judge, I should rather judge them to be the bane and destruction of society. I am now in my forty first year, and twenty seven years of that time have been spent in the Baptist Church; and about seven years I have been trying to preach the word: so that my religious birth is older than many of the new things of the day. For instance: Baptist State Conventions, Auxiliary Societies, Temperance Societies connected with the church; Sabbath Schools under the supervision of the church, and many other witcheries that are called benevolence. The Lord save us from the witcheries of the day. The Apostle once said to the Galatians, *O foolish Galatians, who hath bewitched you, that you should not obey the truth?* These benevolent witches have crept into the church, and they are making a powerful display; and their periodicals are telling us that it is the work of God; but the Apostle tells us to believe not every spirit; but *try the spirits, whether they are of God*; because many false prophets have gone out into the world. I have in my feeble manner been trying them, and trying to make the word of God the standard; and when I find the word of God opposing them, I also oppose them; and that publicly casting myself on the Lord for his care and protection.

Brother Beebe, I have been reading your paper since new years, though I have not been a subscriber. You have an agent near me that is receiving it, and I have been perusing it: I have also read it when I was a citizen of Kentucky. I am in hopes, my brother, that you will still conduct your paper in the spirit of meekness, remembering that our weapons should not be carnal, but mighty through God. I have been in this State one year and five months; during which time I have baptized in one church nineteen converts—we have received in the same church about twenty by letter, and to day I buried another in the liquid grave. The work of

grace appears to be going on. *The Lord works and none can hinder.* You see I am not like the missionary from the Sandwich Islands who applied to the president to redress his grievances: he importuned with the president until he called the Consul home and sent a sabbath school teacher in his stead. He must have had but little confidence either in his mission or his god; when he wastelling the president of the Consul's opposition to missionism: but those things show plainly what the system would lead to should they get the power.

I meet with much opposition in my ministerial course. Some call me iron sides. Some one thing, and some another; and the Missioraries seem to want but little to do with me; but we have Baptists hear, and that of the old stamp; such I think as was in former days.

Yours in christian love.

WILLIAM DAVIS.

EDITORIAL.

Alexandria, D. C., June 1, 1839.

"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of them that believe."

PAUL.

The God in whom the Apostles trusted, is emphatically the *living* God. First, in contradistinction from all the gods, which are known or worshipped by the deluded children of men.—Among the numerous idols of human invention, none are found possessing life in themselves, and frequently have men formed gods for themselves of inanimate substances, as gold, silver and other metals, while those who are impoverished among them, choose to them a tree that will not rot, and seek a cunning workman to give it the appearance of a god, according to the form and goodness of man, &c. Others again, make them gods of their works, creeds, resolutions, benevolence, &c.; but all these are gods without life; the prophet says, *there is no breath in the midst of them.* Any object, whether material or immaterial, whether mentally or by manuel labor served, whether composed of gold, in the form of a calf, or in the form of eagles, or smaller coins; if we ascribe to it, what properly belongs to Jehovah, we make it our god: to ascribe the works of creation, providence or grace, to any created power or substance, can be nothing short of idolatry. But again he is called the *living* God, because he is self-existent and eternal, the source and giver of all life, natural and spiritual to men, angels, bruits or devils.

The God in whom primitive christians trusted, is farther distinguished from all other gods, in that he is a *Saviour*, and the *only* Saviour, His own declaration is, "I am God and beside me there is no saviour." And again: "a just God, and a Saviour." And the Apostle Peter declares, *there is salvation in no other.* Whether we speak of that salvation which is common, having respect to the providence of God: by which his rain is sent alike upon the just and the unjust,

or, that special salvation which is peculiar to *believers*; in all cases salvation, whether spiritual or temporal, is of the Lord. To ascribe salvation therefore, to a system of means, efforts, personal virtues, human righteousness, protracted meetings, anxious benches, mission societies, preaching or praying, is as absolutely idolatrous, in a scriptural sense of the term, as to deny the existence of Jehovah and to worship a *calf*.

In this Living God, and only Saviour, the saints of the Lord *trust*; and because they trust in him, they both labor and suffer reproach; not to procure a confidence or *trust* in God, but because they are in possession of this, they labor and suffer as a consequence; and in the cause, nature and object, of their labors and reproaches, the people of the living God are as clearly distinguished from nominal professors and deceived hypocrites, as are the gods they severally serve by the exhibition of their respective attributes.

It must not be denied, that hypocrites and false professors labor; yet their labor is not connected with reproach, they labor for that which is not bread, and like the troubled sea which cannot rest, they continually cast up mire and dirt, foam out their own shame, and glory in their shame. They labor, because they do not trust in the living God; if the popular religionists of our day could trust in the living God, they would cease to tell us of thousands going to hell for want of our money, our efforts, our missionaries, or our prayers; for all who truly trust in God, feel perfectly safe in leaving the work of salvation in the hands of him, who is mighty and able to save; relying on his faithful promise to call his sons from afar and his daughters from the ends of the world. As an evidence that Abraham believed and trusted in God, it is said, *he staggered not at the promises*; but the popular worshippers of our day, do stagger at the promises, and as one of their Aarons, (whose surname was Perkins) once declared, at the Warwick Association, It was admitting too much, to say that God could convert, or quicken a sinner without the use of means, even so all those who worship the works of their own hands, subscribe to the same sentiment, that God cannot save sinners, without our help. Can those who would limit the power of Omnipotence, on the one hand, and assert the powers of man on the other, denying that God is able to save sinners of himself, and asserting that men have power to save the heathen and convert the world—can these trust in the living God? If so, what do they trust to him? not the work of salvation, for this they have undertaken to perform themselves: they trust not his wisdom, or they would not wreck their brains to improve his plan of grace; nor do they trust his truth, or they would believe what he has declared, viz: all that the Father has given to Christ, shall come to him, and they that come to him he will in no wise cast out. But they can and do trust in themselves and *make flesh their arm*, notwithstanding

the curse pronounced on those who trust in men and make flesh their arm.

But how very different it is with those who trust in the living God; they shall be like Mount Zion which cannot be removed, but abideth forever. Their labor is on very different grounds; it is because they do trust in God; and although their labor is invariably connected with reproach; they know in whom they have believed, and that their labor is not in vain in the Lord. They trust in the living God to quicken whom he will, without the least fear that the work will fail, and when his people are quickened, they labor to feed the flock of God which he hath purchased with his own blood; they labor to exhibit the truth as it is in Jesus, and to oppose those God dishonoring doctrines of men and of devils, which are so constantly belched forth from the enemies of the truth. As christians they labor to follow their divine Leader, through evil as well as good report, and to observe all things whatsoever he has commanded them. As church members, they labor to bear one another's burdens, and to keep the unity of the spirit in the bonds of peace, and all this labor is performed by them, because they trust in God. For the same cause also, they suffer reproach. They are reproached for trusting in the living God, called anti-nomians, and many other epithets are employed to reproach them for the same cause. If they could and would abandon their confidence in God, and repose their confidence and trust in human inventions, cease looking to God to preserve them through grace unto glory, and in lieu thereof, apply to a temperance pledge to secure them from a drunkard's grave, to a Seventh commandment Society to secure them from adultery, to Theological Seminaries to supply the church with ministers, to Mission Boards to sustain the ministry when provided, to Tracts, Sabbath Schools, anxious benches, Arminian Lectures, &c. &c., to supply the church with members; then would they escape reproach. But so long as they will live godly in Christ Jesus, they shall suffer persecution; for unto us it is given, on the behalf of Christ, not only to believe in his name, but also to suffer for his sake; and all this they are enabled to bear and glory in, because they trust in the living God, who is the Saviour of all men, especially of those who believe.

THE MEETING AT ZOAR, (VA.)—OUR VISIT, &c.

On our way to this meeting we passed through Fredericksburg, and had an opportunity of spending a pleasant evening with, and of preaching to the church in that place—of seeing our esteemed Brother John Clark, (the pastor of that *little flock*.) Proceeding thence, we arrived at Richmond early next morning, where we were detained, waiting for a conveyance to Zoar Church until noon the next day. Richmond, like Athens of old, is a place of much devotion, but chiefly lavished on their idols or offered to the, by them, apparently *unknown God*, whose

name they have inscribed on some of their altars. On enquiry we could hear of three churches in that city called Baptist, but could find but one solitary individual contending for the primitive faith and order of the gospel: this individual was our young brother, Elder Benjamin E. Goode, who has very recently taken his residence at that place. We heard much about *religious fairs* at which gambling, fortune telling and other profanations of the holy name of the Lord are practised, in order to extort money from the *too superstitious* multitude. The next day we were conveyed by a brother who came to meet us for that purpose, to the neighborhood of Zoar Church, Chesterfield Co.; and here to our joy we found that religion did not consist in vain pretensions, empty show and *vanity fairs*. We enjoyed a most precious season with the Zoar Church.—We also visited the Skinquarter and Rehoboth Churches, at each of which the season was delightful and refreshing to our souls. The truth, which we consider the gospel to be, was by the brethren of these churches received with avidity, and a strong desire was expressed by them to receive a visit from other brethren, of the northern part of Virginia, especially that Brethren Trott and Clark would come and see them.

The churches above named, with several others within hailing distance of them, have refused to follow the file leaders of the New School party into the corruptions of the day, and stand as a distinct people on the old platform, and for this offence against the New School party, they have received from the latter a full share of reproach and malevolence. The preachers connected with the sound churches are Elder Edmond Goode, [who appears to have been long in the war, and whose locks are whitened with age,] Elders Jos. G. Woodfin, Wm. Belcher and B. E. Goode, who are comparatively young men; and although rather *timed* yet able bodied and choice brethren. By *timidity* we do not mean a cowardly departure from the standard in the day of battle; but rather that kind of trembling expressed by Jeremiah when he cried, "Ah, Lord God! behold I cannot speak, for I am a child."

As our space is limited we must close by briefly saying, we were received with christian greeting, in the love and fellowship of the gospel by these three churches of plain, warm hearted, clear headed, hospitable and primitive ministers and members, whose kindness to us will be a subject of grateful remembrance while we sojourn in this vale of tears.

ELD. J. T. WATKINS vs. rev. V. M. MASON and other dignitaries of the Virginia General Association.—We have received and read a copy of a pamphlet published by Elder Watkins of Cumberland County, Va., titled, "The conspiracy unveiled," &c. in which the writer has taken Messrs. Mason, Smith and others over a rough road: he charges Mason in the round sum of *thirteen downright falsehoods!!!* and in

support of some of his charges has produced the testimony of some signatures, Mr. Masori is (we believe) the general agent of the Virginia General Association, or State convention of New School Baptists, and had attacked Elder Watkins, through Mr. Sand's Herald and the Richmond Whig. Mr. W.'s pamphlet purports to be a vindication of his character from the vile aspersions of Mason and others.

Circular Letter,

The Elders and Brethren of the Redstone Association, assembled at Indian Creek, Monongalia Co., Va., to the Churches they represent.—Greeting:

BELOVED BRETHREN:—In this, our Circular Address, we propose calling your attention to the consideration of one of the leading articles of the Christian Religion; that of *Regeneration* or the *new birth*, both as it relates to its nature and necessity. Inasmuch as our Redeemer assures us, that unless we are made to enjoy this birth, we can neither see nor enter the kingdom of God; yet this doctrine important as it is, is basely perverted from its simple and obvious meaning by a numerous host of Campbellites, who vainly dream of its consisting simply in the act of *immersion*—and the Arminian, but little less deluded, supposes it to be attained by *human exertion*, while our Lord assures us this birth is not of blood, nor of the will of the flesh, nor of the will of man, but of God. The new birth as held forth in the scriptures signifies a great change made in the heart of the sinner by the Spirit—it means that something is done in us and for us, which we cannot do for ourselves, and to which we were before strangers; and on account of which we begin to live as we did not live before—a life which lasts forever. For as by our natural birth we are born to die, so by our spiritual birth we are born to live forever, not of a corruptible, but an incorruptible seed which liveth and abideth forever. See 1 Peter i. xxi. This birth is not a change of the substance and faculties of the soul; sin did not destroy the essence of the soul, but its rectitude; so grace does not give a new faculty to the soul, but a new quality—it is a new stringing of the harp to make *new harmony*,—as David says, he hath put a new song in my mouth; also even praises to our Lord. The nature and greatness of this change is further illustrated in the scriptures by the high terms of passage from death unto life—from darkness unto light—a translation out of the kingdom of darkness into the kingdom of God's dear Son, and even creation, as in Paul to the Ephesians, for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. This change makes the sinner quite contrary to what he was before—as contrary as light is to darkness—as if an Ethiopian should change his skin or a Leopard his spots, for in this change God takes away the heart of stone and gives a heart of flesh, by which we are taught that this is an inward change, for in the understanding there is light instead of darkness, and in the will there is a compliance instead of stubbornness, and in the affections there is love instead of enmity; the carnal mind that was once enmity against God and not subject to his law, is made to delight in the law of God after the inward man. The eyes of his understanding being enlightened, he knows what is the hope of his calling and what is the riches of the glory of his inheritance among the saints, and what is the exceeding greatness of his power toward those who believe according to the working of his mighty power. See Eph. i. 18, 19. So we see in this heaven-born soul there is not only a mere change of sentiment, but a radical change of heart and principle, so all he does in matters of religion is not from the terrors of a slave, but of choice, for he is in the possession of that faith which works by love. The ways of religion are ways of pleasantness to him and all her paths are peace. And that it appears more plain that this change pertains to the quality of the soul, let us for a moment consider the great alteration it effects in the views and apprehensions of the sinner: he has new thoughts of God—of Jesus Christ, and the way of salvation through him. Before, he lived without any true knowledge of God thinking him to be altogether such an one as himself—capable of being operated on as a creature; but now he sees that with God there is terrible majesty, perfect purity, strict justice and Divine Sovereignty, working all things after the counsel of his own will. He also entertains very different thoughts of

himself—he once acted as his own master, believing he possessed sufficient power or wisdom to be his own agent in matters of religion as well as in other things; vainly puffed up by his fleshly mind—he felt himself exalted above God and all that is called God, excusing his greatest enormities and glorying in his own shame; but now he sees the evil of his former ways—he mourns sincerely for his former sins, and sees the wickedness of his heart from whence they flowed. He ranks himself with the chief of sinners and wonders at the patience of God in not casting him off with some sudden stroke of his judgment, and exclaims, *God be merciful to me a sinner!* He also entertains very different views of Christ and the way of salvation through him, he once esteemed him like a root out of dry ground. However much he might be esteemed by others, he had nothing whereof he should desire him. But he now views him every way suited to him a poor helpless sinner, in whose blood he has redemption, even the forgiveness of his sins, and esteems him the chief among ten thousand, and the one altogether lovely. He once thought the way of salvation through Christ was established on *terms and conditions*, and that he must both *will and run*, or never obtain mercy. He now sees that salvation is of grace through faith, and that not of himself, it is the gift of God, and that it is not of him that *will*, or him that *runs*, but of God that showeth mercy. In this we see old things have passed away and behold all things have become new, and what things were gain to him he now counts loss for Christ, that he may be found in him, not having on his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. See Ephs. iii. 7, 8, 9. But this change more fully develops itself in its effects on the moral conduct of the sinner: the proud and haughty wretch, now becomes a humble penitent; yea, the drunkard becomes a sober man without the aid of abstinence societies: it makes an honest man of a rogue—a man of truth of a liar.—Looking back at his past conduct he exclaims, alas what fruit had I in these things whereof I am now ashamed, for the end of these things is death! Yes, the swearing sinner has now become a praying saint, not using the self-applauding praise of the proud; but he prays with the spirit and with the understanding. Oh! what a display of invisible grace! Well might the Poet say:

“Amazing grace, how sweet the sound
That saved a wretch like me.”

And again:—

“Oh! to grace how great a debtor,
Daily I'm constrained to be!
Ah! let that grace Lord, like a fetter,
Bind my wandering heart to thee.”

Now from what has been said, and the half has not been told, it does fully appear that regeneration consists in a radical change of heart performed by the invincible power of the Holy Spirit. We shall now proceed, briefly, to show its absolute necessity. As our Lord Redeemer has positively said, with a double verily, in the iii. cp. and 3 v. of John's Gospel; “Except a man be born again, he cannot see the kingdom of God,” and surely these words must bear great wait with all who believe Him to be a God of truth. But the question may here recur, what is meant by the kingdom of God? Without controversy, it implies the kingdom of grace here, and glory hereafter, in both of which Christ is King, for he is the Lord of Light and Glory, who executes all the affairs of his kingdom through the agency of the divine Spirit; and as no one knows the spirit of a man, save the spirit of a man which is in him, even so no man knoweth the things of God, but the spirit of God. And in as much as all things that pertain to the reign of grace here and glory hereafter, are spiritual, and the natural or unregenerate man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned, it necessarily follows that the unregenerate, regardless of literary attainments, are as incapable of judging aright, in matters of religion, as a man born blind is of distinguishing blue from red, or white from black, for he calls good evil, and evil good; and is to every good work a reprobate, (see Titus i. 16,) and while remaining in this state, he is incapable of partaking of the joys, or discharging the duties of a christian; he knows nothing of the joys of salvation; he is an entire stranger to the consolation there is in Christ, the comfort of love, the fellowship of the spirit and bowels and mercies; he has no fellowship with the Father and his Son Jesus

Christ, neither is he capable of performing the duties of a christian.—It is only when we are created in Christ Jesus that we are able to perform good works. We cannot pray in the spirit until we are born of the spirit: a dead sinner cannot offer up a spiritual and living sacrifice; the duties of a natural man, are lifeless and fleshly, he cannot serve God spiritually, because he is carnal, nor graciously, for he is corrupt; nor vitally, because he is dead, nor freely, for he is at enmity against God; nor delightfully, for his heart is deceitful—nor acceptably, for he that is in the flesh cannot please God, though as great religionists as were the Scribes and Pharisees, and as a whited sepulchre; he may appear beautiful to men, yet in the eyes of the Lord, he is but rottenness, even as dead men's bones. Having briefly, though sufficiently, shown that without a spiritual birth, poor fallen man can neither enjoy the consolations of the kingdom of grace, nor discharge its duties, yet our subject leads us far above this lower orb, and raises our contemplations to the kingdom of glory, and the enquiry here arises, what is meant by the kingdom of glory? Where is the place of its location, and what are its joys and employments? It implies our happy release from this our body of death, and our glorious admittance into the presence of God and his Christ; for David says, in His presence is fulness of joy, at His right hand there are pleasures forevermore. And Christ assures his disciples that when he went and prepared a place for them, he would come again and receive them to himself—that where he is there they may be also—there to behold his glory. The glory of heaven consists in the divine lustre of God in Christ, which shines in uncreated rays while our joys arise amidst the full fruition of our souls from an indelible sense of the eternal love of him who loved us and washed us from our sins in his own blood; while our joyful tongues will be employed in praising redeeming grace in a world without end. And regeneration is as essential to the enjoyments and employments, as life is to action: not that regeneration entitles us to heaven, it only prepares us for its enjoyments, for without holiness, no man can see the Lord. And as in our natural generation we partake of all the infirmity and corruptions of the first Adam, so in regeneration we partake of the divine nature of his holiness. The unlightened vainly suppose if they could get to heaven, they would surely be happy, but for an unconverted sinner to be in heaven would only be like a fish out of water, and would doubtless feel as much out of his element, for there must be a moral fitness to all sorts of society, and as the unregenerate sinner is as destitute of holiness as ice is of fire: he needs regeneration to fit him for the society of his Maker, and the heavenly hosts that daily surround him. Could a wicked sinner whose heart is enmity against God, be happy in his presence? Or that wretch who hates the godly with a perfect hatred here, be happy among none but saints? No, hell is the sinner's own place; there he will have his own company, and in some measure his old employments, though without the pleasure of them; but as to heaven, he can never see it, unless he be born again. Now beloved brethren, we have endeavored in a very brief manner to lay before you both the nature and necessity of regeneration or the new birth, and may we all know for ourselves, and that by happy experience, that we have passed from death unto life, and may we be graciously preserved from the many false notions that prevail among the various professing communities, concerning this great and glorious doctrine. Can baptism change the heart, or a mere form of godliness prepare the soul for heaven and immortal glory? No, there must be a radical change of heart or no heaven; and can this be accomplished by the force of moral suasion, or can the Divine Spirit be induced by human intercession, or can it be effected through the instrumentality of the anxious-bench or the still more worshipful altar? No, no, these are but channels of delusion through which thousands are swept into destruction, for in this work of regeneration the divine sovereignty is as fully set forth as in the creation of the world—for God who commanded light to shine out of darkness, shines in the sinner's heart and gives him the light of the knowledge of the glory of God in the face of Jesus Christ. Now may the God of hope fill your hearts with joy and peace in believing that we may abound in hope by the power of the Holy Ghost.

☞ We have just received a request from the Welch Tract Church, Del., through Bro. Barton, to invite the Old School brethren who may attend Del. Association, to attend their YEARLY MEETING, which will commence the next day after the Association closes.

Poetry.

THE NARROW WAY.—(Matt. vii. 18, 14.)

Wide is the gate of death;
The way is large and broad;
And many enter in thereat,
And walk that beaten road.

Because the gate of life
Is narrow, low, and small;
The path so press'd, so close, so strait,
There seems no path at all.

[This way, that's found by few,
Ten thousand snares beset,
To turn the seeker's steps aside,
And trap the traveller's feet.]

[Before we've journey'd far,
Two dangerous gulphs are fix'd;
Dead sloth, and pharisaic pride,
Scarce a hair's breadth betwixt.]

[False lights delude the eyes,
And lead the steps astray:
That traveller treads the surest here,
That seldom sees his way.]

[Guides cry, "Lo here!" "Lo there!"
"On this, on that side keep;"
Some overdrive, some frighten back,
And others lull to sleep.]

[On the left hand, and right,
Close craggy rocks are seen,
Distrust and self-wrought confidence;
'Tis hard to squeeze between.]

[Sometimes we seem to gain
Great lengths of ground by day;
But find, alas, when night comes on,
We quite mistook the way.]

[Sometimes we have no strength;
Sometimes we want the will;
And sometimes, lest we might go wrong,
We choose to stand quite still.]

[Again, through heedless haste,
We catch some dangerous fall;
Then, fearing we may move too fast,
We hardly move at all.]

[Deep quagmires choke the way;
Corruptions foul and thick;
Whose stench infects the air, and makes
The strongest traveller sick.]

[Through these we long must wade,
And oft stick fast in mire;
Now heat consumes; now frost benumbs;
As dangerous as the fire.]

[Spectres, of various forms,
Allure, enchant, affright;
Presumption tempts us every day;
Despair assaults by night.]

[Companions if we find,
Alas! how soon they're gone!
For 'tis decreed that most must pass
The darkest paths alone.]

[Distress'd on every side
With evils, felt or fear'd;
We pray, we cry, but cannot find
That prayers or cries are heard.]

[Thickets of briars and thorns
Our feeble feet inclose;
And every step we take, betrays
New dangers and new foes.]

[When all these foes are quell'd,
And every danger past,
That ghastly phantom, Death, remains
To combat with at last.]

HART.

APPOINTMENT.—With divine permission, the Editor of this paper, will preach for the New Vernon Church, N. Y., on the 2nd Sunday in June next.

O. S. ASSOCIATIONAL APPOINTMENTS.

The Baltimore Baptist Association will hold her next annual Meeting, by appointment, with the Church called UPPER SENECA, Montgomery Co., Md., commencing on Thursday preceding the third Sunday in May inst., 11 o'clock, A. M.

An Old School Meeting will be held at the same place, after the close of Associational business, for general christian correspondence. Old School brethren generally, are affectionately invited to attend both.

The Delaware Baptist Association will meet on Saturday preceding the fourth Sunday in May, with the Church at COW MARSH, Del.

The Delaware River Association will hold her next Meeting, commencing on Friday before the 1st Sunday in June, with the Church called 2d HOPEWELL, at Harborton, Hunterdon Co., N. J.

The Warwick Association will hold their next Meeting with the Warwick Church, Orange Co., N. Y., commencing on Wednesday preceding the Second Sunday in June, 10 o'clock A. M.

The Lexington Association will hold her next Meeting with the Olive Church, Ulster Co., N. Y., commencing on the Wednesday preceding the Third Sunday in June, 10 o'clock A. M.

This arrangement of appointments has been mutually entered into by the several Associations concerned, in order to secure the general attendance of Old School Brethren; the Associations being generally within from 50 or 100 miles of each other, those who attend will have ample time to travel through a delightful country, through many Old School Churches, and attend a genuine Old School Baptist Association each successive week; beginning with the Baltimore, in Maryland, and extending the journey to Olive Ulster Co., N. Y., and we feel fully authorized to invite all Old School Brethren, Ministers and private members to attend them all.

BROTHER BEEBE:—You will please give notice for the information of our Old School Brethren who may have it in their power to visit us at our next Association, that it will be held with the Bear Creek Church, near Hannibal, Marion Co., Mo., commencing on the fourth Saturday in May inst.

HENRY LOUTHAN.

OLD SCHOOL MEETINGS.

An Old School Baptist Meeting will be held (if the Lord will,) with the Old School Baptist Church, of which our beloved Brother Martin Salmon is pastor, at West Turin, Lewis Co., N. Y. To commence on the 2nd Wednesday in June next; to which we are requested to invite all our Old School brethren.

Please to give notice in the "Signs," an Old School Meeting will, if the Lord will, be held in Jackson, Susquehanna Co., Pa.; on Wednesday and Thursday the 18th and 19th of September next. Our Old School brethren are affectionately invited to attend.—Brethren from a distance will please to call on Brother Ichabod Hill, Jackson, Susquehanna Co., Pa.

HEZEKIAH WEST.

An Old School Meeting, if God permits, will be held with the Ebenezer Baptist Church, Loudon Co., Va., on the 5th Lord's-day in June next, and the Saturday before. Our Old School ministering brethren are earnestly solicited to attend, and other Old School brethren are cordially invited. We are encouraged to hope for the attendancy of brethren Buck, Beebe and Clark.

Done by direction of the Church.

Ebenezer, April 20, 1839.

S. TROTT.

RECEIPTS to be acknowledged in our next.

List of Agents.

The following List of Agents, are duly authorized to receive subscriptions, collect, receipt and transmit to the Editor all monies which may be due to the Signs of the Times, viz:

MAINE.—Eld. Philander Hartwell, Wm. Eustace, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—Elder William Jackson, David Cole, David Clark.

CONNECTICUT.—Eld. A. B. Goldsmith, Wm. Stanton, William N. Beebe.

NEW YORK.—Elders Hez. Pettit, G. Conklin, Reed Burritt, Alpheus Calvert, Thos. Hill, Ephraim Crocker, Martin Salmon, Jesse Briggs, J. D. Wilcox, Consider Ellis, Nich. D. Rector; and Col. T. Godfrey, L. L. Vail, Jonathan Vaughn, Ezra Mosely, Thomas Faulkner, Cornelius Shons, Wm. Murray, Dr. Wm. B. Slawson, David Jackson, Cornelius Hogaboom, Amos Hart, Henry Rowland, James Burt, Jr. Lemuel Earls, Gideon Lobdell, Clement West, Daniel V. Owen, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, Charles Merritt.

N. Y. CITY.—Eld. Benjamin Pitcher, 69 Sullivan St., Samuel Allen, 19 Watts St.

NEW JERSEY.—Eld. Christopher Suydam, Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake.

PENNSYLVANIA.—Elders Thos. Barton, Hez. West, Jas. B. Bowen, Barnett Whitlatch, Zopher D. Pasko, Henry Clark, Theopolus Harris, (No. 162, North 9th Street, Philadelphia) Eli Gitche; and Br'n. George Chamberlain, Wilnot Vail, Nathan Greenland, Arnold Bolch, John Cribfield, Joseph Hughes.

DELAWARE.—Elders William K. Roberson, Peter Meredith, Doct. Lemuel Hall.

MARYLAND.—Elders Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson, Stephen W. Woolford; and Br'n. David Uhler, Wm. Selman.

VIRGINIA.—Elders Samuel Trott, Hobert Cool, William Marvin, Thomas Buck, Jr., Daniel James, Wm. C. Lauck, Wm. W. Covington, Moses Grier, Peter Klipstine, E. Harrison, John T. Watkins; and Charles Gullatt, esq. James Williams, Wm. Costin, Cyrus Goode, J. B. Goode, David T. Crawford, Morgan A. VanCleve, A. R. Barbee, John Triplett, F. T. Hathaway, Wm. C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hersherberger.

NORTH CAROLINA.—George Howard, Robert Gulley.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, esq.

GEORGIA.—Elders Jas. Henderson, Rowell Reese, Allen Cleveland, George Lumpkins, Joseph J. Battle, Jason Grier, Jeremiah DanieH; and Brethren Wm. B. Daniell, F. Ivey, E. H. Calhoon, John W. Turner.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Elder Elijah Wilbanks, Joseph Barrett,

LOUISIANA.—Henry Moore, James Mason.

TENNESSEE.—John M. Watson, M. D., John W. Springer, James D. Harrison, Azor Compton, William Anthony, George R. Hoge,

KENTUCKY.—Elders Thomas P. Dudley, E. W. Earle, Andrew Nuckols, Samuel Jones, Payton S. Nance, Jo. Cullen, Jordon H. Walker, Wm. Gosney, John Derris; and Brethren William Stanley, Aaron Cast, Abishai Van Meter, John Gonterman, James M. Clarkson, Esq., John Lawe, James Gains, Esq., Robert W. Craig, Sanford Connelly, Henry Callett, James Morton, Charles Mills, K. Williams, John Debell.

MISSOURI.—Eld. A. Patison, Henry Louthan, Morton Brown, Wm. Davis, Theodore F. Webb, Thos. P. Stephens; and Brethren Fielding C. Hathaway, Thomas J. Wright, Green Wood, James M. Butts, C. Gregory.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBEON."

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GILBERT BEEBE, Editor:

To whom all communications must be addressed (Post Paid.)

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COMMUNICATIONS.

For the Signs of the Times.

Remarks on the Temple, Waters, &c., of Ezekiel's Vision.

BROTHER BEEBE:—I will now offer such reflections as I have had on that portion of scripture included in Brother Barbary's request, viz: Ezek. xlvii. 1—12. "Afterwards he brought me again unto the door of the house; and behold waters issued out from under the threshold of the house, &c."

I have been led in reflecting on this passage of scripture, to differ from most expositions I have seen of it; and what is worse in reference to satisfying Bro. Barbary, I shall be able to offer nothing very definite as an exposition of the several parts of this subject, and that for what I think, good reasons, which I shall assign.

This passage is evidently a part of a special vision which Ezekiel had, the record of which occupies from the xl. to the xlvii. Chap. of his prophecy, inclusively. In order therefore to have a correct understanding of this portion of the vision, it is necessary that we should comprehend the true design of the whole vision, and what is thereby represented.

It is pretty evident that one, of two things, is designed by this vision of the frame of the city, the temple, &c., viz: either a representation of the gospel church at large as it exists among the Gentiles, or of a particular state of the church as it shall exist among the Jews, when the fulness of the Gentiles are brought in, and the Jews, the natural branches are again grafted into the good olive tree. See Rom xi. My conclusion is that the latter is especially intended, and therefore that the whole vision, including the portion mentioned by Bro. Barbary, will not be fully understood until those events take place.

Some of my reasons for the above conclusion I will give:

1st. Several of the preceding Chapters contain as I understand them a prophecy of the restoration of the Jews to their own land, the land of Canaan, literally. But herein I have to differ in opinion from some of my brethren, they not believing in a literal return of the Jews as a nation to their own land. This subject is indeed to us

a matter so much of speculation, that it would hardly be worth our while to spend many thoughts upon it, were it not, that the question involves in it the right understanding of many portions of scripture prophecy. Several of these prophecies appear to me very hard to be explained, without wresting the words much from their proper import, upon any other principle than that of admitting of a literal restoration of Israel to the land of Israel. But admit of such restoration and all, in the language is consistent. Take for instance, Ezekiel's prophecy to the mountains of Israel. (xxxvi. 1—15.) In this he speaks of the mountains and hills, the rivers and valleys, the desolate wastes and cities forsaken, as being a prey and derision, and being charged with devouring men, and bereaving their nations, &c.—This is strikingly descriptive of the situation in which the land of Judea now lieth, and of the derision in which it is held, being spoken of as barren and not able to support the Jews, should they return as a people, yea, as never having been able to support such a population as the scriptures represent to have inhabited it. And whether the above descriptive language can be correctly used concerning the church of Christ, I much doubt.—To the land thus described, Ezekiel prophecies thus; "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel, for they are at hand to come. For behold I am for you, and ye shall be tilled and sown." Again, "And I will multiply upon you man and beast," &c., ver. 8—12. Now this language expresses to me as plain as language can express it, that the land of Israel shall again be inhabited by the Jews and Israel, and become again fruitful. Again, in same Chap. ver. 24, 25 we have two distinct branches of prophecy: 1st. That God "Will take them from among the heathen and gather them out of all countries; and will bring them into their own land." 2nd. That "Then he will sprinkle clean water upon them—will cleanse them—give them a new heart—a new spirit—and put his Spirit within them," &c. By this 2nd branch, I understand their being regenerated, converted from their false ways, and in a word, made truly subjects of grace. But this is to take place after he shall have gathered them from the heathen, &c.; and is therefore distinct from that gathering. Hence the gathering, &c., prophesied of cannot be a gathering into the gospel fold.

This distinction is kept up throughout this prophecy. Indeed to me it appears necessary that, this people should again be put in possession of the land which God gave unto them by an everlasting covenant, for the entire fulfilment of that covenant which God, by Moses established

with them—as recorded in Deut. Chap. xxviii to xxx.; especially for the accomplishment of that part contained in the xxx. Chap., in accordance with the manner in which the other part has literally, been accomplished. I also consider it necessary for carrying out fully the typical relation of this people to spiritual Israel. If national Israel could ever in time be so blended, as to be entirely lost as a people, even among the subjects of grace from among the gentiles, why should we not conclude that the period would come when spiritual Israel should be lost sight of? In the prophecies of Jeremiah, Chap. xxxi. and xxxiii. I understand this typical relation of national, to spiritual Israel to be carried out in its beauty and lasting bearing, in which the restoration of Israel to their own land, and their being brought into subjection to the gospel or to David's Righteous Branch is made to correspond with the gathering of spiritual Israel by the gospel and also with the regathering of the church from its scattered state when the man of sin shall be destroyed. Hence I conceive that these prophecies have this double bearing. The same I think may be said of several other prophecies. (See for instance Isa. lix. 20, and its connexion, and compare it with Rom. xi. 28.) In a word, I conceive that, as this people, from the days of Abraham on to this day, have been a peculiar people, and God's dispensations toward them have been peculiar, and still continue to be peculiar, in that differently from all other nations which have heretofore existed; they are in their scattered state contained a distinct people; so their being brought into the gospel church will be in a peculiar manner, and make the commencement of a peculiar state of the church.

2nd. I am led to the conclusion that this whole vision has a special reference to a peculiar state of the church as it shall hereafter exist among the Jews, from the following considerations, viz: All prophecies, like the prophecies of Revelations are properly compared to sealed books; that the Lion of the tribe of Judah, He to whom all power is given in heaven and in earth, can alone open the seals and cause the books to be understandingly read; that is, by bringing to pass the events predicted; and that he will thus cause all prophecies to be understood in their accomplishments by those who have eyes given them to see. If the principal events of this vision such as the frame of the city the measures of the house, courts, &c., the division and apportionments of the land, &c., have had their accomplishment and correspondencies in any events which have yet transpired, relative, either to the Jews or to the Church of Christ, so that the book is understandingly read, it is not only that I have not eyes

given me to read it, but most others, I have reason to believe, are in like case. Hence I conclude the seal has not yet been opened, of this vision, that its accomplishment is still future.

3rd. The figures of this vision are so completely Jewish that I conclude the fulfilment thereof is to be peculiarly among, and in relation to that people. And in fact to them is the prophecy particularly addressed. See xl. 4; xliii. 7—12; xlv. 5, 6. When the time comes for this vision to have its accomplishment, the events will as clearly be seen to answer the predictions; as have been, the events of other prophecies which have had their fulfilment. Hence the Jewish converts will then possess the same divine and present testimony, that the events they are called to witness relative to the church, are of divine appointment, as we have that the events of this day are ordained by him who is *Head over all things to the church*.

On the other hand as there will be the same One Lord, one faith, one baptism in the church, then, as now; the same *one body*, and *one spirit* &c., so several circumstances pointed out in the vision, no doubt correspond well with the proper order of the true church as now existing among us Gentiles. Some of these circumstances I will notice.

The measure of the building, we are informed (Chap. xl. 5—8) was one reed in breadth and in height, and the *threshold of the gate was one reed broad*, and every little chamber was *one reed long and one reed broad*. Admitting the reed to be the same with that given to John, Rev. xi. 1, and by which I understand the gospel measure, we are thus showed that every thing relative to the church will then be exact with the gospel; as they ought to be now. Also the *foundations of the side chambers were a full reed of six great cubits*, Chap. xli. 8, by which is showed that they will have the same full gospel foundation to rest on, then, as the Churches of Christ have now. There being many side chambers to the house, and "An enlarging and a winding about still upwards to the side chambers: for the winding about of the house went still upwards: therefore the breadth of the house was still upwards, and so increased from the lowest chamber to the highest by the midst," (xli. 7,) shows that the church then, as now will be divided into many little apartments or churches; and that these will be on the sides of the house outward, and therefore that the external visibility of the church or house of God, is through the existence of these little chambers or churches; and further as there was a *winding about* or *spreading of the house as it went upwards*, so the borders of Zion will continue to be extended as these branches multiply; and lastly that the increase of these is by a *winding about* course to human view, not any regular straight forward course which man can pursue to accomplish their increase.

Other instances might be pointed out in which there is a resemblance to gospel churches and

their order as now existing, but I will pass them unless in some case which may be noticed in connexion with remarks concerning the waters.

I will here observe, that there is evidently a correspondence between some things contained in this vision, and its connexion, and things prophesied of, relative to the glorified state of the church, and yet there is a difference, showing the one to relate to an earthly, and the other to a heavenly state of the church. There is a marked correspondence between the Gog and Magog of Ezekiel's prophecy, and which I think will be found to point out the whole Mahometan interest, (Chap. xxxviii. xxxix.,) and the event which is to succeed Satan's having been bound for a thousand years. Rev. xx. 7—10. So there is a resemblance in the city of Ezekiel's vision, Chap. xlviii. 30—35, to the New Jerusalem, Rev. xxi. 10—13, and yet they will be found to differ materially. There is also some correspondence in the *waters* which we are to offer our views upon, to the *pure river of water of life* mentioned Rev. xxii. 1, 2. But the one evidently from the connexion belongs to the New Jerusalem church state; the other to a militant state of the church, as will I think be evident from what has been noticed together with a further consideration of these waters.

Brother Beebe, I will offer some thoughts on that portion of Ezekiel's vision recorded Ezek. xlvii. 1—12. "Afterward he brought me again unto the door of the house; and behold waters issued out from under the threshold of the house eastward: for the fore-front of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward, &c."

The first circumstance in this detail which I shall notice, is the place from whence the waters flowed, viz: From under the threshold of the house eastward, that is from under the step of the door, and from thence flowed out by the right side of the gate eastward. The door here seems to denote the eastern entrance to the house itself, and the gate the entrance to the outward court. But the terms gate and door seem to be used indiscriminately the one for the other, as may be seen by comparing their use in these verses with the same expressions in (Chap. xlv. 1, 2, 3,) where door seems to be used for the outward gate, or rather for the opening for the gate or the passage way.

What is distinctly intended by the house and by the outer and inner courts in this vision I will not undertake to say; though as the court to the Tabernacle and that to Solomon's Temple, as by the reference to it (Rev. xi. 1, 2) indicated the outward or public worship of churches under the gospel, and so the outward porch in this case may denote the visible or outward form of the kingdom of heaven in that day.

But there are some things requiring particular

notice in reference to this eastern gate or door:—

1st. This is the gate by which, Ezekiel saw the glory of the God of Israel enter, and fill the temple. Chap. xliii. 1—5. This glory he tells us was the same which he saw by the river Chebar when he came to destroy the city, and therefore is, what is described (i. & 10.) of his prophecy—What is designed by the Cherubims or living creatures here presented to the prophets view, I shall not now attempt to describe, as that subject, in reference to a corresponding view of it in Rev. iv., has been recently discussed in the "Signs." There is one point in the vision of this glory of the God of Israel, which I will call the attention of my readers to, and which I trust will satisfy them that this vision was no other than that of the glory of the exalted Mediator. It is what is mentioned (i. 26—28;) viz: That above the firmament that was over their heads: that is, over the heads of the living creatures was the likeness of a throne; and the likeness as the appearance of a man above upon it—his appearance as of fire from the appearance of his loins upward; and from the appearance of his loins even downward, and the brightness round about being in appearance as the appearance of the bow that is in the cloud in the day of rain: the appearance thus corresponding with what John saw as mentioned Rev. iv. 2, 3.

As Ezekiel had a vision of this glory when he came to destroy the city, that is when he was sent to prophecy of its destruction, and again a vision of the same glory now he was sent to see in vision the new city, new temple, &c., we are I think thereby clearly taught that as the first planting of the gospel church, the destruction of Jerusalem, and the going forth of the living creatures and rolling of the gospel wheel into the gentile world, &c., was the result of the exaltation of the Mediator, the putting forth of the all power given to him in heaven and in earth as he is seated upon his sapphire throne over the firmament, that is above the heads of the living creatures, descriptive of Christ's being enthroned in light and having all things under his feet or absolutely at his control, so Christ will be equally glorified, and he alone be exalted in the bringing back of the Jews, converting them, &c. No Jews' society nor other device of man will be able to come in for a part of this glory any more than in the first spread of the gospel.—Hence Ezekiel again saw this east gate shut and was informed that "No man shall enter in by it; because the Lord, the God of Israel hath entered in by it." Chap. xlv. 1, 2. Thus showing that then every man shall be manifestly shut out from having a claim to share with Christ in the glory of building up Zion, that man's wisdom, his power or his benevolence shall not be brought in to share with Christ in his greatness and glory in Zion; that their thresholds shall not be placed beside his threshold, nor their posts, beside his posts. (See Chap. xliii. 8.) Nor shall they bring in any carcasses of their kings, or set up any of their Ghostly authority in the church

any of their high sounding titles nor anything of the kind.

But why is that said to be the east gate by which the Lord of glory entered, and which is shut against the entrance of men? I should judge that it is not in reference to any local situation of the church, but rather as indicative of the fact that as the material sun as he brings in the day arises in the east, so the glorifying of the Son of God, was his arising as the *Sun of righteousness with healing in his wings upon those that feared his name*, and his bringing in the gospel day, and also that the bringing in the state of the church which I have supposed represented by this vision will be his rising upon the Jews as the Sun of righteousness, dispelling from them the long and tedious night which has laid upon them, and bringing them to experience the glory of the gospel day.

But again, Ezekiel was told that this door should be opened *on the Sabbath and new moons*, and the prince shall enter by the porch of that gate, and the first shall prepare his burnt offerings and peace offerings, and he shall worship at the threshold of the gate, and sit in it to eat bread, &c. See (xliv. 3; xlv. 1, 2—12. Christ is the only prince among spiritual Israel, and he will be acknowledged by the Jews, when they are brought back, as possessing the throne of his father David. What then are we to understand by these things as relating to him? The only explanation which I can conceive of, is founded upon the consideration that the *people of the land also shall worship at the door of this gate on the Sabbaths, and the new moons*. Chap. xlv. 3. Those who keep the gospel Sabbath, are those who rest by faith in the finished work of the Lord Jesus Christ; such also as have believed in Christ, have been taught experimentally that there is an entire change of the dispensations, that the legal has been done away to make room for the gospel; hence it is to them as a *new moon*. Those who mingle the dispensations have no new moon in their experience.—Now those who keep the *gospel Sabbath and new moon*, always worship with Christ in view as the exalted Mediator, and with reference to his humiliation and sacrifices; and also in submission to him as King in Zion. Further also, when these truly worship, their worship is always offered only through him, and their only hope of acceptance is in *his name*, or that their worship will be received as presented by him, washed in his blood and perfumed by his intercession.

One circumstance more in relation to this gate I will notice. There is a north gate and a south gate to this temple, and those who enter by the north gate must go out by the south gate; and those who enter by the south one, must go out by the north; they shall not return by the way they enter, and the prince in the midst of them, when they go in, shall go in, and when they go forth, shall go forth. Chap. xlv. 9, 10. What a blessed state of the church that will be, when

their will be no *turning back*, and whenever they go in to worship they will realize the King to be with them in all their goings in and out. But there is no west gate to this temple, when the prince enters by the way of the porch of the east gate he shall go out by the way of the same. Chap. xlv. 3. Hence we are taught that there is to be no setting of the Sun of righteousness, no night season to succeed the gospel day; and more particularly herein, that there will be no more night to come upon the Jews when the gospel day shall once return to them as a people.

Having thus noticed this east gate from whence these waters flowed. 2ndly. I will offer some suggestions as to what we are to understand by the waters that Ezekiel saw issuing forth. First. I will state some objections to the ideas I have generally heard advanced upon this subject. One idea is, that the waters represent the external spread of the gospel, as from a small beginning, &c. Had this been designed, the increasing breadth of the waters instead of depth, ought to have been showed the prophet. But it was not so, it was their increase in depth alone that was showed him. Besides this idea supposes the vision to represent the gospel dispensation at large. Another idea is, that the waters represent the gospel itself. But I object to this, because I believe that the gospel doctrine was as deep, and as deeply understood by the Apostles, when it first issued forth from Christ, through their ministry, as it has been in any period since. I have similar objections to the idea of these waters representing the love or grace of God; the depth of these have never increased.

If we were to suppose that these waters were designed to represent the religion of Christ as an internal spiritual religion, or what is frequently designated by the term, *kingdom of heaven*, we shall I think find a correspondency between the two, in some points at least. When these waters first flow into the heart of an individual, or the kingdom of heaven is established in him in his first believing in Christ, he thinks the plan of salvation, the mysteries of the kingdom to be so plain that he can lead any of his companions to understand it; that is easily forded. And it is only by much after experience that he is brought to know that it is a mystery beyond his depth. And it is by *cubits*, by steps, and by thousands of these, that the depth of the mystery of this kingdom is unfolded to him, as being incomprehensible to creatures, and that in truth he knows nothing of it.

In the external manifestation of this kingdom, or rather the developements of the purposes of God concerning it, the depths of the wisdom of God are continually being made apparent; so that following like Ezekiel the guide with his measuring reed, those who see the bringing in of the Jews, will exclaim with Paul, if none before do, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements and his ways past finding out!" Rom. xi. 33.

These waters flowing out from under the threshold of the east gate by which the glory of the God of Israel had entered and by which the prince was to enter, &c., shows that, as has been remarked concerning the *living creatures* being under the feet of the exalted Mediator, so the kingdom of heaven in all its parts flows from under the place of his feet. It was first established as a kingdom not of this world through the humiliation and exaltation of the Mediator. And this *place of his feet*, the church, in his goings forth for the salvation of his people, and where he standeth for the defence of his Zion, will be truly made glorious, as said Isaiah, when the fulness of the gentiles shall have been brought in and the Jews as a nation are gathered. See Isa. lx. 13. Again this flowing of these waters from under the threshold, or from the place of the Lord's feet, shows that humbling of the creature in the dust, and that exalting of Jesus, which are characteristic of all the true subjects of this kingdom. They delight to lie in the dust before him, and to be in subjection to him.—Once more; the waters of this kingdom issue forth, and are extended only as Christ in his glory and power goes forth conquering the hearts of his subjects; the waters flow just as far as his footsteps are manifested. And these things will be equally manifested in the bringing in of the Jews as they have been in the gathering of the gentiles. All will be seen to be in entire subjection to the will of Christ, and not by the will of men. Thus says Isaiah, concerning Israel, "Therefore will the Lord wait that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you." Isa. xxx. 18.

As every thing that liveth, *lived* where these rivers came, so neither Jews nor Gentiles live before God but as this kingdom is set up in their hearts; and wherever it is implanted they live.

But the particular design as I think of the representation of these *waters being brought forth into the sea, and the waters being healed, and every thing living whither the waters came, and the multitude of fish, &c.*, as in (ver. 8, 9,) was to point out the general and simultaneous conversion of the Jews when this kingdom, like rivers, shall flow into that nation, which has been heretofore like a desert or a dead sea.

In ver. 10, it is said "That the fishers shall stand upon it, from En-gedi even unto En-eglaim; they shall be a place to spread forth nets."—

This seems to accord with the general view I have taken of the vision, that the *fulness* of the gentiles being brought in, and the gospel being returned to the Jews, now brought back to the land of Judea, the fishers, by whom I understand gospel preachers, will not have to travel from place to place to fish or preach the gospel, nor out into the world; but may stand in their places in the church or among the saints and casting forth the gospel net, draw multitudes of fish, being made alive by these waters, or in other words by the kingdom of heaven being set up in

their hearts, into the visible churches. *En-gedi* and *En-eglaim*, the one signifying the *eye* or *fountain of a kid*, the other, the *eye* or *fountain of a calf* or *ox* were two places near the head of the dead sea where the Jordan entered it, and of course near together. This may denote the fishers standing at the very confluence of these waters with the sea of the Jewish nation, or where the Holy Spirit is at work, in establishing the kingdom of God in their hearts, hence their *fish shall be according to their kinds, exceeding many*, &c. Different from this is the lot of most gospel preachers in our day; these waters not running where we are stationed, we *fish all the night and catch nothing*. There are those in abundance in our day, who pretend to be fishers, who can raise the wind and stir up the mud from the bottom of the *dead sea* of the world, and by that means arouse the frogs, tadpoles, leeches, eels and the like that inhabit the mud, and thus catch multitudes of these, and call them fish. But fish are to be caught, only where these waters flow to heal the waters of the sea. Ver. 11. "But the miry places thereof, and the marishes thereof shall not be healed, &c." This shows that as glorious as this state of the church will be, it is still very different from the New Jerusalem church state as described Rev. xxi. Nothing unclean shall enter there. But in this state the saints, as now, will have human depravity, in themselves and others, to contend with. This depravity is well compared to miry and marshy places; and also to places *given to salt*, that is, barrenness, as the expression figuratively denotes in the scriptures; for our depraved natures bring forth nothing good. By the *very many trees standing on the bank of the river*, as mentioned ver. 7—12, I understand, not the tree of life, as in Rev. xxii. 2; but professed christians, who being planted by the side of these rivers, and their roots refreshed by a constant flowing of these healing waters, *their leaf shall not fade*, that is their profession and evidences will be constantly bright. *Neither shall the fruit thereof be consumed, it shall bring forth new fruit according to its months*. That is, in none of their changes, denoted by months, will the fruits of the Spirit fail to be in exercise. And *the fruit thereof shall be for meat, and the leaf thereof for medicine*. This shows that in that day, the saints will indeed be mutual helpers and comforts one to the other. The fruits of the Spirit which they shall on all occasions bring forth, will strengthen each other, and the brightness of their evidences and profession will ease the pains and wounds occasioned by their remaining depravity.

Or, by the *trees* may be denoted the gifts in the churches, as fruit seems more immediately to be spoken of in reference to the ministry, as in Matt. vii. 15, 16. In this case their unfading leaves may denote their gifts being in full and constant exercise; and their monthly fruits point out their bringing forth on all occasions food fresh and wholesome, for the sheep and lambs of Christ.

I have thus briefly suggested what I think may be intended by this portion of the vision. As already stated the whole vision being to me a sealed book, the views I have given, are only suggestions.

If the seal of this vision has been opened to any brother, I hope my views having been requested, or my giving my opinion, may not prevent his giving a full exposition of this whole vision, or of the part of it specified by Brother Barbary.

SAMUEL TROTT.

Centreville, Fairfax Co., Va., May 17, 1839.

For the Signs of the Times.

Welsh Tract, Newcastle Co., Del., May 8.

DEAR BROTHER:—You will see that I have struck my tent and changed my position in the wilderness, in doing which I believe I have been guided by the cloud of Providence; but what the design of Providence is in it I am not able to say. I find a material difference between the book of Providence and the word of revelation. The latter, as relating to faith and order and as to what is duty, is plain; but the former is often enveloped in darkness, at least to me: and I am often led (in looking at the movements of Providence) to think of what Christ said to his disciples, *What I do now ye know not; but ye shall know afterwards*. Yes, my dear brother, whatever may seem dark to us now, in this respect, will be made light by and by—and

"By all his saints it will stand confess'd
That what he does is ever best."

For God is too wise to err, and too good to be unkind.

It has been so long since I have written to you that I begin to fear my brethren will think I have given up the good old ship; but this is not the case: the longer I sail in her the better I like her; she is both bomb proof and ball proof: indeed if she were not she would have sunk long e'er this, having had to withstand the artillery of earth and hell ever since she made her appearance. I have attempted to write something several times during the winter, but heretofore have failed on every occasion; and I have been led to blame my poor afflicted head therefor; but in doing so I do not know but I have put the saddle on the wrong horse by attaching to my head what is more properly due to my heart. Last winter was a dreary one to me. I caught a violent cold in the early part of it, by which I was confined nearly all winter to the house, and had to make a number of failures in my preaching arrangements. Indeed I had serious apprehensions for a while that I was about to receive my discharge—but God had thought otherwise, and I now find my health measurably restored: still I am far from being well. Indeed I am a poor thing at best. I feel that I am scarcely fit to live or die; but I thank God that I do know where my strength lieth.

I regret very much that it will not be in my power to attend the Baltimore Association, and the Old School Meeting. I had thought of offer-

ing some excuses, but I find them to multiply almost as thick as blackberries, and I must therefore leave you to attribute my failure to any thing you please, except to a want of love for my dear brethren, a desire to be with them. This I know is not the reason. If I could always feel as certain of my love to God as I do of my attachment to my Old School brethren, I should never have a doubt on that subject. I find that Brother Meredith has informed you of the time of our Association; and in the invitation there given I (and I believe the brethren generally) unite. In addition to which I would say that the yearly meeting at Welsh Tract will commence the day after the close of the Association, to which I have been authorised by the church to invite our Old School brethren to call; in which invitation I most cordially unite. If you think it will get out in time you will please insert this in the Signs.

Yours as ever, in the best of bonds,

THOMAS BARTON.

For the Signs of the Times.

Phelps, Ontario Co., N. Y.

The time has at last arrived when a few names of us feel that we are called upon by the Word to take a stand against the false doctrines heaped upon us by men prepared for the purpose at Hamilton, who cry continually, like the horse-leech's daughters, Give! give! *for unless you throw into the treasury of the Lord to send missionaries to the heathen, they will sink to an endless hell!* together with many other arguments which we presume you are acquainted with, which are useless to mention. They also resort to means to convert souls among us, whom we consider, after they are converted, to be nothing more than Ishmaelish mockers. We therefore, from these considerations, have declared a non-fellowship for the church to which we belonged, and then requested letters sustaining our moral characters, which were readily granted. We then called upon an Elder Luke Morely, of the same faith, who had also declared a nonfellowship with the errors of the day, to meet with us that we might form ourselves into a church upon what we believed to be the primitive order. We accordingly met (only seven of us) and agreed (God being our helper) to support the visibility of a church, according to the directions given by Christ and his Apostles. Soon after an Elder Wm. Brown, who was a member of the same church which we had left, attended their church meeting and asked for a letter of dismission, which was granted, and in a few weeks came and united with us. Soon the church we left began to be troubled; we supposed they were afraid they would lose their place and nation.—They thought best to call a council, to know what measures to adopt to get things righted; the council met and advised them to try to reconcile and cite us to the church; but it availed them nothing. They then attacked Elder Brown, and charged him with getting his letter under false pretences, and making a fraudulent use of it.

They then appointed a committee to cite him to that church: he accordingly appeared before them and told them he had no idea of using any false pretence, as he had called for a letter publicly and he had a right to expect it, as there had been nothing brought against his character as a man or a christian. Some of that church thought best to drop the subject and do nothing more about it; but their minister thought best to have another council, which Elder Brown objected to on the ground that he considered the church to be the highest ecclesiastical court on earth; but they disregarded him and called a council: they met, and after hearing their circumstantial evidence, Elder Brown requested evidences on the opposite side, but they objected, observing that it was useless to try to prove the negative when the affirmative was proven! The council retired and soon returned with a verdict that he got his letter under false pretences. But their trouble did not end here; for many of their members, being dissatisfied with the course they had pursued with Eld. Brown, requested letters of them, which were refused on the ground, as one of them observed, It was opening a back door to the church, by which all the members might run out. But this did not prevent their leaving; for in a short time a number more left, who came and united with us; and we believe the Lord has been with us. We have received two by baptism, and we now number between forty and fifty. We have preaching every first day of the week by Elder Brown; and we feel to trust in the promises of God, believing he will in his own time add more to our number.

We will close, praying that the God of all grace will give us all much of his Spirit to contend earnestly for the faith once delivered to the saints, and rejoice that all that was given by the Father to the Son will be presented by the Son to the Father, without spot or wrinkle or any such thing, saying, Here am I, Father, and the children which thou hast given me.

Done by order and in behalf of the Church.

AUSTIN SWAN, Church Clerk.

Phelps, April 12, 1839.

P. S. Our church is called the First Primitive Baptist Church of Christ in Phelps, and we would wish you to request for us, through the Signs of the Times, preachers of the Old School order, when travelling through this country, to call and visit us.

A. S.

For the Signs of the Times.

Bruin's Cross-roads, Park Co., Ia., April 27.

RESPECTED BROTHER BEEBE:—Through the kind providence of our Heavenly Father I am still preserved, a living witness of his mercies, although so unworthy, and am again enabled to write you a few lines, and to send you some money, which I would like to have done sooner, but have not been able. I had intended writing an answer to Brother Trott's communication in answer to mine, on Justification, but have since the first of September last been much afflicted

with the fever and ague. So that I have had no sensible feelings for that purpose: and since the brethren have requested the subject to be let alone at present, I feel a disposition to say no more, further than to assure Brother Trott that his letter was received with affection, esteeming him as a father in Israel, and hoping that what he wrote was communicated for mine, as well as the good of others. I read it as I think a child should the communication from a parent; but still must unhappily differ from him, although the difference is not such as to cause much uneasiness.—Should the subject be again taken up and commented on in a christian spirit, you may again hear from me. Meanwhile I remain yours to serve, hoping that we may all be led to search for truth, enquiring for the good old paths, and be enabled by grace to walk therein.

We live mostly here as in a wintry season, appearing to be truly united some how; but I for one feel too much like the union was on the account of being frozen together, it being but seldom that a warm or refreshing ray breaks across the cold almost lifeless lump; and then departing leaves me to feel my want and the gloom around me.

Touching the righteousness of the saints, true it comes close to justification; but I think it can be touched without hurting the last named.—By the righteousness of saints I wish to be understood to have reference to Christ himself, as being THE LORD OUR RIGHTEOUSNESS; which righteousness is said, and that truly, to be the righteousness of God. I do not conceive it to be a wrought righteousness; but an eternal one, a complete one, and fully answering the demands that justice had on his children; otherwise it would not have answered; and justice could not have been satisfied. An eternal righteousness, for as much as it is the righteousness of God; and being a perfect eternal righteousness it was suitable to cancel the debt contracted by his bride. Now Brother Beebe, if Christ came to work out a righteousness which he had not before, that is to say a law righteousness; then would it not be by a law righteousness we would be saved, if saved at all? When we are informed thus, "If there had been a law given which could have given life, then verily righteousness would have been by the law." (I quote from memory only) which seems to me a contradiction; but it is, by grace we are saved, righteousness being imputed to us through Christ, and by him such a righteousness is worth having, and O that I might, though so unworthy, be the real vessel in which such a righteousness may be deposited.

I once heard a worthy brother remark, that it was better for brethren to speak, although they might speak wrong, than to keep silence; for it would surely cause more able brethren to write thereon, and so give valuable instruction in the end: such may be the case in the present communication.

Wishing you peace and health in this life and

in the world to come eternal life I subscribe myself your unworthy brother

In hope of immortality,

I. T. CROOKS.

EDITORIAL.

Alexandria, D. C., June 15, 1839.

REPLY.—In reply to the enquiry of Bro. I. T. Crooks, we cheerfully give our views on the subject of Righteousness. Certainly a more important subject could not be presented for our prayerful consideration. To us, the subject appears naturally divided and we will therefore consider, first, that righteousness which the church have in Christ, by inheritance: and secondly, that which we consider a legal or law righteousness. Both of which we believe are essential to our acceptance with God into the state of ultimate glory.

We fully agree with Brother Crooks, that a law righteousness could not give life to those who were dead, and we also contend that a legal righteousness can only be possessed by such as have previous life. In speaking of righteousness, as an inheritance of the saints, the doctrine of union to Christ, is necessarily involved. To come to the point, we believe the scriptures justify the belief that the Church of God were created in Christ before the world began, and being sanctified by God the Father, were preserved in Christ Jesus; that they had life given them in him, and as emphatically existed in him, as the Beginning of the creation of God and the First born of every creature, as did Eve exist in Adam in the day when God made man male and female, and called their name Adam. Thus Christ, being set up in his Mediatorial character, from the ancients of eternity, stood as fully identified with his church, as a Mediator, as he did, in his godhead, with the Father. As a spiritual Head, the church was his body; as an everlasting Father; the church were his children or seed; and as a Husband they were his bride in him after the similitude of Adam. Hence we hold that perfect, eternal, immutable, uncontaminated and everlasting righteousness which Christ possessed, belonged by union or relationship, to all who had life given them in him, embracing even as many as the Lord our God shall call. The righteousness of which we speak, does not belong to the saints by virtue of any contract, engagement, law-works or debt cancelling, either performed by him or his people in eternity or time; it is based upon our unity to and identity with him from everlasting. This inheritance of righteousness in Christ Jesus, was not corrupted when we fell in Adam; for it is incorruptible: neither did it thereby or subsequently suffer the slightest blemish; for it is undefiled: nor did our fall into sin dissolve the ground of our title to that inheritance, it being founded on relationship, if sons then heirs, &c.; for it cannot fade away—it was not in our hands to loose or forfeit: for it is RESERVED in heaven, for you, who by him do believe in God. It appears to us as absurd to

Circular Letter,

suppose that our spiritual life results from a law righteousness, or obedience to law, as it would be to believe that Christ himself is the product of law righteousness; for Christ is our life; and when he who is our life shall appear, then shall we appear with him in glory.

Secondly. Although our fall in Adam, subjected us to the curse of the law under which Adam, as the natural head and representative of his race, was created; and by our transgressions of the law in him we became captives, sold under sin, and were disqualified for the enjoyment of the heavenly inheritance; yet the inheritance itself, being incorruptible, was still reserved and could not fade away. The consequence of the fall to the people of God, was the loss of all that innocence which Adam originally possessed, and as we had no spiritual life in Adam, (our spiritual existence and righteousness being hidden in the secret place of the Most High,) we became dead in trespasses and sins, helpless and depraved; guilty and condemned: without hope and without God, *in the world*.

The impediment in the way of our possessing our divine inheritance, instead of consisting in a want of provision, on the part of God, or a non-existence of such a righteousness in Christ, lay in the fact that we had actually sinned and come short of the glory of God. The requisitions of the divine law had not been fulfilled, and Justice demanded our imprisonment. The law did not require that we should have had righteousness in Christ from everlasting; but as the only ground on which Justice could release us was that every jot and tittle of the Law should be fulfilled.

For the deliverance then, of his people, it was required that Christ should come in the flesh, be made under the law, fulfil its precepts, bear its curse—when he spake, "I come to do thy will, O God." This we needed not to make us sons, but to put away sin; not to produce life but to *justification of life*; to remove the impediment, to deliver from captivity, &c. In effecting this deliverance for us, it was either necessary, or, it was unnecessary that Christ should come and do and suffer all that the Father gave him to do and suffer—and if Bro. C. says it was indispensibly necessary, then he admits all that we contend for; but if he says it was not necessary and that the church was already acquitted by virtue of that eternal righteousness they had in Christ before all time, then we are at issue; for we would esteem his position as virtually saying that Christ died in vain or unnecessarily.

What we have written above in reply to Bro. C. we have written at a late hour at night ready to depart on the morrow to an association. We have but just touched the subject, but will perhaps, should providence favor our present inclination, resume the subject at some future period not far distant when we hope to be able to give our views on the subject more at large. Meantime, may the Lord direct our minds to his blessed word, as our only standard.

The Baltimore Baptist Association, convened with the Upper Seneca Church, Montgomery Co., Md., on the 16th, 17th & 18th days of May, 1839, To the Churches of which she is composed: Peace be unto you, and all the Israel of God.

BELoved BRETHREN IN CHRIST:—In sending you this epistle, we desire to stir up your pure minds to a diligent search of the scriptures of truth: in doing this, we wish to present them as the only perfect and infallible rule of faith and practice to the people of God. The wise man saith, I know that whatsoever God doeth it shall be forever: nothing can be put to it; for God doeth it that men should fear before him," Eccl. iii. 14. What God doeth is done forever; in him there is no variableness or shadow of turning. He, by whose power and wisdom all things were created, in setting up his kingdom, would surely provide all necessary laws and rules for the government of that kingdom. He saith, Psa. ii. 6. "Yet have I set my king upon his holy hill Zion." Let us contemplate the excellent majesty of this glorious King. Is he not declared to be, from everlasting to everlasting, God? Was it not of him, John said, "All things were made by him, and without him was not any thing made that is made?" Did not the prophet write of him, saying, For unto us a child is born, unto us a son is given, and his name shall be called **WONDERFULL COUNSELLOR THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE**; of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever? And again, "A king shall reign in righteousness." We would direct you, Dear Brethren to the law and to the testimony of our King and Lawgiver; for if we speak not according to his word, it is because there is no light in us. His law is fairly laid down and his testimony is bound up in the New Testament, embracing all matters of our faith and religious practice, and he that taketh heed thereto shall not err. The want of a proper adherence to this divine rule has been the fruitful source whence so much error and strife has crept into the Baptist churches, bringing with it sorrow and distress to the saints of God. We were, a few years ago, a united and happy people; then our churches required a *Thus saith the Lord*, to direct them in matters of faith and practice; but now that word is not thought sufficient: indeed by some, it is considered as only an outline of the Divine will concerned us, and to be filled up by us, so as to suit our views or circumstances; but Brethren, we have not so learned Christ, we believe it a perfect rule, and he who would lift his tool upon it pollutes it.

As we believe the plan of salvation is plainly laid down and every point of faith and practice fairly and clearly revealed in the scriptures, we will proceed to notice a few of them.

1st. The Sovereignty of Zion's King, we have glanced at, in his setting up his kingdom and in making all necessary laws for its government.

2nd. His electing love, in the choice of his people, see Eph. i. 4th. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, Also, 2 Thes. ii. 13. "God hath, from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth. See also, 1 Peter i. 2. "Elect according to the foreknowledge of God the Father," &c. These few passages from the many which we might give, we think sufficient to es-

tablish the doctrine of the election of grace.

3rd. Predestination is also a Bible doctrine, and equally a plain and glorious revelation of God. "Moreover, whom he did predestinate, them he also called," Rom. viii. 29. "Having predestinated us to the adoption of children, by Jesus Christ, unto himself, according to the good pleasure of his will.—"In whom also, we have an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. i. 5 and 11.

As the doctrine of sovereignty, election and predestination are fully and clearly asserted and demonstrated in the scriptures of truth, so also are, effectual calling, sanctification, justification by the imputed righteousness and blood of Christ, perseverance of all the saints of God, through grace to eternal glory, the resurrection of the body, final judgment, everlasting happiness of the people of God, and eternal misery of those who die impenitent.

We will now notice some points of practice, as we have above stated that the scriptures are a perfect rule of faith and practice. We will first enquire what was the practice of the primitive church in gathering and receiving members into the church. We find the Lord commanding those whom he, not man—had qualified and called to the work, saying "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Matt. xxviii. 18—20. Again we find him saying, "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." Mark xvi. 16. Again it is written "Then they that gladly received the word were baptized." Acts ii. 41.—Thus we have the preaching of the gospel by those whom the Lord sends to minister under the full knowledge that All power in heaven and in earth is given exclusively to Christ—not to them, in part, to help the work, nor to their enemies, to frustrate it—appointed as the alone authorised instrumentality for instructing in the knowledge of salvation those whose ears and hearts have been opened to hear and understand by the regenerating power of the Holy Spirit.—And those who have been so taught as to believe: not with the head only; but *with all the heart*, and to *receive the word gladly*, are specified as the alone prop subjects for baptism, and these again, free from any other conditions or specifications are to be *added to the church*. Such are also to be encouraged with the promises of salvation. To prevent mistake here we will simply add, that this rule necessarily implies that these subjects for baptism and for being added to the church give evidence of their thus believing by receiving the word with gladness.

Secondly. The rule for the walk of the members of the church, both in relation to the maintaining of fellowship toward one another, and to their showing forth this salvation to those who are without. This rule we believe needs no addition from men to render it plain, full and perfect. The specifications are concise, yet clear, and reaching to every station and relation, both in the church, and in the world. A few particulars we will notice. 1st. In relation to preserving fellowship. The keeping the *unity of the Spirit in the bonds of peace* is an important injunction. Essentially necessary to this is that of recognizing but the *One Lord, one faith, and one baptism*. Another important point in the divine rule is love to the brethren. This is abundantly inculcated, "See that ye love one another with a pure heart fervently," 1 Pet. i. 22, is one text to the point. A third point is

humility, "In lowliness of mind let each esteem others better than themselves," 1 Pet. ii. 2, is the direction. A fourth item is, a pure and upright walk, a denying ourselves of all ungodliness and worldly lusts, a putting off the old man with his deeds, &c. A fifth is the *not forsaking the assembling of ourselves together*, &c. In reference to our conduct toward those without as well as to the brethren, the Master has given his disciples a plain and full direction in this one rule, "All things whatsoever ye would that men should do to you do ye even so to them." Matt. vii. 12. This applies alike to the servant and the master, to the debtor and the creditor, to the subject and to the magistrate, and in a word to all classes and relations.

Thirdly. The rule for the discipline and government of the church is alike clear and full. They require to be attended to, and to be attended to according to the divine direction, and not in anger or strife, but in the spirit of meekness, and of faithfulness to the honor of Christ's cause, that a separation may be made between the precious and the vile, and that the backslider may be reclaimed. And when thus attended to in obedience to Christ, discipline will be found to have a salutary effect; but when resorted to out of strife or prejudice, divisions may be expected to ensue.

The ordinances or institutions of the kingdom of our Lord require to be noticed in connection with this subject. But it is simply necessary to say that they are positive institutions, and therefore if observed at all in subjection to Christ, they must be observed as he has appointed them, without alterations or additions. He who would multiply the institutions of religion, arrogantly assumes Christ's throne.

Brethren we have thus glanced at the different branches of the law of Christ. May we all be duly impressed with the high dignity of the giver of this rule, that we may in love and in humility submit thereto in all things, without adding or diminishing, or in any case neglecting the proper observance of it.

May grace mercy and peace be with you.

Corresponding Letter.

The Baltimore Baptist Association to the Sister Associations with whom she corresponds, sendeth christian salutation:

VERY DEAR BRETHREN IN THE LORD:—Through the tender mercies of our indulgent God, it has been our happiness to enjoy another opportunity of meeting together, we trust in the spirit of brotherly love toward each other, and with a desire to strengthen each other on our journey to a better world. Having many enemies to encounter, we have need of all the armor of God to enable us, not only to face them: but manfully to stand. God, for our encouragement, has promised us in his word, that we should come off *more than conquerors through him that hath loved us*. Let us therefore, dear brethren, stand; having our loins girded with truth, and be found at our post, earnestly contending for the faith once delivered unto the saints, and having no fellowship with the unfruitful works of darkness, which so much abound in this our day, under the false names or appellations of *Benevolence*.

Our association brethren, for which we desire to be thankful to the giver of every blessing, has been harmonious, the preaching truly refreshing to our drooping spirits: we hope for a continuance of your pleasing correspondence and the presence of your messengers.

Brethren farewell.

Our next meeting, as the accompanying minutes will show, we have appointed to be held

with our sister church at Black Rock Baltimore County, (Md.) to commence on Thursday preceeding third Sunday in May, 1840, at 11 o'clock A. M. **EDWARD CHOAT, Moderator.**
GILBERT BEEBE, Clerk.

OLD SCHOOL MEETINGS.

REDSTONE ASSOCIATION (PA.)

BROTHER BEEBE:—Please to inform my Father's family, through the Signs of the Times, that the next meeting of the Redstone Association will be held, if the Lord will, with the Big Redstone Church, Fayette Co., Pa., (about four miles north of the National road) commencing on Friday before the first Sunday in September next, at 11 o'clock, A. M. Our Old School Baptist brethren generally are most affectionately invited to attend with us.

B. WHITLATCH.

We copy the following items from the last year's Minutes of the above (Redstone) Association, viz:

"13th. *Whereas*, our beloved Brethren of the Baltimore and Kettocton Associations have manifested their Christian affection towards us, and its fellowship for us, manifesting a disposition to enjoy at least an interchange of Minutes with us. Therefore

14th. *Resolved*, That we not only open, but affectionately solicit a correspondence, not only with the before named associations, but all our Old School brethren, as far as the Lord in his Providence may render it practicable for them to correspond with us, either by their Messengers or an interchange of Minutes.

15th. *Resolved*, That we express our peculiar gratification and christian comfort enjoyed from the friendly visits of several of our beloved brethren from Virginia, and elsewhere.

16th. *Resolved*, That we recommend a more extensive patronage of the 'Signs of the Times,' to our brethren, in connection with this Association; and the regular Baptists in general."

NOTICE.—An Old School Baptist Meeting will be held at Virgil Corners, Cortland Co., N. Y., on the first Wednesday in July next. Ministers and other brethren of our order are affectionately invited to attend.

By order of the Church.

DAVID PRATT, Pastor.

Randolph County, Va.

BROTHER BEEBE:—Five churches formerly belonging to the Union Association which has gone off after the Institutions of the day, (falsely called *Benevolent*) or, at least, three of them have concluded to unite in the constitution of an Association, and have appointed Friday before the fourth Sunday in June, inst., to meet for that purpose, with the Mount Olive Church, Harrison County, (Va.) We therefore cordially invite all our Old School Ministers and Brethren, especially those of Red-Stone Association, (being more particularly acquainted with these) to attend with us.

If constituted, we have concluded to hold our first Session, with the Valley Church, near Beverly, Randolph Co., (Va.) to commence on Friday before the second Sunday in September next.

Written and published, by request of the Churches.

JACOB KELLER.

PHINEHAS PHILLIPS.

CORRESPONDING MEETING.

An Old School Meeting, for social worship, and christian correspondence will be held, at the request of the Elk Run Church, Fauquier County, (Va.) with them; commencing on Thursday preceeding second Sunday in August next, Old School Brethren generally are invited to attend.

THE KETTOCTON ASSOCIATION,—Will hold her 73rd. anniversary, with the Regular (Old School) Baptist Church in this City (Alexandria) commencing on Friday before the third Sunday in August next. Old School Brethren, are very affectionately invited to meet with us.

The Rappahannock (Old School) Association will hold her next annual meeting with the Church at Thornton's Gap, Culpeper County, (Va.) commencing on Friday before the fourth Sunday in July next, to which a general attendance of Old School Brethren is requested.

An Old School Meeting, if God permits, will be held with the Ebenezer Baptist Church, Loudon Co., Va., on the 5th Lord's-day in June next, and the Saturday before. Our Old School ministering brethren are earnestly solicited to attend, and offer Old School brethren are cordially invited. We are encouraged to hope for the attendance of brethren Buck, Beebe and Clark.

Done by direction of the Church.
Ebenezer, April 20, 1839.

S. TROTT.

Receipts.

Elder Daniel Roberson,	Ohio,	\$13 00
George Ambrose, Esq.,	do	5 00
George Hammond,	do	5 00
Eld. Charles B. Smith,	do	3 00
Eld. James Adams,	do	5 00
Eld. E. Ashbrook,	do	2 00
Eld. Daniel James,	Va.	1 00
James R. Gates, Esq.,	do	1 00
Cyrus Goode,	do	6 00
Eld. Wm. Belcher,	do	2 00
J. E. Pleasants,	do	1 00
Richard Rudd,	do	1 00
Eld. B. E. Goode,	do	1 00
Eld. D. James,	do	1 00
Eld. Wm. Marven,	do	3 00
Eld. Thomas Buck,	do	3 00
Wm. Rixey, Esq.,	do	1 00
Archibald Y. Murray,	Mich.	5 00
Eld. Thomas Barton,	Del.	10 00
S. Connelly,	Ky.	1 00
John Larew,	do	5 00
Jesse Lee,	Ala.	6 00
Eld. Ransom Riggs,	Ia.	5 00
Eld. P. Saltzman,	do	7 00
J. T. Crooks,	do	10 00
T. A. Doniphan,	D. C.	1 00
John H. Jones,	Ga.	3 00
Eld. Wm. Wilson,	Md.	1 00
Eld. Eli Scott,	do	3 00
Edward Norwood,	do	5 00
Wm. Sellman,	do	3 00
Edward Grice,	do	1 00
U. D. Welch,	do	1 00
Eld. Z. D. Pasco,	Pa.	5 00
Dea. P. Whittaker,	do	1 00
Eld. B. Whitlatch,	do	5 00
Total,		\$132 00

NEW AGENTS.—Joseph G. Dance, New London Cross Roads, Chester Co., Pa.

James Jenkins, Rock Springs, Cecil Co., Md.

Eld. James Harder, P. M., McGowan's, Henry Co., Ten.

Eld. Ransom Riggs, Nineveh, Johnson Co., Ia.

Stearling Hillsman, Paynesville, Amelia Co., Va.

Lewis Jacobs, Maysville, Ky.

Eld. David Platt, Virgil Corners, Cortland Co., N. Y.

Eld. Richard Owings, Sarcosie, Newton Co., Mo.

Poetry.

For the Signs of the Times.

The dictates of right reason, or a solemn warning to unfaithful ministers, by LUCINDA VAUGHN.

Christ the Lord, when he was teaching,
Had not where to lay his head;
Yet he spent his time in preaching,
Only for his daily bread.

O how tender were his feelings!
What compassion fill'd his mind!
O how just were all his dealings—
Holy, harmless, good and kind.

All his goodness was self moving,
Justice brought him from above:
Blessing, cursing and reproof,
Flow'd from his eternal love.

He went up and down among them—
Preach'd the gospel to the poor;
Yet when his true preaching stung them,
Many walked with him no more.

All the scribes and priests reprov'd him;
Call'd him a seditious man:
They condemn'd and crucified him;
Yet he quickly rose again.

"Go," said he, "teach ev'ry nation,
Sound the gospel trumpet high;
Bid them trust in my salvation—
Preach the word and live thereby."

And the twelve by this commission,
Preach'd the gospel not in vain:
While content with their condition,
Godliness was all their gain.

They receiv'd no gain of money,
Preaching boldly, free and frank:
Neither corn, wine, oil nor honey,
Only what they ate and drank.

They sought not for earthly treasure,
Having one above the skies,
Worldly honors, pomp and pleasure
Were but trifles in their eyes.

Fervent prayers—earnest preaching
Were their daily sweet employ:
Thus they spent their time in teaching,
Finishing their course with joy.

They whom Christ the Lord commission'd
Gospel mysteries to unfold,
Preach'd the word in all conditions:
Hungry, thirsty wet and cold.

Persecutions, cold and hunger,
Galling chains for doing good,
Only made their courage stronger:
Still they preach'd, and preach they would.

View the priests in latter ages;
See how few the truth maintain;
Judge them by their works and wages,
That they only preach for gain.

Those are such as scriptures mention;
Those that run before they're sent:
Such are they that cause contention—
Never easy nor content.

These are called hireling shepherds,
Who among us slyly creep;
Worse than lions, wolves or leopards,
Caring nothing for the sheep.

O ye shepherds, look about you;
Feed the strong support the weak:
Sure they'd better be without you,
If their wealth is all you seek.

O ye priests, be not deceived;
As you preach so learn to live:
Freely you have all received,
Freely now with pleasure give.

Let all those that follow teaching,
Learn to do as well as teach;
Those who mean to live by preaching
Ought to practice what they preach.

Thou that sayest, Do not covet,
Neither seek an earthly store,
Dost thou seek for gain and love it,
Lay it up and seek for more?

Thou that sayest be not greedy,
After riches that will rot,
Dost thou vex the poor and needy,
Taking rates of them for naught?

Earthly riches pomp and pleasure,
Right or wrong you daily seek;
Thus you scorn a heav'nly treasure,
Feed your flock but once a week.

O ye shepherds, do not slumber,
Feed the flock of Christ with care,
Lest the Lord cut off a number,
Sending them to black despair.

O ye watchmen cease encroaching,
Lest you perish in surprise,
When you see the wolves approaching,
Tell us truth instead of lies.

Cease to swell your greedy purses,
By oppression, vice and fraud,
Or you'll feel those heavy curses
Threat'ned in the word of God.

Cease to cheat and wrong your neighbor;
Neither let oppression reign,
For the Lord abhors your labor
While you only preach for gain.

Cease to vex poor widowed mothers;
Practise justice, watch and pray,
Or when you have preach'd to others,
You'll yourselves be cast away.

Contemplate your obligation
To your hearers from the Lord;
Preach the gospel of salvation;
Let your hearts and lips accord.

Could poor sinners have expired,
In their sins by your neglect,
All such blood would be required
At your hands you might expect.

Cease, O cease, your love of evil;
Unto men the truth do tell,
Lest beguiled by the devil,
He should drag you down to hell.

Since blind leaders by blind steering,
Lead the blind into despair,
They must bear the guilt and clear him,
Or remain together there.

Mind the gospel compass duly,
Steer by faith and not by sight;
Guide the helm of justice truly,
Lest ye dwell in endless night.

Oh how shocking will your case be,
If unfaithful you are found!
How tormenting will your place be,
When in chains of darkness bound!

O ye watchmen, hear and tremble,
While the truth to you I tell;
Cease to flatter or dissemble,
Lest you make your bed in hell.

If that place you enter starving,
God will never set you free,
Till you pay the utmost farthing,
Which will never, never be.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBBON."

VOL. VII.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed (Post Paid.)

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COMMUNICATIONS.

For the Signs of the Times.

Northampton Co., Va., April 6, 1839.

DEAR BROTHER BEEBE:—With your consent, we will occupy a few columns in your paper in noticing some very celebrated specimens of polemical composition. We will commence with *Mr. Stow's sermon on the efficiency of primitive missions*, which ranks among the choicest productions of the New School pen. That the *Do and Live* Baptists entertain a very high opinion of its merits, is evinced by their exertions to give it an extensive circulation. We are informed that it was "Delivered before the General Convention of the Baptist denomination in the United States, at its ninth triennial session, held in the Olive street Baptist Church, N. Y., April 25, 1838." By this General Convention of the *New School* Baptist denomination (the *Old School* Baptists would not have thus defiled their garments:) it was approved and ordered to be published, as will appear from the following note inserted in the pamphlet:

"Boston, May 8, 1838.

DEAR BROTHER:—The Convention having committed to the Board the duty of publishing your valuable Sermon, delivered before it at the opening of its late session, the Board yesterday voted unanimously to solicit of you the manuscript for publication.

Allow us to present their wishes at this early date, and to express the hope, that you will consent to the arrangement.

With affectionate respect,

Yours, &c.

LUCIUS BOLLES,

SOLOMON PECK,

HOWARD MALCOM.

SECRETARIES.

REV. BAREN STOW."

A discourse written and read on an occasion so calculated to excite spiritual pride, and call forth the finest specimen of the author's learning and talent, by *Rev. Baron Stow*, a gentleman who has gathered fragrance (if those who have not had equal advantages may be allowed to borrow) from the whole paradise of Theological Seminaries, in order to distil from his pen and lips the rich honey of persuasion, and sanctioned by such an august convention of New School clergy, must be a *standard work*.—

Surely, if we find upon examining this highly extolled production, that the writer (to speak modestly) has met with a complete failure; notwithstanding the vulture-eyed dignitaries could discover no blemish, we may not only view *Rev. Baron Stow* as *stowed away*, but conclude that the modern mission system is not from the same place with the baptism of John. For, if one possessing all the qualifications which *her ladyship* (the *triennial convention*) requires, cannot discourse in favor of missions without committing himself on every page, to what source are we to look for arguments to sustain their cause?

As the text is merely *nominal*, not being cited nor even directly referred to, more than once, in this *CHIEF D'ŒUVRE* of New School polemics, (its principal design being to give a sermonish cast to the impious effusion of the author's pen,) we will pass it by as having about as much connexion with the discourse, as the latter has with the gospel. If you will give to a man of ordinary discernment, a copy of the *redoubtable sermon* without the text prefixed to it, and ask him what portion of scripture it is founded on, he will find your question a riddle of very difficult solution.

Ext. 1. "The success of the first Christians in their missionary enterprises, has long been regarded as one of the most remarkable facts in history. Their beginning was small and peculiarly unpromising; but in less time than has elapsed since William Carey commenced in Bengal, they had preached the gospel and organized churches throughout all Palestine," &c.

"Yet such were the circumstances under which Christianity was then propagated, that upon the ordinary principles of human calculation, any man, not a fanatic, would have pronounced the enterprise impracticable. A candid consideration of these circumstances has wrought conviction in favor of the divinity of our religion in many a mind that was utterly impervious to every other species of evidence."

"This we have called a remarkable fact. The unbelieving Gibbon so considered it: and without venturing to question its reality, exhausted his rare ingenuity in the attempt to account for it upon principles that should exclude all recognition of the divine original of the system."

It is admitted without hesitation that the success of the gospel ministry in the primitive age of the church, has long been regarded as one of the most remarkable facts in history. It has been so considered because the children of this world, unable to account for it upon the ordinary principles of human calculation have exhausted their ingenuity in the attempt. We are willing to admit that such were the circumstances under which Christianity was then propagated, that it is impossible to account for the success which attended the ministry of the first Christians without acknowledging that the triumphs of the cross which they witnessed were achieved, not by

might, nor by power; but by the Spirit of the Lord of hosts. Zech. iv. 6. That the multitudes whom they saw converted to the gospel system were born, not of blood, nor of the will of the flesh, nor of the will of man; but of God. John i. 13. But the Rev. author will not thank us for these admissions; for, in putting on the semblance of orthodoxy so far as to speak of the divinity of our religion, the divine original of the system, &c.; he does not intend to impress our minds with a conviction that the rapid propagation of religion in former times, was accomplished by the LORD, when, in spite of his pretended adherence to a belief in divine sovereignty, he "makes no bones" in ascribing it to—to what? (N. B. REV. BARON STOW would not have us to think that he relies upon the ordinary principles of human calculation,) to the efficiency of primitive missions!!!

Such is the nature of the religion of Christ, and such were the circumstances under which it was first propagated, that upon the correct principles of calculation, any man would have pronounced its promulgation practicable only through the power of the Holy Ghost; but *our orator* has decided upon the ordinary principles of human calculation, that such an enterprise (as he terms it) is practicable through the efficiency of missions. Alas, what a catastrophe has befallen him! He is caught in a trap of his own setting. Here is a statement of the melancholy affair:

He, that upon the ordinary principles of human calculation pronounces the enterprise practicable, is a fanatic.

REV. BARON STOW, upon the ordinary principles of human calculation pronounces the enterprise practicable. Therefore, *Rev. Baron Stow is a fanatic*.

The unbelieving Stow has certainly exhausted his rare ingenuity together with the wisdom of the Schools (i. e. Theological Schools) in the attempt to wrest from the Holy Spirit his prerogative and bestow it upon missions.

Ext. 2. "Who were the first preachers and advocates of the Christian religion?"

Brethren PAUL, BARNABAS, &c., men of like passions with us. Acts xiv. 15. Poor sinners, saved and called with a holy calling, not according to their works, (nor according to the efficiency of primitive missions;) but according to the purpose and grace of God, which was given them in Christ Jesus before the world began.—2 Tim. i. 9. Preachers, whose gospel is not after men, for they neither received it of man, neither were they taught it (at a Theological Seminary;) but by the revelation of Jesus Christ. Gal. i. 11, 12. When called to the ministry, immediately they conferred not with flesh and blood; but instead of spending three, four or seven years, in

storing their minds with Fulleritish notions and practising their clerical gestures before a *long glass*, began directly to preach the gospel.—Their salaries (taking it for granted that a little information on that point will be acceptable) were not, to Rev. Mr. BARNABAS, D. D., twelve hundred pieces of silver per-annum. To the learned PROFESSOR PAUL, eighteen hundred.—To the eloquent and Rev. Mr. POLLOS, three thousand exclusive of a small present of eight thousand. And to that devoted and successful missionary PETER, for services rendered the Board, six hundred, &c.; but, to those who spake or taught in the name of Jesus, (Acts. iv. 17 18,) bonds and afflictions, stripes and imprisonments.

Ext. 3. "What their origin, their standing, their education, their personal influence?"

* What their origin? They were mostly selected from what are termed by the fashionables of the earth, the lower walks of society. Hath not God chosen the poor of this world? James ii. 5. On a certain occasion Brother PAUL wrote thus: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." 1 Cor. i. 26—29. But notwithstanding all this, they were of superior birth. Being born again, not of corruptible seed; but of incorruptible, by the word of God, which liveth and abideth forever. 1 Peter i. 23.

Their standing? Though their standing was despicable in the estimation of the world, it was in the Lord Jesus Christ, eternally. Eph. i. 4. Yea, they stood in such intimate union with him, that the Father considered his righteousness to be theirs and viewed them as justified on the ground of that righteousness from all things, from which they could not be justified by the law of Moses. Acts xiii. 39. This leads us to observe that their standing was not under the law, but under grace. Rom. vi. 14.

Their education? They were all taught of the Lord. Isa. liv 13; John vi. 45.

Their personal influence? They made no great pretensions to personal influence; but the lack of it was more than balanced by the Spirit's influence.

Ext. 4. "Were they the agents that human sagacity would have selected for such an undertaking?"

Certainly not.—Human sagacity would have selected the wise things of the world to confound the foolish; the mighty things of the world to confound the weak; and honorable things of the world, and things which were esteemed, would

* In our answer to these questions, we speak of the first preachers and advocates of the Christian religion, generally.

human sagacity have selected, yea, and things which were, to bring to naught, things that were not. We have been conducted to this conclusion by the selections of *human sagacity* in our day. For example, he has chosen *Mr. Waller*, a thing that is, (in his own eyes,) to bring to naught Brother BEEBE, a thing brought by grace to be sensible that he is not; but the foolish thing has confounded the wise. Among the *agents that human sagacity has selected for the undertaking or enterprise* of making a gain of godliness under the pretext of furthering some scheme of benevolence, are the following:

CROSBY—Who, upon hearing some of the glorious truths of the gospel read at a meeting of the New York Association, rose with an important air and recited,

"Hark! from the tombs a doleful sound," &c.: No doubt, the *sound* of unconditional election, particular redemption, &c., is to *Mr. Crosby* and the whole posse of his Arminian brethren, a *doleful sound*.

DODGE—*Mighty*, when armed with *hickory poles*.

HOWARD—Who once informed us that he did not know much about the atonement. We will take his word for it.

Query 1. Do the students of your Theological Schools skip over that branch of divinity?

FLETCHER—Who exclaimed from the pulpit, Sinner! now!! or never!!!

Query 2. Would not that Benevolent Being, who (according to the creed of a certain class of religionists) is not willing that one of the *human family* should perish; but that all should come to repentance, have given the sinner a longer state of *probation* than did the presumptuous *Mr. Fletcher*?

Query 3. From whence did *Mr. Fletcher* derive his authority to close the door of mercy upon the sinner?

Query 4. Was the sinner whose period of *probation* was ordained by *Mr. Fletcher*, a free agent after his *probationary* term expired?

Query 5. In assuming the prerogative of *Jehovah*, did not *Mr. Fletcher* as God, sit in the temple of God, shewing himself that he was God?

Query 6. Was not this (to make the best of it) a *Popish manoeuvre*?

ALLEN—Who said in my presence one evening, with respect to Brother *Daniel Davis*, "*I fear that he is wilfully blind. I fear that he will not convert many souls to God.*" Had he said, "*I fear that he will not join himself to our idols in Philadelphia,*" the sentiment of his heart would have been better expressed.

BARTOLETTE—A boss having a remarkable faculty of keeping a plenty of work cut out for his *journeymen, Durham, Hill, &c.*

GREEN—Too green to discover by his fleshly wisdom, that if Christ died for sinners in common, he must have died for devils.

WELCH—Who, being invited to say something in favor of Sunday Schools to a congrega-

tion, spake nearly as follows: "I had rather see a child converted than an old man. The conversion of an old man reminds me of some tavern sign which I have seen. In the first instance the picture of a bear was painted on it, and a few years afterwards it was again painted when the picture of a green tree was substituted; but, finally having lost a part of the second coat from repeated storms beating against it, I could see Bruin grinning through the green tree.—So, with the man converted at a late period of life, you will often see Bruin grinning through his profession." The machinery used by the New School in converting sinners, must be very defective; for, after they get the *old man* to appear beautiful *without*, they cannot keep him so. Poor fellow! How the storms of life do mar the *color and device* of their *profession*! There seems to be much truth in the lines:

"The painted hypocrites are known
Through the disguise they wear."

Mr. Welch may consider it good policy to train his converts from childhood upward; but in spite of *human sagacity*, *Bruin will grin through this outside work* after all.

TUCKER—Who said, that "the salvation of Pennsylvania" depended "on an educated ministry."

HILL—Extremely wise! having discovered that gold is *intrinsically* the most valuable of metals. How is science indebted to his researches!

NICHOLS—"Come," said he, "let us go to Manayunk and convert that old man." Had we gone and converted the *old man* is it not probable, that ere long *Bruin would have grinned through his profession*?

PARKINSON—Who fails not to exert his *personal influence* against the "Signs of the Times."

Query 7. What particular sentiment advocated in that *scandalous paper* is so offensive to *Mr. Parkinson*?

SEGAR—Both to be considered a Fullerite, though he advised a young preacher to read Fuller more carefully before venturing to prescribe him.

GOING—Very fast.

WEBB—A preacher of the *twistical* kind.—For further information, let the reader inquire of the Church at Hopewell, N. J.

But the time would fail us to speak of Hall, Pollard, Kennard, Reese, Gillett, Mulford, Bernard, &c. &c. &c.; who by *human means* are forwarding this *important enterprise*.

Ext. 5. "What was their number?"

As they had no far-famed Hamilton and no college under *Baptist influence*, where *pious young men (fanatics)* might receive the advantages of *literary culture*,† their number was

† "Literary culture increasing the power of the Christian ministry," is the title of a sermon delivered by Rev. Wm. R. Williams, of New York. We have not yet learned what immortal honors the New Schoolers have conferred on that gentleman for improving upon the power of the Holy Ghost, but I presume that he has secured to himself undying fame. The discourse alluded to will probably receive our special attention in a subsequent communication.

limited: *very nearly*, (i. e.) to the election of grace.

Ext. 6. "What was the character of the religion which they would propagate?"

It was precisely the opposite of that of the religion of the world.

Ext. 7. "Was it such as the world, Jewish and Pagan, would be likely to welcome with grateful enthusiasm?"

No sir.

Ext. 8. "What were its doctrines?"

They are summarily contained in the following brief and lucid confession of faith, adopted by the Warwick and Delaware River Associations:

"Maintaining inviolably, the unity of God; the existence of three equal persons in the Godhead; the total depravity and just condemnation of all mankind by nature; eternal and personal election; redemption and atonement, definite and particular; justification by the imputed righteousness of Christ alone; effectual calling; the Spirit's efficacious work in regeneration; the necessity of practical godliness; perseverance of the Saints; the Baptism of believers, by immersion only; the Lord's Supper, a privilege peculiar to baptized believers regularly admitted to Church fellowship; the resurrection of the dead; the general judgement of the last day; the happiness of the righteous, and misery of the wicked, alike interminable; the independence of the Churches, together with the divine inspiration of the Scriptures of the Old and New Testaments, as the only complete and infallible rule of faith and practice, to the people of God."

Ext. 9. "What its precepts? What did it prohibit? What require?"

Its precepts, prohibitions and requirements, differed materially from those embraced in the various systems of the popular religionists of the present day, being such only as were given by him that speaketh from heaven. Heb. xii. 25.

Ext. 10. "What was the state of the world, the whole world, to which they were commanded to preach the gospel, and for whose subjugation to Christ they were pledged to labor even unto the death?"

We call upon Rev. Baron Stow to make good this assertion. To point us to the book, chapter and verse, containing the information that, *the first Christians were pledged to labor even unto the death for the subjugation of the whole world, to Christ.*

Ext. 11. "Had Judaism become superannuated and decrepid, so that its hold of the children of Abraham could easily be relaxed, and Christianity, with little difficulty, be substituted in its place?"

No sir.

Ext. 12. "Was Paganism in its dotage, and ready to vanish away?"

No sir.

Ext. 13. "Did the systems of philosophy, then popular, predispose the mind of the age to a prompt reception of such a system as that of Jesus of Nazareth?"

No sir. But, *systems of philosophy, now popular, predispose the mind of this age to a prompt reception of such a system as that of, Rev. Baron Stow of Boston, and his associates.*

Ext. 14. "What were the malignant and persevering efforts, not only to obstruct the progress of the new religion; but to suppress and exterminate it from the earth?"

As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Gal. iv. 29. But the *efforts* now making to exterminate from the earth, the religion of the Savior, are more generally cloaked under a profession of burning zeal in the cause of God and universal benevolence.

Ext. 15. "There is another remarkable fact, that we are sure will be so regarded by future generations, and that will be no less perplexing to the philosophic historian; and that is, The slow progress of the gospel in the nineteenth century."

Our neighbours, by relying upon the ordinary principles of human calculation, have brought upon themselves a task which they will never be able to perform. Having credited *primitive missions, &c.*; for the rapid progress of the gospel during the first and second centuries, they cannot upon the same *principles of human calculation account for the slow progress of the gospel* (or what they call gospel) *in the nineteenth century*, when such increased exertions are being made for the conversion of *the world, the whole world*. Is it not surprising that more powerful causes do not produce still greater effects? Since William Carey commenced in Bengal, much has been done. Agents have traversed the country where we live, gulling the poor and needy of their hard earned wages.—Missionaries have compassed sea and land to make proselytes; the truths of the gospel have been trampled under foot; and thousands of impositions have been practised under the garb of devotion.

Ext. 16. "We simply inquire, How is it that now, as the church professes to understand her obligation, she does not feel its pressure and act in accordance with its dictates? How is it, that with her present knowledge of the heathen world, her aggregate of numbers, her intellectual and physical resources, her triumphs are so comparatively limited?"

We simply inquire, *How is it that now, as the New Schoolers have collected immense sums of money from the public and profess to understand their obligation; they do not apply it to the purpose of saving souls at fifty cents per dupe? If your triumphs, Mr. Stow, depend on your knowledge of the heathen world, great numbers lured through the instrumentality of protracted meetings into a profession which Bruin grins through, Literary Culture and Physical Resources, how inconsistent is it for you to talk about the divinity of your religion!*

Ext. 17. "Just in proportion as our missionary endeavors, in character, motive, spirit, resemble those of the primitive church; they are unquestionably as effective. But, let us compare our circumstances with theirs; and who will account for the mighty difference between the results of their missions and ours?"

We will account for it; but not upon the ordinary principles of human calculation. Your missionary endeavors do not resemble the ministerial labors of the *first Christians, in character, motive, spirit*; and therefore are not as effective. The Holy Ghost does not accompany preached Fullerism, or in other words, a yea and nay gospel, with the effects which attend an exhibition of truth. You may kindle your fires on the shores of Burmah, as long as you can beg money; but depend on it, the Lord is not in the fire. 1 Kings xix. 12.

Yours in the best of bonds,

A. EARL.

For the Signs of the Times.

Russelsville, Ky., April 22, 1839.

BROTHER BEEBE:—When I last wrote to you, I intended to write again in two or three weeks; but I have been so pressed and crowded, that I have only occasionally got a little time to write a line to my family and friends at home.—I find that to continue to write to you in the form of a journal, my communications would be too voluminous for my time, nor could I expect it all to find a place in the "Signs;" because (notwithstanding it would be interesting to a few) it would stand in the way of other, and far more interesting communications, to the great body of your readers. I shall therefore only give you some general outlines of my tour. I closed my last with my entrance into Kentucky. I commenced my labors in the bounds of the Highland Association. This Association has had a long and severe struggle with Arminian and Missionary legerdemain; but she is now clear. The line of distinction is fairly drawn, and the separation is made, and as a matter of course the churches are at peace. Some who at first went off with the Arminian party, are occasionally getting tired of their boarding houses, as the cloven foot is exhibited more plainly, and are gradually returning. I should not be surprised if the New School party who went off from the Highland Association, were ultimately to become open communionists. One of their preschers, I am told, preaches the doctrine of perfectionism, and professes to have obtained it, "*by digging deep*," viz: "*by praying three times a day, and reading and meditating a great deal*;" and by performing abundance of other good doings. I need not tell you that he is a notorious Arminian and Missionary under pay. I spent upwards of two weeks in the bounds of the Highland Association; and was much pleased with the brethren. They have some able defenders of the faith, among whom are Elders I. Derris, I. Cullen, and E. W. Earle; and I assisted in the ordination of a Brother White, of the Flat Creek Church, with whom I was much pleased. On my way towards Tennessee, after staying a night with my venerable brother and faithful defender of the truth, Elder John Bobbett,—I reached Hopkinsville. There is no Old School Church in this town, and my friends did not think proper to solicit the New School Baptist for their meeting house; but made application to the Old side Presbyterians, who cheerfully gave the use of their house, which at the ringing of the bells was filled with an attentive audience. I preached a plain old fashioned sermon to them. When I was done, and had dismissed the congregation, a Mr. Anderson arose and announced to the congregation that, *on to-morrow night he would take notice of the discourse delivered to night*. I asked him, "Sir in taking notice of the discourse delivered to night, do you wish an opponent?" He answered, "Yes sir, I do." I then gave notice that I would stay, and attend to what no-

tice the gentleman would take of my discourse. Accordingly we met at the Campbellite's house next evening, with a congregation which crowded every corner and avenue. Mr. Anderson addressed them at considerable length, and strove hard to build up the tottering and fanciful fabric of Campbellism; but to my astonishment, he scarcely touched the discourse I had delivered the evening before. He only occasionally made even an allusion to it, and I found that he did not understand even the first rule of a logical process of investigation. I replied in an address of an hour and a half, and then told Mr. A., that I was willing to let the people judge between us, and I advised him to leave the matter just where it was. I believe he would have been willing to have taken the advice; but his friends were unwilling to let the matter rest where it was, they therefore urged him on. I told him that I did not consider that the cause for which I pled had sustained any injury at all; but if he thought his had, and that he could better it, he should be gratified with a further trial. We met next morning, and I expected a long heat from his bundle of notes, as he stated that he had matter enough to occupy a whole week.—The arrangement was all his own. He stated his own propositions, and named the time when each should speak; which was 30 minutes each alternately. He led the way in order to build up the grand pillars of his fanciful system, which were briefly these: 1st. *The sufficiency of the written word without the Holy Spirit.*—2nd. *The universality of the atonement;* and 3rd. *That all men by properly using the means in their power may be saved and become immortal.* I have not the original before me, and therefore only attempt to state the substance. Between one and three o'clock, the Board adjourned for dinner. After which Mr. Anderson closed his week's work by speaking a little more than half his second hour. I then briefly recapitulated my former arguments; made a few additional remarks, and closed the discussion by announcing to the people that I would preach at candlelight, which I did, to a large and well composed congregation.

I will only add, the discussion between Mr. Anderson and myself was conducted in an entirely friendly manner, and I believe we parted with mutual feelings of friendship and respect. The three gentlemen who presided on the occasion, are justly entitled to my most unfeigned respect: and the citizens generally of the town and vicinity, I shall bear in respectful remembrance, however much, many of them may differ from me in doctrinal sentiments. Their treatment towards me was every way respectful, and their conduct on the occasion highly honorable to themselves. Mr. A. had been somewhat in the habit of challenging, but hitherto had met with no opponent; and all parties were pleased to find him at length fully gratified. As to the merits of the debate, the people have, and will judge of that. I only venture to predict

that hereafter, an Old School Baptist preacher may pass through Hopkinsville and preach without the least apprehension of an attack from Mr. Anderson.

From Hopkinsville I set out for Montgomery County in Tennessee. Brother and Sister Catlett accompanied me. I had a refreshing time with my old friend and Brother Peter C. Buck and his family, and also at their church meeting, (the Meadow Grove Church.) Here I met my Brethren, Elders A. Bristow, and P. Nance.—From here I went on through Steward and into Henry County, in the Western District; where I found my connections, friends and acquaintances well in health; but rather in an unpromising situation as it respects religion. There are three Associations of Baptists in this region: two Old School, and one New; and all, in some degree, occupying the same bounds; but no two of them are in union. The Obion, and the Clark's River Associations are one in doctrine, one in practice and one in opposing all the new devices and inventions of men, set up for religious purposes. And yet, notwithstanding, there exists an unhappy difficulty, which prevents their union. I labored assiduously to reconcile the brethren; because I believe they *are* brethren, and *ought* to be united: I rejoice to see that there is a feeling with some of the ministry, and with many of the laity that will ultimately bring them together in despite of all opposition. I got some of the leading ministry and members on both sides to agree to exert their influence in trying to bring about a reconciliation, by getting the two Associations to meet and organize at the same time conveniently together and to make mutual propositions for an adjustment of their difficulties. Should they do this, (and I think they will) and meet in the spirit of the gospel, and strive for a settlement with singleness of heart, to the glory of God, instead of striving for the mastery, there will be no danger, but a reconciliation will be effected. Several brethren, on both sides suggested to me, that should I write any thing for the "Signs," I should give my views as to the merits and character of their difficulty. But I cannot think it would be proper in me at this time to do so; nor do I conceive that it would be edifying to their brethren abroad. I fear that ministerial influence and jealousy has had a full share in keeping them apart. The brethren know that when among them, I told them faithfully where I conceived they had both done wrong; and in order to prevent all cause of jealousy, I divided my time as equally as I could between the churches of the two Associations. The important item of intelligence to their brethren abroad, will be an assurance that they are both strictly Old School Baptist Associations, and they would rejoice to know that where union in reality exists, union was enjoyed.

I continued nearly three weeks in the Western District of Tennessee. I tried to preach a great deal, had a great many very pleasant meetings;

and thought I saw some encouraging prospects of better times. I baptized three of Elder Jas. Conger's children; and I believe I never parted with brethren more reluctantly than in this region of country. I set out on my return route through the bounds of the original Little River Association. This is an Association of churches who stand on the original Constitution of the Little River Association, and have excluded a party who had embraced gross Arminian and Missionary principles. This excluded party go by the name of the Little River Association.—Mr. I. W. Parker, a member of this latter party, wrote to Brother Bennett, Editor of the "Primitive Baptist," some 12 or 15 months ago, a most scandalous libel in reference to Elder Daniel Parker and the doctrine he maintained. The readers of the "Primitive Baptist" will remember that I exposed his libel in regard to D. Parker. I am now prepared to say that his communication is equally a libel on the original Little River Association; for he represents them as a "party that went off" into the pernicious principles which he falsely represents Parker as holding, when the truth is, a large portion of these brethren have never seen nor do they know what D. Parker's doctrinal views are; but some of their preachers had got to preaching the doctrine of General Atonement, and Universal Influence of the Spirit, which the sinner might accept or reject at pleasure. The brethren bore it until forbearance was exhausted, and then excluded them on that question: since which time the original Little River Association is living in peace and harmony, and maintaining an honorable stand and extensive correspondence with sound Old Fashioned Baptists. I travelled and preached extensively in her bounds, and I know of no Baptists more sound, orderly and upright than they.

Query. Would not those who can so wantonly caricature and mangle the moral and religious characters of christians, in order to injure and destroy their influence, destroy their lives with equal zeal, had they law power on their side? and would they not think they were doing God service?

From this region I returned through Hopkinsville, the Salubria Springs, Elkton, Beelick, and to Russelsville. I have tried to preach a great many times in this region to the churches belonging to the Red River Association. This is another strictly Old School Association; but like all others who would be clean in this age of lying wonders, she has had to go through her purging process; and like them too, she has been honored with her full share of misrepresentation. There has been quite lately a zealous Missionary itinerating among the Bethel people who are in the bounds of this Association, making collections professedly for the *China Mission*. He denounces the wrath of God on the Red River Churches; but lauds to the very skies those of Bethel, among whom, I am told, he has collected several hundred dollars. In

ord, to arouse the animal passions of the people, I am told, he exhibits a kind of *doll baby*, which he says is a China god; but which many who have seen it think he got from some toy shop.—He urges the people to *take stock in the bank of heaven*, assuring them that a five dollar bill may be the means of saving, not only one, but many Chinese souls; and that God will restore it with more than compound interest here, and eternal glory hereafter. I expect I shall get the ill will of the zealous Missionary; for I have advised the people when he exhibits the doll baby, to present a five dollar bill, and ask him which looks most like a Savior, the bank note which is his god, or the doll baby which he says is the Chinese god. The Red River Association is a peaceable and orderly body of sound Baptists: they have some gradual increase. Here as well as in Highland, and the original Little River, some who formerly went out from them, gradually return as the cloven foot is more fully revealed. She is at present, somewhat weak in the number of her ministry; but to supply that deficiency she looks to God, and not to the institutions of men. I baptized two at Beelick Church, where my old Brother Bristow serves as minister.

I close my present communication by wishing grace, mercy and peace unto you, and to all who sincerely love our Lord Jesus Christ.

RICHARD M. NEWPORT.

For the Signs of the Times.

Owenton, Owen Co., Ky., March 30, 1839.

DEAR BROTHER BEEBE:—You may think it a little strange that an individual should address you being so remote from you, and an entire stranger in the flesh; but I hope children of the same Heavenly Parent, as pertaining to the Spirit: but I have several reasons for writing to you. One is, dear brother, I feel a desire to encourage your valuable paper so long as it supports truth and exposes error, which I hope it will do as long as the Lord will give you a tongue to speak, or hands to write; for since I have become a reader of your valuable paper, I have been much encouraged, and also made to rejoice by hearing that in almost all parts of the world, the Lord is opening the eyes of his people, and that they are coming out of the church of Anti-christ. There is a little band of us in Owen County, who have took a stand against the prevailing errors of the day; and I assure you the popular order are not a little chagrined at our course: for if all the stories concerning us were true, we would be a miserable set of beings; but I glory to hope we serve that God who rules and overrules all things after the determinate counsel of his own will, and that he knows the hearts of us all.

I have been a professor of religion twenty odd years, and I have some good reason to hope that the Lord by his Spirit, taught me, in the first place that salvation was of the Lord, and not of men; and I hope he has still taught me the same thing, and will till time winds up with me.—

Here (notwithstanding I live in a part of the world where every thing has become new in religion, both in preaching and in practice) we have no Old School Baptist preacher among us, nearer than thirty odd miles. We sent for helps to different churches of the Old School order to be constituted; and the last of December, 1838, the brethren from different churches met us; and there was thirteen of us constituted in a little church, called the Little Flock of the Particular order, by Brethren Thomas P. Dudley, J. Walker, W. Conrad, and E. F. Reise: they were all preaching brethren, and preached among us three days; and we expect them, with some others, to be with us to-morrow, and perhaps three or four days; but they, like ourselves, are much persecuted. Here, dear brother, I could write a great deal, but I must come to a close.

You may depend there are not many here at this time who will hardly look at the "Signs;" but I hope the Lord will bless it, and give it encouragement.

I close by signing myself your unworthy brother in the kingdom and practice of Jesus Christ.

JAMES MARTIN.

For the Signs of the Times.

Virgil Corners, Cortland Co., N. Y., May 5.

DEAR BROTHER:—This is to inform you that I have been for some time a reader of your paper, and agree with the bible doctrine therein contained; and I believe in the electing love of God, and the distinguishing grace of Jehovah: *that it is not of him that willeth, or of him that runneth: but of God that showeth mercy.* I have indulged hope in the pardoning mercy of God, for about 18 years; in which time I have been trying to hold forth the truth to my fellow men as it is in Jesus; and for more than 14 years blowing the gospel trumpet, and endeavoring to feed the sheep and lambs of Christ with the bread of life. And although unworthy to have a place with the people of God; yet I have many times felt to rejoice, when holding forth a crucified and risen Savior to sinners, and seeing them weeping at the cross of Christ. While many are crying in the present day that good works are the way, I believe that Christ is the way, the truth and the life; and that he will save his people with an everlasting salvation.

As there are many who call themselves Baptists, that preach another gospel, and hold forth the inventions of men, I cannot give them fellowship or go with them. I do not believe in Theological Seminaries to make ministers: for the Lord will call and qualify his own. Neither do I believe in appointing agents to collect money to save souls of people: for if that would save them, the Catholics would have saved a great many long ago. And since I see that the movements of the day in which we live are calculated to nourish popularity and pride, I have taken a decided stand against them. Neither is it in consequence of any difficulty which the New School

Baptists have had with me; for they themselves can bear witness how unblameable I have walked before them; and I came from them well recommended. The course which I have taken is a voluntary one, in defence of the truth. This is therefore to inform my friends and brethren that I have united with the Old School Baptist Church in Virgil, where I am preaching half the time. Our meetings are well attended, and the cause of truth appears to be advancing.

If the Lord permit you will hear from me again.

Yours in the bonds of the gospel,

DAVID PRATT.

For the Signs of the Times.

Tyrone, Steuben Co., N. Y., March 9.

BROTHER BEEBE:—It is not without a sense of my own weakness and inability that I attempt to address you by way of an epistle. It was some time in the year 1833, when the first number of the first volume of your paper fell into my hands; and I can truly say that while reading it my poor heart was made to rejoice, and when I found that you and a few brethren had renounced the traditions and inventions of men, and were contending earnestly for the faith once delivered to the saints, I felt that there was yet left seven thousand in Israel, of the knees which have not bowed unto Baal, and every mouth which hath not kissed him. And now, Brother Beebe, I will attempt to give you a relation of my experience, and of the hand dealings of the Lord with me. It was in the days of my childhood when I was brought to see that all was not well with me; I was brought to see that I was a sinner against a just and holy God, and notwithstanding he had created me and supported me I had sinned against him all my days, and I now saw no way of escape: my sins were of sufficient magnitude to sink me to hell; and there I thought I must go. While thus viewing myself lost and undone, and sinking in despair, ere I was aware my burden was gone, my anguish and sorrow fled away, and peace took possession of my troubled breast, and I thought I discovered such beauty and excellence in the character of my Redeemer that I could say like the spouse, *He is the chiefest among ten thousand*, I then thought I had a discovery of the way of life and salvation in and through a crucified and risen Savior, and could say with the Apostle, This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I am chief. I then thought my troubles were all over, and concluded my life would be one continual scene of joy and felicity; but alas! the scene was soon changed; my mind was soon entangled with doubts and fears, and I concluded that what I had experienced was a delusion. I fell into coldness and indifference and strayed upon the barren mountains of unbelief, and lived in a state of rebellion for many years. At length it pleased Him who worketh all things after the counsel of his own will to

pour out his Spirit in the vicinity where I resided and many were brought (as I hope and believe) to the knowledge of the truth as it is in Jesus; and backsliders were reclaimed: and I was then enabled to take up my cross, before a gainsaying world. I travelled with the church to which I first united until the year 1835, when the Benevolent Institutions (so called) and false doctrines, which in this day are so prevalent, crept in amongst us; and our Elder (who had before preached Christ and him crucified as the Way, the Truth and the Life, and salvation by grace) now told us that unless we were active in turning sinners from the evil of their ways, we would be accountable for sinners who would go to destruction; he told us that the more means were used the more souls would be saved; and, like Mr. Vinton, he made the salvation of the Bride the Lamb's wife to rest upon an arm of flesh. But notwithstanding our Elder and a majority of the church had gone off the ground of the primitive faith and practice of the church; yet there remained a few names who would not bow down to this modern Baal and who remonstrated against these antisciptural movements, and exhorted our Elder together with those brethren who had gone off the ground, to return to the good old way and walk therein, that we might dwell together in peace and unity, and have fellowship for each other, as in days past and gone. But these admonitions were in vain. Our Elder and brethren persisted in their course; slighted our entreaties and turned a deaf ear to our admonitions; called us *cold hearted* christians or no christians at all. After laboring for some length of time to reclaim our dear brethren, but to no purpose, we were compelled, out of respect to the great Head of the church, and the rule he has given us to walk by, to withdraw the hand of fellowship from them; and take our stand against the corruptions and false doctrines that have crept into the churches. Our number when we separated was 25, consisting of 12 males and 13 females. We were a weak and feeble band, beset with foes without and within. The world joined with the great mass of professed christians and poured contempt upon us, and prophesied that we would come to naught; but having obtained help from God, we continue to this day: our state at present is the same as at first, with a few exceptions: three of our number have gone the way of all the earth; and we hope and believe they have gone to that rest that remaineth to the people of God. One left us and returned into Babylon again, who after the first and second admonition we rejected; one has united with us by letter, and one after giving us the reason of her hope was received and was buried with Christ by baptism.

Brother Beebe, I have given you an imperfect sketch of what I have experienced, and of the dealings of the Lord with the little despised band to which I belong. We are at present blest with peace among ourselves: the Lord has preserved us and has been unto us a very present

help in time of trouble. Elder Samuel Bigelow continues to labor with us in word and in doctrine: he is a faithful watchman, who has stood upon the walls of Zion more than forty years; he is a very old man, but he still continues to preach Jesus as the hope of his people, the only name given under heaven or among men whereby we must be saved. How long it will please God to spare his life and give him strength to go in and out before us I cannot tell; and how it will fare with us after his departure I cannot tell. One thing is certain, the Lord reigns, and will do all his pleasure, and will cause all things to work together for his own glory, and for good to them that love him; to those that are called according to his purpose. But I must come to a close. I have written much more than I intended at the commencement. My heart has been truly comforted while reading your despised paper, and my prayer is that the God of all grace may sustain you while you stand in the vindication of the truth; and may his blessings rest upon his afflicted people while they are endeavoring to contend for the faith that was once delivered to the saints, in this day of darkness and delusion; and may we all trust in his holy name, and stand fast in the liberty wherewith Christ has made us free, and make the scriptures of eternal truth the only rule of our faith and practice.

Brother Beebe, I have often thought while reading your despised paper that I should rejoice could I behold your face in the flesh, and converse with you upon things that pertain to the kingdom of the dear Redeemer here in the world. Could you, or any other Old Fashioned gospel minister come this way, they would be cordially received. Elder Hezekiah West has paid us two visits, and his coming was like the coming of Titus, for by it our spirits were refreshed.

Yours in hope of eternal life,
SAMUEL MEAD.

For the Signs of the Times.

Winchester, Jan. 30, 1839.

DEAR BROTHER BEEBE:—I will endeavor to say something of the mercy of God bestowed on his little vine here in this place. This little vine or Church of Christ was once a tolerable large and flourishing church, say eight or nine years ago; but its pastor being an old and a very good and easy sort of a man, not overly strong or sound in doctrine, and not taking heed or watching for wolves in sheep's clothing, suffered a wolf to get into the fold, and before the shepherd was aware, the wolf had scattered the sheep and brought some goats among them, and finally got the whole church led away after him, with the exception of seven, three males and four females.—They being in a very scattered situation, and having no Meeting house, neglected the assembling themselves together; and having no preacher to attend them, finally lost their visibility in the Miami Association for some considerable

time: and in this situation, about five years ago I found them. When I moved to this place from the bounds of Elk Creek Church, (in Butler Co.,) there being no preaching here (I mean gospel preaching) and being well acquainted with Brother I. Childers, I prevailed on him: or rather, I should say, the Lord sent him here, I do believe, to preach his gospel, greatly to the annoyance of almost all kinds of Arminians, especially the "Free-will Baptists" as they term themselves; and also the *Methodists*. The first sermon Brother Childers preached here—such a hue and cry has never been heard since the day of old Paul the Apostle as there was: they almost gnashed on me with their teeth for *fetching such a man here*: for, said they, "Such doctrine was never before heard in Winchester; neither can such doctrine gain converts or popularity." But, blessed be Israel's God, he who works all things after the counsel of his own will, has by his own arm brought salvation down, to the astonishment of the host of Anti-christ here at this place. For so soon as these blessed seven sheep, who were not left to go after the beast, heard the word preached, they began to feed, grow and thrive, and were brought by the Spirit of God to meet together and consult on what steps to take in order to get in the old path once more. Finally, after trying for some months to get their old pastor to join them, and failing in the attempt, a little upwards of two years ago, met in this town, and concluded to send to three or four churches of the Old School order for counsel, to meet with them; which was attended to. It was thought best to re-organise the church, with the alteration of their name to "The Old School Regular Predestinarian Baptist Church of Jesus Christ at Winchester." But O, my dear brother, I am now at a loss to find words to express my gratitude to God for his unexpected kindness to me, not only in putting it into the heart of the brethren at Elk Creek to give me a letter of dismission, in fellowship, in order that I might join this little band, but in seeing his wonder working power in the children of men in this region; for, a short time after this, I had the pleasure of seeing my wife, a brother and his wife, and a daughter of old Brother Gaid, all brought to experience the love of God shed abroad in their souls by regeneration, and baptized by Brother S. Gard. They were the last persons that he has baptized, on account of the ill state of his health. The Lord has since been adding to this vine from time to time, until the present, to the number of 36. At present there is an appearance of many being under the operation of the Spirit of God in this place. We have reared up (aided by the liberality of many of our neighboring brethren) a snug and well finished brick Meeting house, where our Lord and Master has thus far enabled us, a despised few, to assemble often in love, union and fellowship. And I must say before I close that we are often blest with the gospel, it being preached to us twice a month by

Brethren T. Childers and M. Morris, our beloved Pastor, and many others, such as Brethren J. McDaniel, S. Williams, John Lee of Indiana, &c. The Lord has sent often among us in the fulness of the gospel of Christ; and we are enabled to feast and I hope grow and thrive thereby. Cannot Brother Beebe, Clark and others of such like come and see how the brethren do in this region. O how I should like to see Brother Clark once more among us.

I close by subscribing myself, as ever, yours in brotherly love, praying the Lord to bear you up in the cause of his kingdom here below,

JOSEPH TAYLOR.

For the Signs of the Times.

Todd Co., Ky., April 5, 1839.

MY DEAR BROTHER BEEBE:—I have to mourn over my leanness and barrenness and a rebellious heart against the providences of my blessed God, that does all things well and right, however adverse they may be to our feelings. I find the "Old man" is too hard for poor me, and all my dependence for salvation is in the omnipotent arm of Him who "rebuked the wind, and said unto the sea, Peace, be still." I feel in my heart (if I am not greatly deceived) to pray that God would bless his precious truth, comfort and support his dear saints, unite them in love, help us to bear each other's burdens, to fight the good fight of faith, endure hardness as good soldiers; and follow our Blessed Lord and Master whithersoever he goeth. Yes, my dear brother, follow him in the Lion's den, the fiery furnace, and to the chain and stake, rather than bow to the Beast,—the man of sin: and may the Lord bless you, my dear brother, and your little despised paper, and all that love our Lord Jesus Christ in sincerity, is the prayer of

Your brother in gospel bonds,

C. MILLS.

EDITORIAL.

Alexandria, D. C., July 1, 1839.

BROTHER DUDLEY.—An unusual quantum of abuse is poured out through the New School prints of late on Brother T. P. Dudley of Ky. We rejoice that while he, as a faithful soldier of the cross, is accounted worthy to suffer reproach for the truth's sake, the Lord is graciously pleased to supply him with that measure of grace, which enables him to pity and pray for his enemies. They will find themselves, *barking up the wrong tree*. Their abuse will prove as ineffectual in driving, as their flatteries have been in alluring him from the cause of truth.

NOTICE.—When any person wishes to discontinue their subscription to the "Signs of the Times," they are requested to write their name, and the name of their Post Office and state, on the margin, and return it to us.

We have just received a bundle, which had been sent to the address of L. Bennett, and with

that name, in our hand writing still on the margin, it is now returned with the additional sentence, "Stop my paper!" Now the question is how are we to know whose paper is to be stopped? We have several L. Bennetts on our list in various states. We once heard of a man's calling at a Post Office, to enquire, "Is there ever a letter here for me?" Your name sir? enquired the clerk. And sure rejoined the customer, you will find it on the back of the letter!!

✍ All errors of this number (if any there be) in regard to doctrine, or otherwise, must be overlooked, as attributable to the *absence of the Editor*; which must also apologise for the lack of the usual quantity of Editorial.—PR.

The Editor being absent, we are necessitated to fill the present number without Editorial. And as it devolves on me inefficient as I am, to endeavor to write something in the stead thereof, I will try to give my views of the great design and object of the scriptures. I think the misunderstanding and perverse application of them, to which mankind, and even christians are prone, lays the foundation of every error. Whereby Satan and his ministers impose upon the unregenerate, and confuse the order of the house of God. I know it is the opinion of many whom I trust have been born again, that much in the scriptures is to be understood as history of events which convey nothing spiritual: but I am inclined to think, could we but understand the bible, we would find its entire contents meaning something spiritual. The sayings and transactions of the Old Testament—the major part of them, would be uninteresting, and many things without meaning, were they not predictive of something concerning the kingdom of Christ. God in his wisdom has so arranged the order of this book, that in giving us the origin of the natural man and of his bride and progeny on the earth, he hath given us a type of his Son and spiritual family. I shall not attempt with my pen to transcribe the abundant proof with which the scriptures abound: I shall cite to but few of the many passages; but refer to the record in full. From Adam to Moses we behold an unbroken chain of predictions and events which seem to predict further events, and from Moses to the coming of Christ: and thus the grand chain extends to the final restitution of all things in him; and it has pleased the Father in this method of revelation through the Spirit of his Son, to apply and make plain its sacred pages to his children as in his providence, their calling and occasion may require. All who fear God are subject to sensible changes of travail; and from whence does our food and comfort flow, but from a spiritual application of the record given us of the Son of God? And at times how dark, how unmeaning and dry doth the scriptures appear; yea, those two witnesses are dead, viz: the Law and the Prophets, when God withholds the Spirit of life from them, which it pleased him to do in the

vicissitude of his church when he suffered the power of darkness to prevail; for evidently there was a space from the days of John the Baptist, to the second coming of the Son of God, to take vengeance on the world, to wit: Jerusalem which knew him not. The oracles of God having concentrated in Jesus, lay dead in the streets or goings forth of that city, which doubtless was spiritual Sodom, the destruction of which was prefigured or predicted by that of Sodom. But glory be to him that sitteth upon the throne, the witnesses are raised and stationed in heaven, and sustained by the spirit of life: for on the love of him, who loves his neighbor as himself hangs all the law and prophets; and that love is none other than that which the Son of God possesses in himself for his people, and through his Spirit is communicated to them. Hence it is reciprocal in its nature, and flows to the fountain, and extends no farther; and when God has accomplished all things pertaining to Christ and his Church, and the Son himself shall have delivered up the kingdom to the Father, (1 Cor. xv.) then must this boasted fabric on which we move, together with the infinity of created systems crumble as the dust of the human frame when the soul has departed. And where, ah! where shall the unregenerate appear? Read their destiny in the sacred pages: their destruction in their iniquity is as sure as the salvation of the righteous.

In regard to the predictive language of the bible, there is a passage (Gen. vi. 6.) on which I have often reflected with difficulty: for the Spirit of God reveals him a Sovereign, ruling all his works without disappointment or chagrin; yet it reads thus, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Not being willing to shuffle it off as a mistranslation or an expression without meaning, I have endured much perplexity of thought. But the Lord, I trust, through the instruction of the Comforter, has given me so far to see its meaning as to rest assured that the golden chain of truth is not broken. The above language is figurative and prophetic, in my present view of it, predicting at once the destruction of mortality to be swallowed up in immortality. The Lord is spoken of as being grieved at the heart. Was not this fulfilled when Jesus, the Son of God appeared a man of sorrow and acquainted with grief?—Yea, *his soul was made exceeding sorrowful, even unto death*; and at this era he changed the manner of communication to the sons of men, wherein consists the propriety of the words,—*"It repented God,"* &c. The scriptural use of the term *repent* is to discontinue a wanted course, which change actually has taken place in the kingdom of heaven; and the Spirit of God has ceased to strive in the use of typical sacrifices and prophetic admonitions; but now worketh in us to will and to do. And, as a refiner's fire, will consume the iniquity of Zion, and purify her for himself.

P. A. B.

Poetry.

THE DYING CHRISTIAN

Vital spark of heav'nly flame,
Quit, oh! quit this mortal frame:
Trembling, hoping, ling'ring, flying,
Oh! the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life.

Hark! they whisper; angels say,
"Sister spirit, come away!"
What is this absorbs me quite?
Steals my senses, shuts my sight?
Drowns my spirit? draws my breath?
Tell me, my soul, can this be death?

The world recedes, it disappears;
Heav'n opens on my eyes; my ears
With sounds seraphic ring,
Lend, lend your wings, I mount, I fly:
O grave where is thy victory!
O death where is thy sting!

ASSOCIATIONAL MEETINGS.

BROTHER BEEBE:—Please give notice in the "Signs," that on Saturday before the Third Sunday in September next, will commence an Old Fashioned Regular Baptist Association, with the Church at Mt. Moviah meeting house, in Howard County, Mo., near Fayette; at which place brethren in the ministry, as well as private brethren, are affectionally solicited to attend. May grace, mercy and peace be multiplied.

Remain your very unworthy brother in persecutions, trials and tribulations, in the good cause of our Lord and Savior Jesus Christ.

JAMES M. BUTTS.

The Rappahannock (Old School) Association will hold her next annual meeting with the Church at Thornton's Gap, Culpeper County, (Va.) commencing on Friday before the fourth Sunday in July next, to which a general attendance of Old School Brethren is requested.

THE KETOCTON ASSOCIATION,—Will hold her 73rd anniversary, with the Regular (Old School) Baptist Church in this City (Alexandria) commencing on Friday before the third Sunday in August next. Old School Brethren, are very affectionately invited to meet with us.

BROTHER BEEBE:—Please to inform my Father's family, through the Signs of the Times, that the next meeting of the Redstone Association will be held, if the Lord will, with the Big Redstone Church, Fayette Co., Pa., (about four miles north of the National road) commencing on Friday before the first Sunday in September next, at 11 o'clock, A. M. Our Old School Baptist brethren generally are most affectionately invited to attend with us.

B. WHITLATCH.

We copy the following items from the last year's Minutes of the above (Redstone) Association: "13th. Whereas, our beloved Brethren of the Baltimore and Ketoc-ton Associations have manifested their Christian affection towards us, and its fellowship for us, manifesting a disposition to enjoy at least an interchange of Minutes with us. Therefore

14th. Resolved, That we not only open, but affectionately solicit a correspondence, not only with the before named associations, but all our Old School brethren, as far as the Lord in his Providence may render it practicable for them to correspond with us, either by their Messengers or an interchange of Minutes.

15th. Resolved, That we express our peculiar gratification and christian comfort enjoyed from the friendly visits of several of our beloved brethren from Virginia, and elsewhere.

16th. Resolved, That we recommend a more extensive patronage of the 'Signs of the Times,' to our brethren, in connection with this Association; and the Regular Baptists in general."

Randolph County, Va.

BROTHER BEEBE:—Five churches formerly belonging to the Union Association which has gone off after the Institutions of the day, (falsely called *Benevolent*) or, at least, three of them have concluded to unite in the constitution of an Association, and have appointed Friday before the fourth Sunday in June, inst., to meet for that purpose, with the Mount Olive Church, Harrison County, (Va.) We therefore cordially invite all our Old School Ministers and Brethren, especially those of Red-Stone Association, (being more particularly acquainted with these) to attend.

If constituted, we have concluded to hold our first Session, with the Valley Church, near Beverly, Randolph Co., (Va.) to commence on Friday before the second Sunday in September next.

Written and published, by request of the Churches.

JACOB KELLER.
PHINEHAS PHILLIPS.

OLD SCHOOL MEETINGS.

Please to give notice in the "Signs," an Old School Meeting will, if the Lord will, be held in Jackson, Susquehanna Co., Pa.; on Wednesday and Thursday the 18th and 19th of September next. Our Old School brethren are affectionately invited to attend.—Brethren from a distance will please to call on Brother Ichabod Hill, Jackson, Susquehanna Co., Pa.

HEZEKIAH WEST.

NOTICE.—An Old School Baptist Meeting will be held at Virgil Corners, Cortland Co., N. Y., on the first Wednesday in July next. Ministers and other brethren of our order are affectionately invited to attend.

By order of the Church.

DAVID PRATT, Pastor.

CORRESPONDING MEETING.

An Old School Meeting, for social worship, and christian correspondence will be held, at the request of the Elk Run Church, Fauquier County, (Va.) with them; commencing on Thursday preceding second Sunday in August next. Old School Brethren generally are invited to attend.

Arrangements have been made to furnish purchasers with any number of copies of Bro. Gadsby's "Everlasting Task." An elegant edition is now in the hands of the printer, and will be disposed of at 12½ cents per single copy, one dollar per dozen, or five dollars per package of six dozen. Those ordering a package should mention the nearest city or town with which they have communication, and the street, number, &c., of the person with whom they are to be left, being careful to name a place on some stage road, or to which there are other means of public conveyance. All orders will receive prompt attention, if accompanied by the money, POST PAID, and directed to Franktown, Northampton Co., Va.

A. EARLE.

RECEIPTS will be acknowledged in our next.

List of Agents.

MAINE.—Eld. Philander Hartwell, Wm. Eustace, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—Elder William Jackson, David Cole, David Clark.

CONNECTICUT.—Eld. A. B. Goldsmith, Wm. Stanton, William N. Beebe.

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DELAWARE.—Elders William K. Roberson, Peter Meredith, Thos. Barton; and Bro. Doct. Lemuel Hall.

MARYLAND.—Elders Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson, Stephen W. Woolford; and Br'n. David Uhler, Wm. Selman, James Jenkins.

VIRGINIA.—Elders Samuel Trott, Robert Cool, William Marvin, Thomas Buck, Jr., Daniel James, Wm. C. Lauck, Wm. W. Covington, Moses Grier, Peter Klipstine, E. Harrison, John T. Watkins; and Charles Gullatt, esq. James Williams, Wm. Costin, Cyrus Goode, J. B. Goode, Daniel T. Crawford, Morgan A. VanCleve, A. R. Barbee, John Triplett, F. T. Hathaway, Wm. C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearling Hillsman.

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GEORGIA.—Elders Jas. Henderson, Rowell Reese, Allen Cleveland, George Lumpkins, Joseph J. Battle, Jason Grier, Jeremiah Daniel; and Brethren Wm. B. Daniell, F. Ivey, E. H. Calhoun, John W. Turner.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee.

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LOUISIANA.—Henry Moore, James Mason.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBZON."

VOL. VII.

ALEXANDRIA, D. C., JULY 15, 1839.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed (POST PAID.)

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COMMUNICATIONS.

For the Signs of the Times.

On the import of the terms everlasting, eternal, &c., in answer to Brother Moseley.

BROTHER BEEBE:—I see that Brother Wm. Moseley of Georgia, requests, through the "Primitive Baptist," that you or I, or both would give the legitimate meaning of the terms *everlasting* and *eternal*; and show the difference, if any, between them. As he includes you as well as myself in the request, I presume he expects the answer through the "Signs." As you are absent I will take it upon myself to attend to the request.

The etymology of our English word *everlasting*, *ever-lasting*, that is *lasting* unlimitedly, shows the import to be *unlimited duration*. The words *eternal* and *eternity* are from the Latin words *eternus*, and *eternitas*, signifying infinite, or unlimited duration.

But the import of these words as found in the scriptures may perhaps be more accurately defined by an examination of the Hebrew and Greek words so rendered, and the subjects to which they are applied, &c.: 1st. In the Old Testament there are several words which, by the translators of our bible, are rendered *everlasting*, *eternal*, *forever*, &c. The word more frequently found in the Hebrew as answering to these English terms, is from a root which signifies *to hide, conceal*, &c.; and therefore denotes primarily, *hidden*, or *unknown duration*. It is applied to time things and thus used necessarily implies a duration limited by the continuance of time or perhaps in some cases by a shorter period. We thus find it used to denote a temporal; but otherwise a continued, unknown duration, in (Gen. xvii 8—13) as applied to the Abrahamic covenant and the land of Canaan, and in other instances. It is used in other cases without any such limitation being implied in the application or connexion, and therefore with propriety in such cases is considered as conveying the idea of duration, unbounded, or extending *ad infinitum*. This word also is used both in reference to past and to future duration. Another Hebrew word rendered *everlasting*, &c., has for its primary idea *beyond, fur-*

ther, &c.; and as a noun denotes *time or duration*, and hence when not limited in its extent by the connexion or the nature of the subject to which it is applied, it denotes an unlimited or infinitive continuance onward that is most generally an eternity to come or future. The two words above defined, we find sometimes combined, and translated *world without end, evermore*, &c., that is as denoting an *eternity to come*.—Again, these two words are frequently found connected but not combined, and according to the import of the particles by which they are connected, they are either both considered as having a future reference, and are translated, *forevermore, hence forth even forever*, and *forever and ever*, &c., as Psal. x. 16. xviii. 50; Isa. ix. 7; (in Isa. lvii. 15, they are rendered *eternity*;) or one has a past, and the other, a future reference, and are translated *from everlasting to everlasting*.

The word translated *eternal* in Deut. xxxiii 27, is from a root signifying *to remain, dwell*, &c.

Another Hebrew word which we find translated *evermore, eternity*, &c., has for its primary ideas, *superiority, enduring*, &c.; and when applied to time or duration imports *continuing, enduring*, &c., that is *overcoming and outlasting* all the changes of time.

In the New Testament we find different Greek words used corresponding to the Hebrew words above noticed, and translated *everlasting, eternal, forever, evermore*, &c. AIONIOS in its formations is that which is principally used. This word is from AION, signifying *ETERNITY, AGE*, &c., this again is from AEI *ALWAYS* and ON, *BEING*, that is *ALWAYS BEING* is the proper import of the word. AIONIOS is sometimes doubled, and then translated, *forever and ever*.

From what has been said, it is evident that the translators considered the words *EVERLASTING* and *ETERNAL* as being of the same import, as are also *FOREVER, EVERMORE*, &c., excepting that these latter words are confined to the idea of future duration, and the other are used both in reference to *PAST* and *FUTURE* duration. There are other equivalent words used in our translation, confined in their idea to past duration, as *ancient times of old*, &c.

But from the diversity there is in the applications of the same original words, as well as of the English words, *ETERNAL*, and *EVERLASTING*, it may appear on a superficial observation, that there is a good deal of uncertainty in their use, whether importing future, or past duration, or both; and whether importing a temporal duration, or absolutely an infinite one. But not so in reality, if common sense be allowed to decide on the point. It is unfortunately the case how-

ever, that there are those who are so exalted with their attainments as linguists, that they would think it vulgar to submit to a common sense exposition of the expressions of scripture, and who think their learned verbal criticisms lead them to a deeper and more refined understanding of the scriptures than the common people can have. These often mistake the plain import of scriptural expressions, being led into mazes by their critical definitions.

Unprincipled cavillers also by a resort to verbal criticisms, can make a show of establishing their own positions and of overturning the arguments and proofs of those whom they oppose, when in fact it is all a deception. It is a matter of manifest fact, that what would be called learned criticisms, upon the scriptures have tended as much as any one circumstance to darken and confuse the plain meaning thereof. It is equally manifest that the scriptures as originally written were adapted to the understanding of common sense readers, and that this excellent trait in them has been preserved, with few exceptions, in our common translation, through the interposing providence of that God who has all hearts in his hand and under his control.

I presume that I shall be understood as speaking here of the literal import of scripture—not of that *HIDDEN WISDOM*, that *spiritual mystery*, WHICH NONE OF THE PRINCES OF THIS WORLD KNEW, and which the Holy Spirit alone can make known to any. But to return to the subject under consideration, there is perhaps no word that is always used to convey the same, one definite idea, hence the connexion in which a word is used must be taken into consideration, in order to decide on the precise idea intended to be conveyed by it. So in reference to the words *ETERNAL, EVERLASTING*, &c.; their connexion as used in the scripture will be found to have some bearing on their import, and will enable a candid, common sense observer to determine in any, or at least, most cases, whether they are used, to denote duration absolutely infinite, or simply duration unknown in its extent, to man, but limited by the continuance of time; also whether they refer particularly to duration either past, or future; or absolutely to the eternity or existence of God.

The primary ideas of the original words which they represent as has been showed are those of continued and unlimited or indefinite duration.—Hence when used in reference to existence either before or after the period bounded by time and its changes, we can conceive of no periods by which they can be limited in their import, and are therefore necessarily led to understand them as conveying the idea of duration extending to

infinitude. On the other hand when either of these terms is applied to a subject that we know belongs exclusively to time, surely common sense would forbid our supposing that it was there used to convey the idea that such time subject had infinite duration belonging to it. As for instance when HILLS and MOUNTAINS are spoken of as EVERLASTING, we certainly cannot with propriety suppose that literally there are any hills or mountains belonging to this earth which will escape the general conflagration of the world; neither that the literal priesthood of Aaron because said to be an EVERLASTING PRIESTHOOD, was actually to exist beyond the limits which the purpose of God had fixed to that dispensation. But at the same time this term denotes that these time subjects were to have a continuance, and that of a duration unknown and unlimited in its extent, in reference to the knowledge of those to whom these things were addressed. And further I think it will be found that all those time subjects to which the term everlasting is applied, have a figurative reference to things not temporal in their duration, but heavenly and truly eternal.

In reference to a distinction to be made between past duration, and duration onwards, I have already noticed that in the Hebrew, this distinction is generally marked by the use of distinct words. The words eternal and everlasting as used in our translation do not of themselves mark this distinction, they being used indiscriminately to denote past duration or future, or the existence of God absolutely without the intervention of time, as when God is said to inhabit eternity. The translators however have frequently substituted other words, more definite to denote duration onward or an extending forward AD INFINITUM, such as forever, ever more, world without end, &c. And the instances are I think very few where the words everlasting or eternal are used, in which there will be any difficulty in deciding whether such terms denote past or future duration, or duration undivided by time.—For instance when the existence of God or the actings of the Divine Mind are spoken of, it would be absurd to suppose them bounded in either sense by the limits of time. Thus the terms eternal and everlasting prefixed to the purpose of God and the love of God, as these are the acting and exercise of the Divine Mind, must import that such purpose and love exist exterior to all the changes of time, and unchanged by them.

Again when terms are used in the connexion pointing out the beginning of a thing which is said to be everlasting, I should suppose that common sense would at once decide, that the term everlasting or eternal in such case was intended to convey the idea only of duration onward *ad infinitum*. Thus when Messiah is spoken of as bringing in, within a limited time, (seventy weeks) everlasting righteousness, (Dan. ix. 24,) if the terms, bring in, do not import the bringing into actual or manifest existence the particular righteousness there intended, I do not

know what they can import in that case. And if that is their meaning, then the term *everlasting* denotes only the infinite continuance of that righteousness. Should any one say, not so; the term *everlasting* must denote the past duration of that righteousness to have been infinite as much so as the future; then I will say that if such idea is absolutely essential to the use of the term *everlasting*, we must suppose that circumcision actually existed in the flesh of Abraham and of his seed from everlasting that is from before the foundation of the world, for this is said to be *for an everlasting covenant in their flesh*. Gen. xvii. 13, compared with verses 10, 11. The same remarks will hold good concerning the expression *eternal redemption*. (Heb. ix. 12) as the expressions *having obtained* imports a beginning to that redemption, if it imports any thing.

I would remark further, that when the terms *eternal* and *everlasting* are used in relation to that whose existence is manifestly after the dissolution of the world, as God has revealed no after terminating period, the Holy Ghost in directing to the use of these terms, in such relation, must surely have designed to convey the idea that such things are to have an infinite duration, as when we read of everlasting punishment and *life eternal* as existing after the close of time or the final judgement. And this, for this very plain reason, that these terms as has been showed denote of themselves continued indefinite or unlimited duration, and if therefore there is nothing in the connexion implying a limit to the extent of such duration, they necessarily denote its continuance *ad infinitum*.

I have thus Brother Beebe given, in obedience to the request of Brother Mosely, what I understand to be the manifest import of the words *everlasting* and *eternal* as found in different passages of scripture. If what I have said should be of any use to him in defining their import, he can apply it as he may have occasion for, whether in reference to the doctrine of justification, or to the sentiment of universalism, or to any other subject.

I remain yours, and his, to serve.

S. TROTT.

Centreville, Fairfax Co., Va., June 13, 1839.

For the Signs of the Times.

BROTHER BEEBE:—As a number of our brethren at the north have understood that I was detained, in part at least, from attending the Associations in that quarter, in company with you, by having a suit pending in Court, in which I was defendant, having been sued for an alleged slander by Mr. Gilmore, they will no doubt feel some solicitude to know how it has terminated. I will take this opportunity to inform them, that the verdict of the jury give Mr. G.—not damages; but the costs to pay. Thus far truly the Lord hath helped me. From some circumstances connected with the trial his helping hand was to me very manifest.

Mr. G. has another suit against me for libel, which has not as yet been tried. Whether it is that he and his friends wish it withdrawn, I cannot certainly say, but they are, I find, circulating reports that I have, through the mediation of others, requested Mr. G. to withdraw this suit, and even that I did thus solicit him to withdraw the other. The nature of the case is such that I feel myself conscientiously bound to clear myself from such charge. And this I do by explicitly denying that I have ever authorised any person thus to apply to Mr. G. for a withdrawal of his suits, or have taken any steps that could be candidly so understood. I will here remark that had these suits grown out of a private quarrel between Mr. G. and myself, as the original cause, I should think it right, though I believed myself the injured person, to make any concessions I could consistently with truth, which might induce him to spare me the perplexity of such suits, by a withdrawal of them; and also thus to spare the feelings of others by the occasions being removed for those infidel remarks which such contentions are calculated to draw forth. But this is manifestly not the case. In the investigation of charges brought forward by Mr. G. before the Fryingpan Church in June 1834, ample testimony was produced to satisfy that church and many others present that I had just cause for having withdrawn fellowship from Mr. G. and having opposed his having a seat in the Old School Meeting at Black Rock a short time before; not from any thing that he had done to me as an individual, but from his deportment for years having been such as was inconsistent with his profession as a gospel minister, or as an Old School Baptist. It was also showed that I had previously been made acquainted with this improper deportment from good authority; and had used my influence with Mr. G.'s members, and with him by letter, to induce him to submit to have those charges which stood against him fairly investigated in a gospel manner, and this without success. From that time to this he has been zealously pursuing the same object he had in view in bringing charges before the Fryingpan Church, viz: to blast my character and standing in society. And when we consider on the one hand the persevering zeal, the ingenuity, the wealth, and consequent influence he has employed; and on the other, my low estate, and my being then almost a stranger in Virginia, it must be manifest that I should have ere this fallen under his opposition had not the Lord been on my side and sustained me. As I believe an essential quality of the gospel of Christ, is that it tends to produce purity and uprightness of life in those who are truly brought under its influence, and as it is my having contended for this trait in the gospel, which has drawn forth Mr. G.'s opposition to me, I consider his prosecutions as direct persecution for the gospel's sake, as though they had been on account of my preaching the gospel. I consequently consider myself plainly forbidden to seek

release from these prosecutions by the Master's words, Matt. v. 40. They are these, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Hence it is, as I said before, that I feel conscientiously bound to clear myself of the charge of having requested Mr. G. to withdraw his suits.

So far from its being the case, that I have solicited a release from these suits, I wish it now distinctly understood by Mr. G.'s friends that I give the following statements as facts in the case, and of the truth of which they can easily satisfy themselves, as the persons I shall allude to are known to them. 1st. Last fall during the sitting of the Court in Fairfax, and whilst the first suit was pending, a gentleman whom I have uniformly considered as maintaining the stand of a friend of Mr. G.'s, came to me, expressed a wish to have the suit stopped, and wished me to make some proposition for having the thing settled. I in return told him that I had no proposition to make; that Mr. G. by bringing the suit had represented me before the public as a slanderer; that I was willing to have the point tested, if I had slandered him I refused not to suffer for it, if I had not I wished not to lie under the charge of having done so; and that I could consent to no arrangement which would imply any acknowledgment of having slandered him; and other words to the same import, adding that Mr. G. could withdraw the suit if he wished. From the conversation of this gentleman I fully understood that he came to me with the previous knowledge and approbation of Mr. G. He did not directly say so.

Again since the first suit was decided, one of Mr. G.'s principal supporters came to a brother, and stated to him that my son in a conversation with him told him, that *what I had said of Mr. G., I had only heard by report; and that I had heard things which I did not myself believe;* this person, adding that if I would say so myself it would be satisfactory to Mr. G., and he would withdraw this other suit; and he authorized this brother, as from him to make the above statement to me; which he has so done. I will here say, by the by, that my son denies saying what was thus ascribed to him, and the brother who was the messenger in this case, having been present most of the time during the conversation my son had with that gentleman, says he heard him say no such thing; and here therefore I leave that point. Let the gentleman himself decide where the misunderstanding lies. The answer which I returned was that I could make no such concession; that my declarations for which Mr. G. has sued me I do believe to be true; that I was willing as Mr. G. has commenced the suit to let the truth of my statements be tested; that I wished the thing tried, as it would give a fair opportunity to decide whether there was any just ground for believing those things which have been alleged against Mr. G.'s character, &c.

I will now say that if I ever become convinced

of having done Mr. G. injustice by what I have said or written, I will not seek to get off by any such unmeaning, half-implied concessions as those proposed; but I will openly make both to him, and to the churches, full acknowledgment of my error and wrong. Until then, I feel bound to submit to his prosecutions so long as he may thus pursue me, and the Lord shall suffer him, even till the sheriff shall have taken from me the last article he can execute, sooner than beg off by any false concessions.

If Mr. G. or his friends are unwilling to meet the exposure, which the trial of the pending suit will produce let him withdraw it of his accord, and on his own account; but let him not seek to fix the occasion of the withdrawal on me.

S. TROTT.

Centreville, Fairfax Co., Va., June 18, 1839.

For the Signs of the Times.

Vienna, Pickens Co., Ala., April, 1839.

Whereas, We, Old School Baptists of the Pilgrim's Rest Association, having seen a Minute of the Union Association, bearing date from the 21st to the 24th of September 1838, in which, we see a publication stating that the Rev Henry Petty stands excluded from the churches to which he belongs. Now be it known that we, the churches, viz: Pilgrim's Rest, Bethany, Rehoboth and Bethlehem, have had, for considerable time the pastoral service, and yet continue to have the labors of our worthy and much esteemed Brother Henry Petty: and his character as a man, citizen, and a minister of the gospel, stands high and unimpeached in truth, so far as has come to our knowledge. And as it regards the trial said to be had and purporting to be the act of the Pilgrim's Rest Church, it was in the following manner: That the Union Association became divided in consequence of the Missionary, Bible, Tract, and other unscriptural societies, and in said Association the Anti-missionaries was in the majority, and formed a new Association, called the Pilgrim's Rest Association: and in order to avoid further difficulties, passed a resolution, and advised the churches to dismiss by letter from their respective bounds, all members favorable to missionary measures.— And the Pilgrim's Rest Church, having a large majority of what are commonly called Old School Baptists, tendered letters of dismission to all members favorable to said measures, which they utterly refused to receive. About this time those members opposed to the resolution of the Pilgrim's Rest Association exhibited a charge in the Pilgrim's Rest Church, against our esteemed and much beloved Brother Henry Petty, for the crime of drunkenness, and that said church maturely examined the matter, and believing it to be intended to prostrate the influence that the said Henry Petty had, and might have against their Delila of missions, the said Pilgrim's Rest Church excluded said charge. The opposing minority being unreconciled with the decision of the Church, went off and formed

themselves into a body, which they called the Pilgrim's Rest Church: and then and there excluded (as their Minutes say) the said Henry Petty. And now we would appeal to any in an enlightened community, and much more to the orthodox Baptist Churches in the United States, to know if a measure of this kind is any where preceded in the history of the Baptists; that any member of the most retired station in life, much less an old worthy soldier of the cross, who has been laboring in the vinyard of his Master for nearly thirty years; and as far as we know, or has come to our knowledge, has kept his moral and ministerial garment unspotted, and is received and esteemed among us, as a man of God? We answer not: that in no history of the Baptist has such a course been pursued: that a minority of a church should raise an unfounded charge, after it had once been thrown out, by a large majority, against an old worthy soldier of the cross, and on the evidence of men who to our positive knowledge, (or a part of them) travelled with our esteemed brother, (the same trip their minutes purport he was intoxicated) who after returning manifested a newness of love towards our brother, for his christian zeal, and godly walk. And, as before remarked, when said minority, having formed themselves into a church, (as they please to call it) raised the charge, the very same witness that proved him clear now comes before, to testify to the fact of the charge!!! Brethren, shocking! how absurd! Brethren, the plain truth of the matter is this: had our esteemed Brother Henry Petty been in favor of missions, and departed from the word of God to amalgamate church and world together, we would never have heard about intoxication. But, as before remarked, it was done to spoil his usefulness, and stigmatize his character abroad. And whereas we see again in said Minutes, a resolution in these words:

"Resolved, That those brethren went off from us because we would not violate our constitution so far as to receive as delegates, Jeremiah Pearsell and his colleagues, who had been previously excluded from the Friendship Church."

Here we see, according to a resolution in the same Minute, they would have another Watchman on the walls of Zion, excluded, to wit, our esteemed Brother Jeremiah Pearsell. In like manner, our beloved Brother Jeremiah Pearsell is and has been attending four respectable churches of the Old School order, and his walk, and labours bespeak his character as a minister and man of God; and is heartily received among us as such. As to his being excluded from Friendship Church, it is unfounded and groundless, and there is not the least shadow of truth attending it. It was in this manner: Previous to the Association, this church, to wit, Friendship, in consequence or for the same cause already stated in the other case, became divided: the Anti-missionaries were in the majority. The Effortites being in the minority sought out an opportunity, by using very unjust measures, and raised or collected, a sort of tribunal, which they called

Friendship Church, and then and there excluded our worthy Brother, as their Minutes say.—Candid reader, we would again appeal to moral order, let alone what we deem a gospel tribunal, to know, where is a measure of this kind predated? We answer, *no where*. Therefore in consequence of such measures, no where laid down in the scriptures of truth, we Old School Baptists could not receive the minority, of said church in the Association. Hence a division was the result. Now, to all whom it may concern, we the Pilgrim's Rest Association, recommend our much esteemed and beloved brethren Henry Petty and Jeremiah Pearsell to any Baptist church or churches wherever it may please God in his providence to cast their lot, as faithful and worthy soldiers of the cross, and deserving the love and faithful acceptance of all Baptists of Old School order.

And we have felt it our duty not to pass such a spurious publication unnoticed; for it becomes us as brethren who are receiving the labors of our esteemed brethren to say to the world, that such publication is unfounded and absurd. This brings to our minds the old proverb, *He who silently intends a crime has all the guilt of the deed*. We see again in another resolution, these words.

"That we deem both preachers, and lay members of said faction, as being in disorder, and not entitled to any privileges in our churches, until they return with suitable acknowledgments."

We here see that the lay members as well as our worthy workmen are charged as being in disorder; we have before in a faint manner given the cause of our separation, and other orthodox Baptists can determine whether we ought to return with acknowledgments; but we conceive the case to rest precisely contrary, *vice versa*, and had rather obey the old words: "Come out from her my people, and be ye separate," where we can enjoy the privileges of church membership in peace and harmony. In testimony of the above facts, we, the following churches, and by order of the same, authorize our respective clerks to sign their names respectively.

CHURCHES.

REHOBOTH,
BETHLEHEM,
PILGRIM'S REST,
BETHANY,
SERREPTA,
CANAAN,
FRIENDSHIP,
FIVE MILE,

CLERKS.

Henry Harrison.
John Bonds.
Stephen P. Doss.
S. W. Harris.
Wm. Scarborough.
Samuel Clay.
J. B. McDaniel.
Henry Williams.

BROTHER BEEBE: We wish the above inserted in the "Signs" as soon as possible.

Your unworthy brother, &c.

HENRY HARRISON.

For the Signs of the Times.

Meadow Grove, Tenn., June 10, 1839.

BROTHER BEEBE:—Having read in the "Signs of the Times," the different views of brethren on justification, or rather on the word eternal justification, it produced an enquiry

in my mind; having for sometime viewed Christ and his church or bride as one, and that an eternal union ever existed, I was led to believe and conclude the word *eternal justification* was right and so consented, or believed, it to be a truth without examination or evidence. My mind, about the 1st January last, become exercised about it; and I thought the dear brethren that wrote on that subject, and differed about it, (and some much too warmly) had not perhaps received it right, or understood it as I now understand it, or they would not differ very widely. None I believe that have wrote on this subject, have differed in one fact; to wit, that there was and is an eternal union with Christ and his church. This being admitted, the enquiry arises, what was justified? Surely not the new man, or spiritual man; for that never sinned or done any thing to be justified from; they were chosen safe and secure in their *Head Jesus Christ*; not in purpose only, but in fact; and unless he sinned they could not; and as far as known to us were under no law or temptation to sin. Who then did sin and were justified, is the enquiry? To me it appears evident that it was the natural man Adam and his seed that sinned as the bible fully testifies. Those who believe as I do that Adam was not created spiritual, but natural, cannot believe that where God breathed into Adam's nostrils the breath of life, and he became a living soul that it meant spiritual life; because Paul, to the Corinthians, contradicts such an idea; hence I conclude the spiritual man, or new man never enters into the natural man until they are born again. It is therefore said they are born from above: there is then a principle entirely new, never there before. Yes I say an entire new man, born of God is like God; and is the kingdom of God set up in their hearts; and this new man never sinned of course needed no justification. I then have to say it was in our flesh, or these bodies that sinned; and for whom the Lord Jesus came to redeem or justify; and may be said to purchase; for he had no need of purchasing or redeeming the new or spiritual man; for that was always his, was chosen in him and ever with him. Hence when he, Jesus, came in the flesh was made like his brethren made under the law to redeem them—who? I say his brethren, that were under the law, and had violated it; and became subjects to its penalty; therefore he fulfilled all the law required of them, which was perfect obedience; and offered up himself a sacrifice that he might suffer the penalty due to them, and that they might become the righteousness of him. Least you may conclude I am guessing too much, I give you a Thus saith the Lord for the foundation of my views, Paul says to the Romans viii. 21, 22, 23. "Even we ourselves, groan within ourselves, waiting for the adoption; to wit, the redemption of our body."—And he further says to the Corinthians, 1 Epistle vi. 15, and so on. "Know ye not that your bodies are the members of Christ," &c.: and the 19th verse reads, "What, know ye not that

your body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own for ye are bought with a price," &c. What then was or is purchased or redeemed, if it is not our bodies and souls naturally created.

I confess since these thoughts got into my mind, I have seen brother Trotter's views on a part of what I have written, which I perfectly accord with. Some of his views I have been unable to comprehend; but have thought perhaps the fault is in me; though they are not material to the subject. Brother Beebe, if I am wrong and in an error, treat me as a brother: please show me my error. I want to be delivered from all error and every false way. I was pleased with your notice of Elder Lawrence's letter: it needed some one to review it; for surely his sentiments are not Old School Baptist doctrine: if it is I am mistaken.

Your brother in affliction,

PETER C. BUCK.

For the Signs of the Times.

Johnson Co., Ia., June 22, 1839.

BROTHER BEEBE:—I have lately commenced reading your excellent paper, and am remarkably well pleased with it. I can unhesitatingly say, that my soul has been refreshed while (comparatively speaking) I have been sitting under the droppings of the sanctuary. May the Lord raise up more such laborers in his vineyard. I am a poor unworthy member of the Old School Baptists. I was born in Bath County, Virginia; and while in a state of nature (like all other natural persons) was an Arminian; but I trust I was arrested by divine grace in my 23rd year. I remember the very spot where my burden of guilt was taken away, (in Jackson County, Ohio,) upwards of twenty years ago.—I rejoice to hear the brethren of different States, speak the same thing: being all taught of God, by the operation of his Spirit, how can it be otherwise? How strange it appears to the child of grace, to hear from others that they are saved by their own works or righteousness. The child of grace knows it is false, because it is contrary to his experience.

I will give a brief statement, Brother Beebe, relative to religion in this section. There is a small remnant here who have not bowed the knee to Baal, nor worshipped the beast and his image; who have set their faces against the schemes and inventions of Anti-christ, and wiles of the wicked one to decoy the children of God (if it were possible) into their net. But as the great mass of this country are worldly people, and carnal professors, of course it is just as easy for the leaders of the missionary hosts to proselyte them to the benevolent institutions of the day, as it is for the serpent to charm the bird into its mouth. Therefore these beggars for money are very plenty in this country, like the locusts in the east. Among the people that I have mentioned, there are nearly all denomina-

tions of people, and unanimously united on the platform of popularity; and their leaders are making what ought to be the house of God a den of thieves; making merchandise of the gospel of our Lord and Savior Jesus Christ; trying to help God to carry on his work; believing it impossible for sinners to be saved without doing more than half the work themselves, and that they must commence the work themselves, first being taught that they are moral agents, and can act for themselves. Now, Brother Beebe, see the inconsistency of such teaching? An *agent* is a *deputy*, a *factor*, a *substitute*. To tell a poor sinful unregenerate sinner, who is dead in trespasses and sins, who is an enemy to God, who is blinded by the god of this world; to tell such, that they are agents, or moral agents, is a gross solecism. It is contrary to the analogy of our language to use the adjective *moral* in a religious sense, or the noun *agent*: the reason is obvious. God wants no agents to carry on his work, for he can do that himself, *having all power in heaven and in earth*. Strictly speaking, man cannot be his own agent for that would destroy its sense. To tell people that they can act for themselves in a religious sense, is like a man or woman saying that they will never die a temporal death: and there is just as much scripture to prove the one as the other. Oh what wickedness and delusion! These (as Brother Jackson says) cannot be lights or suns in our world, (for they are the same here as in Boston.) They have set themselves up for lights; but for what? To deceive the elect if possible.

Brother Beebe, I wish you to give your views on repentance. The Judaising teachers hold it forth as something that is a natural thing; a natural qualification; that can be cultivated by the creature at pleasure. Try the sword of the Lord and of Gideon on it, and I think that any view of it as being natural, or any thing short of the gift of God, will fall to the ground as Dagon fell before the Ark of God.

Your unworthy brother,
JEREMIAH R. CALLAHAN.

P. S. I belong to Conn's Creek Association, which broke off several years ago from the New School and the Campbellites.

J. R. C.

For the Signs of the Times.

Philadelphia, Mi., May 18, 1839.

MY DEAR BROTHER BEEBE:—I should be very sorry to hear of any thing like a discontinuance of your paper (as Brother Bennett, of the "Primitive" has declined) at a time when a medium of communication is so much needed, and when, in my opinion, our Heavenly Father designs to separate truth from error. Dear brethren of the Old School, endeavor to live for the truth's sake by promoting it in all things; contend for the faith; do not fear or be dismayed, but stand firm; shun not to declare the truth; use the sword or knife when the sore requires cutting, ever remembering our weapons are not

carnal, but spiritual and mighty through God, to the pulling down of strong holds, and manism of the long robed tribe, together with their money traps under the name of gospel institutions: be free to confess that you are not missionaries, and at all times ready to give an answer for the hope that is in you, to those who ask with meekness and fear, ever remembering that what we do should be Christ-like. It will make it no worse my dear brethren: for since the middleground Association, (or Friendship) has been formed in our part at Louisville, they have decreased: for, say the people, there is no half way ground,—it is right or it is wrong.

My Father's children! hold up your heads under derision and persecutions: suffer as christians and not as evil doers; and may the Lord keep you from error, and comfort you in your distresses, and revive you and enable each one of you to stand in your place and perform his will with holy boldness, as becometh saints whose kingdom is not of this world; but contrarywise, they shall suffer persecution as the legacy of the people of the Lord in this world; but the manifestations of God to their souls enable them to run and not be weary.

Once more I say, Brethren, stand firm. Remember when the disciples told the Redeemer not to go up to Jerusalem. With what firmness has he laid the example for us, his children!

The Old School increase here, though much scattered and divided. The New School despise your paper, Brother Beebe, and after calling it all bad names, say no decent man would read it. I have endeavored to get them to read it, but have failed. Your paper publishes my faith as completely as the boards of Solomon's temple were fitted together when there was no sound of hammer or iron tool heard.

Yours in faith, experience and hope,
JOSEPH BARRETT.

For the Signs of the Times.

At Brother Richard's, }
London Co., Va., June 30, 1839. }

DEAR BROTHER BEEBE:—In consequence of my expectations of seeing you at our meeting at Ebenezer at this time, I had deferred writing to you, supposing I could communicate by word of mouth all that would be proper for me to say on the subject of the boy, the jug of the good creature; and Mr. C., as published in the "Religious Herald," and taken notice of by you in the "Signs of the Times." I discovered from your remarks in the "Signs," that you were not in possession of the facts in relation to that matter. You will see by the accompanying certificate, that the *invidious* writer of that low, mean, and slanderous article published in the "Religious Herald" was none other than the self important Mr. W. F. Broaddus; and that the object of his hatred, and opposition is the Old School Baptists, aiming his poisoned shafts at them, through Bro. Martin Corder. Now Brother Corder is a licensed preacher of the Old Stamp, sustaining a fair

and upright character as a man and citizen, and a useful and excellent church member. The Mr. Blackwell, whose little negro Mr. B. obtained his information from, is a member of a New School Church, and belongs to Mr. Broaddus' party, and shows evidently that it is New Schoolism instead of Black Rockism to have some of the *good creature* by them. Brother Beebe what confidence is to be placed on the writings and sayings of a man who acts in the manner that Broaddus has done in this case, and what are we to think of him as a professor of religion? May God give him repentance for his evil doings against the Church of Christ.

Do as you think best with this communication.

Yours in Christ.

Farewell.

THOMAS BUCK, Jr.

CERTIFICATE.

I had an opportunity to preach at Thumb Run, on a Saturday and was invited by a Mr. Blackwell to preach at his house that night, (now Mr. Blackwell is a member of Carter's Run Church, which church belongs to the New School), and I was informed that Mr Broaddus was passing up the road the same day that I was going down to my appointment at Thumb Run; and Mr. Broaddus saw a little negro boy on the road, and interrogated the little negro, in manner as he has given in the "Religious Herald." As to what Mr. Blackwell sent the boy after, or what he designed the spirit for (if indeed the negro had spirit in his jug) I know not; but evidently not by my knowledge or for my accommodation. I did go to Mr. Blackwell's and preach that night, and there was whiskey at Mr. Blackwell's, for I tasted of it myself next morning. I had heard of Mr. Broaddus' meddling with Mr. Blackwell's little negro on the road before I saw the poor pitiful peace in the "Herald," but paid little attention to what I heard: but when I saw that Mr. Broaddus had let himself down so much, as to condescend to such littleness. I felt then as if it was my duty to take some notice of him, and it was so providentially ordered, that shortly after I saw the publication in the "Herald," I met with Mr. Broaddus on the road, spoke to him, and I wished to have some conversation. I then asked him why he had so maliciously charged me with what he knew I was not guilty and tried to impress it on the minds of the public, so as to sink my reputation, when he had received his information from a bit of a negro boy. Mr. Broaddus then replied I did not aim it at you, I intended it as a good anecdote, and to show the opposition there is among the the Baptists. I then asked him why he had said that "Mr. C. was a *Black Rock man*, and that *they* could not worship without some of the *good creature* by their side?" I further asked him who he meant by "Mr. C?" and he said "I meant Mr. Corder." Some other conversation we had, but to the same purpose; and we parted.

MARTIN CORDER.

EDITORIAL.

Alexandria, D. C., July 15, 1839.

An agent in Illinois enquires: 1st. If it is our wish that he should receive \$5 for six copies of the "Signs," for one year? Answer, Certainly. 2nd. If we wish him to remit a less amount than \$5, or keep what he may collect on hand until it shall amount to \$5? Ans: We wish all our agents who live so remote from us to hold the monies collected until it shall amount to \$5; where there is a prospect of collecting that amount in a reasonable time.

We are subjected to a much heavier loss on small notes, than on large ones, both by discount and postage: and the discount is much heavier here on Western and Southern, than on Northern bank notes; Alabama and Georgia notes, under \$5, are worth very little here.

REPENTANCE.—Brother Callahan, at the close of his communication on page 109, requests our views on this subject. We have neither time or space at present to do it justice; a few brief remarks must for this time suffice.

The general meaning of the term as used in the scriptures is to express a turning from one thing to another, and frequently implies a conviction of error in a former course, together with sorrow and remorse on the part of the penitent; but does not always mean or imply a godly sorrow for sin, nor does it always stand connected with such sorrow. The term is used in the cases of Esau, Judas and others, not to express godly sorrow, but selfish remorse; and in such cases is connected with the sorrow of the world, which worketh death. It is sometimes used in reference to God, when of course it can neither mean *conviction of wrong, sorrow or remorse*; but, as we understand, merely a change of ministration,—as brought about by the deluge, the destruction of Nineveh, &c. This term is sometimes used in a general, temporal or national point of view: as Nineveh repented by general external performances, such as dressing man and beast in sackcloth, fasting, &c.; their repentance was national and temporal, and only shielded them from national and temporal calamities. The term is sometimes used in reference to christians, "If thy brother offend thee, and turn again, saying, *I repent*, forgive him, &c. This description of repentance is common to the children of God throughout their pilgrimage, after having passed from death unto life. The instances are numerous where the term is used without involving the idea of regret, remorse or sorrow, as, "The Lord sware, and will not repent, [change] thou art a priest," &c. Heb. vii. 21. The repentance preached by John [not to an unregenerate people] **TO A PEOPLE PREPARED OF GOD** (see Luke i. 17) was also of the same sort, requiring all that portion of Judah and Jerusalem and the regions round about Jordan, whom God hath prepared by his grace, to come out from Judaism; from the legal covenant; from Jewish rites and ceremonies, and by baptism in the name of the Lord

Jesus, with a profession of faith in his name, to embrace christianity and own their allegiance to Christ. This preaching of repentance was continued by Christ himself after John was put in prison: "Jesus come from Galilee preaching, &c., saying, the time is fulfilled and the kingdom of heaven is at hand: *repent ye* and believe the gospel. If the repentance preached by John and by the Master had been what the Fullerites and Arminians of our day would represent it to be, why had John failed to warn the scribes and pharisees, the generation of vipers, to flee from the wrath to come? He had preached no repentance to them; they were not a *people prepared of God* for that kind of preaching; this he gave them to understand. Those whom God had sent him to *make ready*, by the preaching and baptism of repentance, were living fruitful trees which brought forth fruit meet for repentance, (or the change from the old to the new covenant order;) and not like themselves pleading the old covenant, and claiming Abraham to their father? And again, on the same supposition, why did our Lord add, as the reason why this repentance was necessary, *that the kingdom of heaven* (gospel church) was at hand, (about to be set up) if the repentance then required, was a requisition of the gospel, to be obligatory on all men to whom the gospel should be preached, and designed (as the Fullerites and Arminians would represent) to increase the damnation of those who were already justly condemned by the law, and who could not escape the perdition of ungodly men?

We have only time to glance at the subject.—Widely differing from every description of repentance treated on in the above remarks, as also from that mentioned by Paul to the men at Athens, in which all men as the creatures of God are commanded to turn from dumb idols, &c.; is that repentance which is unto life, and which needeth not to be repented of. The latter is a change produce by a display of quickening power and grace on the hearts of God's people when they pass from death unto life, and is described as *a godly sorrow for sin which worketh repentance* (or a change) *unto life, which needeth not to be repented of*. This repentance, is sometimes distinguished from the other, by the saints, as evangelical repentance; it cannot be produced by sulphuric fumes of Arminian slang, anxious benches, or any of the machinery of human device; for it is the gift of God, and Jesus Christ our Lord is exalted a Prince and Savior to give it to Israel, and with it, invariably, the remission of sins. This is not a cause or means of grace, or of salvation, but an effect; none but quickened sinners ever felt its power or realized its salutary effects. It is the work of an exalted Prince and Savior to give it, not a dead sinner to manufacture it; it is a fruit of the Spirit wrought in the heart, by him who worketh in his people, both to will and to do of his good pleasure. It is not demanded of unregenerate sinners by the gospel, for the gospel is not a supplement of the law, nor a system extra of demands on a set of bank-

rupts: nor are sinners condemned and damned for failing to exercise faith and repentance; for the gospel is *good news, glad tidings, great joy*, &c.; to all, to whom it is sent: nay it is Christ, and he came, not to condemn the world. Those who are finally lost, are condemned and damned for violating the law of God, which requires perfect and perpetual obedience of all who are under it, and that too, on pain of eternal damnation; but gospel damnation is what the scriptures never taught, nor authorized us to teach or believe.

The gospel teaches what true repentance is, shows the necessity of it, its source, its operation on the hearts, lives and conversation of the people of God; and furthermore shows to the heirs of salvation that no manner of repentance but that which comes alone from God, can insure the remission of sins, or the inheritance of life.—These hasty remarks on repentance, are respectfully submitted to the consideration of Brother Callahan, the Lexington Association of N. Y., and to our brethren and readers in general: and may the Lord bless them to the edification of his people and the declarative glory of his great name.

ANOTHER VISIT TO THE NORTH! (BUT NO BOASTING OF CASH FOR PREACHING.)—Having been permitted to make our annual visit to the North, and to return in health and safety to our family and labor: we take pleasure in laying before our beloved readers a brief sketch of our tour. After having attended the meeting of the Baltimore Association at Upper Seneca, and the Old School Meeting held at the same time and place, of which we intend to give an account in another number, we returned home, and were compelled by a press of business, to deny ourselves the pleasure of attending the Delaware Association. We left home, however, in company with Brother Daniel T. Crawford, of Zoar Church, Va. On Monday morning, 27th May, reached Baltimore the same evening, had a pleasing interview with some of the members of the Ebenezer Church of that city. Next evening we proceeded up the Chesapeake Bay in the Steamboat, and reached the Welch Tract Church, Delaware, and attended their yearly meeting on Wednesday 29. Here we met with Brethren E. J. Ries, J. P. Peckworth, D. Davis and the pastor, Eld Tho. Barton, Brethren G. Conklin and Jas. B. Bowen, who had attended the preceding day having left in order to reach an appointment at Southampton, Pa. On Thursday, in company with Bro. Ries, who joined us at Welch Tract, we proceeded on to Southampton; and on Friday 31st, we reached Harborton at the commencement of Delaware River Association. At this meeting we enjoyed a precious interview with the saints; the preaching on Friday, Saturday and Sunday was harmonious and truly refreshing; ministering brethren in attendance, were Brethren J. Boggs, C. Seydam, J. B. Bowen, J. Miller, as members of that Association, also visiting brethren: Cole, Conklin,

Crawford, Ries, Harris and Beebe. There next meeting is to be held at Southampton, commencing on Friday before the First Sunday in June, (next year.) On Sunday night June 2nd, we visited and preached for the Kingwood Church. This church have recently had to encounter a squall and in the fury of the wind have lost their wig,* but as this wig had long since ceased to be profitable to them, either for comfort or ornament, they do not seem to regret that the east wind of New Schoolism, has blown him over the hedge into the society of other wandering stars. The history of this storm we design to give hereafter. Proceeding onward, we reached Warwick on the 2nd, and last day of the session of that Association, being prevented on the first day by heavy rain. The Warwick Association remains firm and unshaken, in peace and harmony: our interview with them was short, but sweet. On Friday June 7th, attended to an appointment with the Waterloo Church, at Salem meeting-house: and on the next day we reached New Vernon, our old residence. At this place, we confess our inability to describe the interview. we were greeted by many of our old acquaintance, many with whom for the space of ten or eleven years, we took sweet counsel together; and many whom we had led into their liquid graves in the morning of their christian experience. This church has been sorely shot at by the archers, since our removal from them: some have fallen asleep, and some have turned their backs on Zion; but those who remain only seem to shine the brighter from the fiery trials they have passed through. They are still without a settled pastor, and until of late have had but few supplies; Bro. Broom now preaches for them more frequently. Their unyielding solicitude for us to return to them, has almost persuaded us to pull up stakes and go back; but we feel quite unsettled on the subject: could we see the churches of Alexandria, Upper Broad Run and Washington supplied, we would at once return to New Vernon; but at present we feel undetermined; we wish not to act without an intimation of the mind of the Lord on the subject, or to move until we can see the cloud move. Leaving New Vernon on Monday evening, we went on our way to the Lexington Association, which was held according to appointment at Olive, on 2nd Wednesday and Thursday in June: ministers in attendance here, beside those of the Association, were Brethren Hez. West, Amos Harding, G. Couklin, P. C. Broom, E. J. Ries, D. T. Crawford, David Forshee and G. Beebe. The preaching during this meeting was of the Old Fashioned kind; but of the proceedings and present condition of the Association we shall, at this time forbear to speak. Returning we attended another meeting at New Vernon, on Saturday and Sunday 15th and 16th of June, at New Vernon, in company with Brethren West, Ries, Crawford and Broom; and on Monday took leave of the brethren and friends. We next visited the great city New

York, where we arrived (per Steamboat Norfolk, Capt Henry Murrey, who very generously gave us our passage, with our horses and carriage. &c.) on the night of Tuesday 18th. Next day we looked up a few of the Lord's hidden ones, and at night attended meeting and preached with a little handful of them in the basement story of their meeting-house on King St. Of New York we may perhaps adopt the expression of Isa. i. 9. Left New York Thursday evening, and arrived at Newark, N. J., in time to hear the bells ringing for two or three Presbyterian lectures, as we were informed—found room for us at the Inn. Next day, reached Suckysunny Plains, by way of Brother W. Johnson, at Connecticut Farms, where we took breakfast: our friends having made arrangements to that effect, we held a meeting in the Academy at Suckysunny; but while preaching, one of the pious Presbyterian teachers, rang his bell, to announce that his hour for prayer had arrived, which caused a little stir among the otherwise orderly audience: some of them being bound to attend their master's call, when he prayed or gave alms. After enjoying a pleasant visit with our old friend Col. William Patterson and family: we pursued our journey on Saturday to Kingwood, where Brother Crawford and ourself preached on Sunday, and on Sunday night, at Centre Bridge; on Monday, at Southampton M. H., and tarried that night with Brother Bowen: proceeding onward, called on Brother Crawford, in Philadelphia: and after taking refreshment at his hospitable mansion, passed on by land to Brother J. McCrone's near New Castle, Del.; called on Brother Barton next morning, and by the aid of Steam, we reached Baltimore in time to fill an appointment for preaching: with the Ebenezer Church; and on Thursday 27th, we reached home, found all well: tarried one day at home, and then left to attend the Old School meeting at Ebenezer, Loudoun Co., Va., and returned again on Wednesday, July 3rd.

On the whole we have had an interesting visit, and have enjoyed something of the divine presence, we trust: and again we have to record to the praise of his glory, we have lacked nothing: But *Mark us!* Mr. Waller, we make no boast of monies received for preaching.

"SLANDER BOOK.—Among all the books of this book-making age, one of the strangest, and, perhaps, one of the best and most ingenious, is thus described by a correspondent to the Southwestern Christian Advocate:

"While in the town of——, I was struck with the above words, written on the back of a small blank account book. I found, on examining the contents, that different persons were charged with so much for one, or two slanders, as the case might be. The accounts were very neatly and correctly kept, credits entered, &c., with as much precision as the merchant keeps his books. Upon inquiry I was informed that this plan (of fining people for slander) originated with M——, the laughter of the man at whose house the book was seen, to prevent evil speaking and its consequences. She, a girl of 12 or 13 years, perceiving the evil of slander: he many interruptions produced by it in families and neighborhoods, obtained a blank book, and determined to fine every person who slandered or spoke evil of

another in her presence. The money thus collected to be applied to benevolent purposes. She gave me four dollars, a donation to the Missionary Society of the—— Conference, a part of her collections only for a few months."—*Banner & Pioneer.*

REMARK.—How fruitful are the inventions of men in matters of religion. The "Slander Book," appears to be among the last rare specimens of Anti-christian ingenuity. This invention seems to be accredited to a girl of 12 or 13 years; but appears to be well received by the New School speculators of the day.

This Book, like all the new religious inventions, of which our world is at this time so full, has in view to make some money out of the sins of the people for the Lord. Had this Book been invented by his Holiness the Pope, it would have been very wicked; very wicked indeed, you know, for the Catholic popes or priests to forgive sin for money to be put into the Lord's treasury! or to sell indulgences, to obtain funds for religious purposes; but for a pious protestant girl, to fill up the Lord's treasury, by settling up accounts with those who have sinned; make them pay up, and then receipt them in full for the sin of slander on her book; and put the money thus collected for the Lord into the Lord's treasury, is quite another thing—quite; Hem! We would recommend the little Miss, to call on J. L. Waller, J. M. Peck, and a host of other names, we can furnish her, who are greatly in arrears on the score of slander; and if she should meet with success in collecting these dues; we are of opinion all other catch penny societies might be disbanded as useless; for the single article of slander manufactured and vended by the New School zealots of our day, at a moderate per centage would furnish a revenue equal, we had like to have said, to the avarice of the most insatiable money worshippers of our age.

THE "CORRESPONDENT."—The 2nd number of this paper published at Murfreesborough, Ten. and edited by our Brother John M. Watson, M. D., has just reached us. The first number we have not seen: by the number now before us we learn that the Correspondent is a continuance of the "Old Baptist Banner," published last year at Nashville by Brother W. Lowe. Of the orthodoxy and the ability of Brother Watson, we have no doubt: some of his communications published in back numbers of the "Signs of the Times," will satisfy our readers that Brother W. is a thorough going Old School Baptist, and we wish him great success in setting forth truth and opposing error in the far west.

"The following is an extract of a letter from the Post Master General, addressed to C. B. Peckham, of Newport, R. I.

"Post Masters may enclose the money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself; but if the letter be written by another person, the Post Master cannot frank it."—*Cross & Bap. Journal.*

* Eld. J. Wigg, former incumbent of their pulpit.

Poetry.

PATIENCE UNDER AFFLICTION.

Fast bound by affliction's strong cord,
Unable to loosen its band;
But since 'tis the will of my God,
I wish to be still in his hand.
Though caught as a bird in the net,
Entangl'd, unable to rise,
I wish not to murmur or fret,
Because my afflictions are wise.

Tho' touch'd with a twig of his rod,
Which often occasions dismay,
He still is my merciful God,
Who giveth me strength for each day.
Tho' fire and water surround;
He's promis'd he with me will be,
The truth of his word I have found,
And hope still his mercy to see.

While passing this valley of tears,
I'll rest on the word of his grace;
And cast on his bounty those cares,
Which strive to embarrass my peace.
When climb'd on the opposite brink
Where all things before me are new,
Scarce able for rapture to think
I'll say to afflictions adieu.

LANE'S COLL.

ASSOCIATIONAL MEETINGS.

BROTHER BEEBE:—Please give notice in the "Signs," that on Saturday before the Third Sunday in September next, will commence an Old Fashioned Regular Baptist Association, with the Church at Mt. Moriah meeting house, in Howard County, Mo., near Fayette; at which place brethren in the ministry, as well as private brethren, are affectionally solicited to attend. May grace, mercy and peace be multiplied.

I remain your very unworthy brother in persecutions, trials and tribulations, in the good cause of our Lord and Savior Jesus Christ.

JAMES M. BUTTS.

The Rappahannock (Old School) Association will hold her next annual meeting with the Church at Thornton's Gap, Rappahannock Co., (Va.) commencing on Friday before the fourth Sunday in July next, to which a general attendance of Old School Brethren is requested.

THE KETOCTON ASSOCIATION,—Will hold her 73rd anniversary, with the Regular (Old School) Baptist Church in this city (Alexandria) commencing on Thursday before the third Sunday in August next. Old School Brethren, are very affectionately invited to meet with us.

BROTHER BEEBE:—Please to inform my Father's family, through the Signs of the Times, that the next meeting of the Redstone Association will be held, if the Lord will, with the Big Redstone Church, Fayette Co., Pa., (about four miles north of the National road) commencing on Friday before the first Sunday in September next, at 11 o'clock, A. M. Our Old School Baptist brethren generally are most affectionately invited to attend with us.

B. WHITLATCH.

NEW AGENTS.—Elder Henry D. Banta, Veroy, Switzerland Co., Ia.

Israel Curry, Pruntytown, Harrison Co., Va.,
Stafford McGee, Waltonham, St. Lewis Co., Mo.
Archabald Preston, Monroe, Walton Co., Ga.
Elder John Miller, Canton, Salem Co., N. J.
Titus Bishop, Hyde Park, Dutchess Co., N. Y.

OLD SCHOOL MEETINGS.

Please to give notice in the "Signs," an Old School Meeting will, if the Lord will, be held in Jackson, Susquehanna Co., Pa.; on Wednesday and Thursday the 18th and 19th of September next. Our Old School brethren are affectionately invited to attend.—Brethren from a distance will please to call on Brother Ichabod Hill, Jackson, Susquehanna Co., Pa.

HEZEKIAH WEST.

CORRESPONDING MEETING.

An Old School Meeting, for social worship, and christian correspondence will be held, at the request of the Elk Run Church, Fauquier County, (Va.) with them; commencing on Friday preceding second Sunday in August next. Old School Brethren generally are invited to attend.

Please give notice, through the Signs of the Times, of the YEARLY MEETING, to be held with the Bethel Church, New Castle Co., Del.; on the Second Sunday in September next, and on the Saturday preceding; and invite Elders Round, Miller, Conklin, Bowen, Barton and Roberson: together with as many other Old School particular Baptist Elders and Brethren as can make it convenient to attend with us.

And oblige yours,

JOHN McCRONE, Jr.

Receipts.

Eld. James M. Butts, Mo., \$5; Eld. Daniel James, Va., 2; F. S. Hathaway, do. 5; Eld. D. T. Crawford, do. 1; E. Cornwell, do. 1; Eld. Tho. Buck, do. 1; I. Chrisman, do. 1; J. Thompson, do. 1; Henry Catlett, Ky., 1; A. Van Metre, do. 5; J. Martin, do. 6; S. Yeomans, O., 3; B. D. DuBois, do. 5; A. Lee, do. 1; J. Barrett, Mi., 2; J. W. Turner, Ga., 1; Eld. A. Dykes, do. 5; J. McCrary, Jun., do. 1; V. D. Whalley, do. 2; A. Preston, do. 5; Eld. J. J. Battle, do. 5; W. Simpson, Ia., 6; J. Lee, Ala., 2; C. Hindale, Esq., for R. Jackson, do. 1; R. Newton, Tenn., 5; Eld. J. M. Watson, M. D., do. 10; S. Suberland, paying to end of Vol. 10th, N. C., 5; T. Hurd, Pa., 1; DeWitt C. King, do. 1; J. W. Dance, do. 1; R. Phillips, do. 2; N. Westcoat, do. 5; Eld. Hez. West, do. 18; Eld. T. Barton, Del., 9; Dea. J. Bee, do. 1; T. Baldwin, do. 1; Eld. W. K. Robinson, do. 4; H. P. Roberts, N. Y., 2; Col. S. Clark, do. 1; J. Finch, Esq., do. 1; N. T. Terry, do. 1; Eld. G. Conklin, do. 5; Dea. S. Wheeler, do. 4; Dea. M. Benedict, do. 1; R. Dunn, do. 1; Dea. W. Murray, do. 3; C. Taylor, do. 1; Eld. E. J. Williams, do. 3; Dea. E. Carey, do. 1; T. Bishop, do. 3; W. A. Sayer, do. 1; T. Oakley, do. 1; Eld. A. Harding, do. 1; C. Everett, do. 1; C. Shons, do. 3; A. Ivory, do. 1; D. Godfrey, Jun., do. 1; H. Roe, do. 1; C. Elmandorf, do. 1; J. Winchel, Jun., do. 5; J. Denmore, do. 2; Dea. T. Faulkner, do. 2; Col. T. Godfrey, do. 5; H. Horton, do. 1; R. Comfort, do. 1; Mrs. E. Comfort, do. 1; E. S. Cadwell, do. 1; C. Wheat, do. 1; Dea. S. D. Horton, do. 1; L. L. Vail, Esq., do. 2; S. Allen, do. 8.50; Eld. J. Boggs, N. J., 1; W. Drake, do. 4; D. Howell, do. 3; Eld. J. Miller, do. 5; J. Wheat, do. 1; Eld. C. Suydam, do. 8; J. Lake, do. 14; J. Abers, do. 1; Mrs. M. Rittenhouse, do. 1; Jacob Drake, do. 1; Dea. M. Northrop, do. 1; Mrs. Ketcham, do. 1; Dea. G. Doland, do. 12; Mary Thomas, Md., 1.

Total, \$254 50

Having on hand about four or five hundred copies of the preceding volume of the "Signs of the Times," and wishing to dispose of them to the best possible advantage, we are induced to offer them at the reduced rate of \$5 per dozen copies, or 50 cents for a single copy; each copy to contain the 26 numbers for the year 1838. Any of our subscribers who may have failed to receive all their numbers, will be supplied without any additional expense by giving the requisite notice to the Editor, Post Paid.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBEON."

VOL. VII.

ALEXANDRIA, D. C., AUGUST 1, 1839.

NO. 15.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st. and 15th. of each month,

GILBERT BEEBE, Editor:

To whom all communications must be addressed (Post Paid.)

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COMMUNICATIONS.

For the Signs of the Times.

Antinomianism examined and its relation to Arminianism shown.

BROTHER BEEBE:—I received a letter a short time since, from Bro. P. Meredith, in which he requests me also to give my views of the text, Job. xxviii. 7, 8, in reference to the enquiry *whether there is not a path which passes between the sand bars of Arminianism and the granite rocks of Antinomianism.*

Your answer to this enquiry as published under the editorial head in No. 9. of present Vol., he says is very explicit in reference to Arminianism, but not so full in reference to Antinomianism as he wished. He gives as a further reason for requesting my views, that he has lately heard, "that to be a thoroughgoing Old School Baptist, one must believe that it is not the duty of the unregenerate, to believe, repent, or pray." I will therefore add my testimony to yours on this point. The one may strengthen the other.

I will first examine the subject of Antinomianism and see whether "the path which no fowl knoweth, and the vulture's eye hath not seen" can be a middle track between that and Arminianism.

The signification of the term *Antinomianism* is, according to its etymology, *against the law*, as shown by Brother Beebe; and the charge evidently intended to be fixed upon those to whom this term is applied is that they are opposed to the law of God, or do it away by their doctrine.—This charge, if the enemies of truth were admitted to be judges, would have been fixed upon the *Master of the house*, and upon those of his household in every age, from Paul down to Brother Meredith and myself, who preach a finished salvation in Christ. But I appeal from those would be judges to the scriptures of truth; I would stand at the judgment seat of Christ.

Those who anciently claimed to be disciples of Moses in distinction from Christ, evidently supposed that the letter of the Sinai laws, moral and ceremonial, together with the traditions of their fathers, constituted a code of law which supplanted the original law under which man was created; and that this was the stan-

dard by which man's acceptance with God, or rejection, was to be decided. Because Christ and his Apostles preached a doctrine adverse to this Pharisaical law, they were denounced as opposers of the law of Moses. The modern *Nomians* or legalists also understand the original law of God to have given place to a milder law, compounded of the letter of the Ten Commands and what they conceive to be certain requisitions and conditions of the gospel, and that this *gospel law* is the standard of righteousness, by which all men under the gospel are to be tried, and a want of conformity to it the ground of condemnation; and according to some, a personal conformity to it, is the ground of justification. But no individual who has been brought truly to love the law of God, can admit of its being supplanted by such a medley of human contrivance, and when it is oppose, either as a standard of right or as a yoke of bondage attempted to be put upon the neck of the disciples of Christ, its opposers are at once denounced as Antinomians.

In making my appeal from these partial Judges, I file the following answers to their charge: 1st. That God in creating Adam a living soul, laid him, and his posterity in him, under obligation to love the Lord his God with all his heart, and with all his soul, and with all his strength; and to love his neighbor as himself; that this constituted the law of his creation, and the eternal standard of right, which no apostasy of man could make void. 2nd. That the revelation which God has made of his mind and will in the scriptures, the alone standard of truth, no where teaches that God has ever abrogated this law of man's creation, altered its requisitions, or abated its demands to suit the weakness of fallen man. This answer is sustained by Matt. v. 17—20, and Rom. iii. 31. 3rd. That the prohibition given to Adam in the garden not to eat of the forbidden tree, was designed as a test of his subjection to God and to the law of his creation; his transgressing this prohibition was therefore the just ground of his being condemned and his posterity in him to a state of depravity or *death in sin*. And that the law of Ten Commands given from Sinai, in its general bearing upon all men, distinct from its special reference to Israel nationally, was not designed as a *covenant of works* and to lead men to depend on their obedience to it for their final acceptance with God, either Jews or Gentiles; but it "Was added by reason of transgression till the Seed should come to whom the promise was made, &c;" (Gal. iii. 19) it "Entered that the offence might abound" (Rom. v. 20.) In a word, it was given in its spiritual import, in the sense in which Paul says *the law is spiritual*,—

(Rom. vii. 14.) as a schoolmaster to teach both Jews and Gentiles their entire depravity and guilt, and the impossibility of their being justified by the deeds of the law, and their need of just such a salvation as is revealed in Christ, a salvation from sin and sovereignly free. Hence it is written, "We know that what things soever the law saith, it saith to them that are under the law, that every mouth may be stopped and all the world become guilty before God;" and again, "For by the law is the knowledge of sin." Rom. iii. 19, 20. Neither, I will add, was this law of Ten Commands given, in itself considered, to be a *rule of life*; it was designed to teach us what sin is, and its moral precepts are sanctioned by the New Testament as illustrating that which is a proper deportment toward God and toward man in a general and moral point of view. But a *rule of life*, to be correct must be an exact measure of all that is required of us to perform.—This law was not such to ancient Israel; other laws were given them, which they were required also to obey, and which were of course component parts of that rule by which their lives were to be squared, such as certain positive institutions of a ceremonial nature, &c. Neither is it a perfect rule to spiritual Israel; the life of a christian as such, must be upon a broader scale than the letter of the Decalogue, in order to its being squared with the gospel. Repentance toward God for his daily wanderings of heart, and living daily by faith in the Lord Jesus Christ, and an establishment in the truths of the gospel must enter into the composition of a christian's life or walk in order to his conformity to the gospel standard; and these things are beyond the compass of the Ten Commands, "For the law is not of faith, but the man that doeth them shall live in them." Gal. iii. 12. There are also positive institutions belonging exclusively to the gospel to be observed by the christian if he would "walk uprightly according to the truth of the gospel." If therefore the legalists call us Antinomians for denying that the law is a rule of life to the disciples of Christ, we may well call them *anti-gospelers*, or *anti-new-testamenters* for their attempts to make it a full rule to the christian's life. Thus much for our views concerning the much insisted upon notion that the law is a *rule of life* to the christian, and I will now return to the further consideration of the answers I have filed.

1st. Whilst these answers stand, and they must stand according to the standard of eternal truth, it is evident that we are justified in opposing this law of conditions of which faith and repentance and various religious ceremonies, are the principal terms, being foisted into the place

of that unchanging standard of right, the law under which man was created, as that by which man is to be judged before God, and consequently their charge against us of being Antinomians on this account will not stand. 2nd. So long as it is written, "Whosoever offendeth in one point is guilty of the whole," it must be evident that whoever sets up any thing other than the spiritual or original law of God in its exceeding broadness as the standard by which man is to be tried before God, by which he is to be justified or condemned, opposes or makes void that law and is therefore an Antinomian in the strict import of the word. The teaching that the law will accept of any thing short of perfect obedience to its everlasting demands, or that it will admit of any substitution in the place of this perfect obedience, such as repenting and believing the gospel and the like, is according to the above view of the subject Antinomianism.

Having thus shown what Antinomianism is, and the characters on whom the charge properly rests, I will briefly show its position in relation to Arminianism by a few questions. 1st. Who are they that are opposed to the enforcing the rigorous demands of the spiritual law of God?—The unregenerate whether professors or not;—"for the carnal mind is enmity against God not subject to the law of God, &c. But unregenerate professors more fully act out this opposition; they then are the practical Antinomians. 2nd.—Who are they that are fond of the Arminian, or do and live system? The unregenerate universally; but those of them who profess religion, more openly avow this system. Hence the Arminian in heart is an Antinomian in heart, and the professed Arminian stands in his doctrine opposed to the unchangeable demands and rectitude of the original law of God, and is therefore in truth an avowed Antinomian. Or thus:—Those who make void the law of God by their traditions or systems must be Antinomians. What is Arminianism but a system that teaches that men's acceptance with God depends on certain conditions to be performed by them, short of a perfect obedience to the original law of God?—Christ having according to some taken away the original law, and according to others, made an atonement for sin abstractly considered, to make room for such conditions being accepted. Hence Arminianism and Antinomianism terminate at the same point, are two different names for the same system of opposition to the law of God. How then can the "path which the vulture's eye hath not seen" pass between these two? There is no middle ground there. But Brother Meredith is ready to ask, is there no system which opposes the obligations of the law of God, different from the systems of conditions? In answer I admit it has been said that there were those who held that the elect were never under the law, and that God never saw any sin in them, &c. But such sentiment would as completely do away redemption by Christ as it would the law. Besides this sentiment would be so irrational, so contrary to

that sense of accountability which men have, that I cannot think such a sentiment ever existed in the breasts of any who believed there is a God and admitted the authenticity of the scriptures. The sentiment also that the elect as the children of Adam were actually justified from all demands of the law before time began, and were then, absolved from all charge of guilt, would, if carried out in its legitimate bearing, amount to an abrogation of the law in their behalf, and therefore be Antinomianism. But I know of none who contend for this sentiment that would admit of its being carried out to what I think its full implication: therefore, though they may be inconsistent, they are not Antinomians in the way they hold it.

Consequently, my brother, we in vain look for the granite rock of Antinomianism (where the charge of Antinomianism is just as implying opposition to the law of God) so severed from the sandbars of Arminianism as to admit of the path or way of holiness passing between them.—Indeed I may confidently ask, how would sandbars ever be found in the sea were there not a granite rock or something like it to form an eddy or obstruct the passage of the drifting sand and thus cause it to become a deposite? And how could any conditional or Arminian system ever get foothold were there not enmity in the human breast to the government and law of God; an Antinomian principle latent there, that would overturn the sovereignty of God, and bring down his perfect law from its pure and holy demands, to a level with the capacity of depraved mortals to obey?

I will notice that path which no fowl knoweth, that way of holiness in which the child of grace is led. And my brother, if you have eyes to see, as I think you have, and do not suffer men to put their fingers or systems into them, I shall show you that this path as Brother Beebe stated, leads directly off, alike from the ground of Antinomian and of Arminian opposition to the truth.

The very first step in which a person is led in the christian life takes him off from that firm standing he before had on Arminian ground;—regeneration being the implantation of that life in the soul which is love to God and to his law. Sin, instead of holiness and the divine law, now becomes the object of his hatred. Long and hard may he struggle to regain a standing on Arminian ground, or in other words, to feel a confidence in his own doings, but in vain, every struggle but removes him farther from this confidence; he is led to an enlarged view of the law in its spirituality, sees it to be holy, just and good, and his love to it makes him loathe every thing that comes short of its righteous demands, as all his acts and thoughts do; and his confidence in his doings and exercises is therefore more and more destroyed. He finds himself at last without any standing, lying upon the absolute mercy of God, having no good prayers, repentance or reformation to hold on to, and feeling that if that

mercy does not hold him up he must in justice sink eternally. Hence love and reverence for the law of God instead of making a person pleased with his own righteousness, and giving him a desire to be accepted with God on the ground of his own doings, leads him to throw aside his own doings and makes him willing to be saved as a poor sinner; just in proportion therefore as Antinomian opposition to the law is eradicated from his mind, Arminian confidence in creaturely performances is destroyed. Here is the mystery of the christian's path that the vulture's eye cannot see it; no person, not taught of God, can comprehend how that love and subjection to the law of God should cause one to loathe his own righteousness, nor how a person who relies entirely on the mercy of God in Christ for salvation, can be zealous of good works. Yet such is the case. The same love to the law which leads a person to renounce all human works as the ground of his acceptance with God, make him cling to and rely alone on the work of Christ for acceptance when that work in its completion is once revealed to him as having been wrought for such poor sinners as he. The reason is that the one would degrade the law whilst the other perfectly honors it.—Hence he who rejoices in Christ Jesus, has no confidence in the flesh; (See Phil. iii. 3) and he who with Paul can say *I delight in the law of God after the inward man*, would also with him, not have his own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Rom. vii. 22; and Phil. iii. 9.

I think from what has been shown that Bro. Meredith will be satisfied that the christian's path which is as a shining light, that shineth more and more unto the perfect day, cannot lead him in a middle way between Antinomian opposition to the law and Arminian love of human works, but that it leaves both in the back ground.

The other branch of Brother M.'s enquiry I will leave for another communication.

S. TROTT.

Centreville, Fairfax Co., Va., July 5, 1839.

For the Signs of the Times.

BROTHER BEEBE:—In the "Doctrinal Advocate" for June 1839, there is a letter from Eld. Osbourn to the Editor, containing some remarks which I wish to bring to the notice of our Western Old School Brethren. Elder O. after noticing his book, which professes to be an exposure of missionism in the great valley of the Mississippi, refers to errors of a most pernicious kind as existing in that country, and then says.

"I shall venture to say that the great darkness and the odious errors now alluded to, are to be found, and there too I found them, among men and churches professing orthodoxy and the true christian faith. But forsooth orthodoxy and Old Schoolism are terms which stand but for little, &c. Hence a man may be a full grown Quaker under the unmeaning term, as it is now mostly

used, of *orthodoxy*; or a gross heretic of the Sabellian kind under the abstruse and new fangled term of Old Schoolism. And in short, thus it is with the people now referred to in the far West. They indeed greatly pride themselves in what is called orthodoxy and Old Schoolism, and yet they *literally hiss at* and make *common sport* of a TRINITY OF PERSONS IN THE ETERNAL GOD-HEAD, and insultingly call the divine Father, PA, and the Holy Ghost a rool. And hence under this orthodoxy and Old Schoolism we clearly see heterodoxy and downright blasphemy, &c., &c."

I think there must be some mistake in this matter. But mistake or not, the thing has gone out, through what is recognized as an Old School periodical, as an indiscriminate charge against our Western brethren, for the New School party to rejoice in. If the above charge is true, I do not blame Elder Osbourn for pronouncing it blasphemy. Not that I am disposed to consider it blasphemous to deny that the Three, the Father, the Word and the Holy Ghost are in any sense three Gods, or that they are three distinct persons, or that they blaspheme who dissent from the Nicene Creed, or from *my creed* concerning the divine Three, in which the One God has revealed himself, providing that either of the Three is not degraded. But when we consider that *Father*, is one of the names by which God has been pleased to declare himself, as expressive of a relation which, he, the Father sustains in the economy of salvation, as he is declared to be the *God and Father of our Lord Jesus Christ*, and Christ says to his disciples, "I ascend unto my Father and your Father, and to my God and your God;" I say when we consider these things, we must conclude that no person having a becoming reverence for God, whatever may be his views of the doctrine of the Trinity, can trifle with or make sport of this name and relation in which God has revealed himself. Neither can we conceive that any such person, would either deridingly or considerably speak of *him* as a *tool* of whom Christ thus speaks, "And I will pray the Father, and he shall give you another Comforter, that *he* may abide with you forever; even the Spirit of Truth, &c." (John xiv. 16, 17) and again, "But the *Comforter* which is the *Holy Ghost*, whom the Father will send in my name, *he* shall teach you all things, &c." I hope therefore that some of our Old School Br'n. of the West will set this matter right; if it is a wrong charge which Elder O. has made, that they will clear it up; or if any do hold in contempt the names and relations, *Father*, and *Holy Ghost*, I say not, as declared in the Athanasian Creed, but as declared in the scriptures: I desire that they may be made manifest; and be no longer recognized as of us. If this charge had come from our avowed enemies it might well be passed unnoticed; but coming from the quarter it has, I do think it calls for some attention.

May the Lord enable all who profess to be of the Old School stand, to believe, speak, and act consistently therewith.

Yours, &c.

S. TROTT.

For the Signs of the Times.

N. T. Stephensburg, Va., June 18, 1839.

BROTHER BEEBE:—It appears the lynching law of the New School Baptists against the "*Antinomians*" in Loudon Co., on the eastern side of the Blue Ridge is in full force and operation;—against the Old School Baptists on the western side also.

About a year ago, W. Y. Hiter, in obedience to a call and arrangement published in the "*Religious Herald*" by Wm. F. Broadus, came over the Blue Ridge to spy out the prospects, *feel* about the Old School Baptist Churches, view their *Meeting-houses*; and where a New School party was found in or about the Old School Churches they would consequently become stimulated to action in the lynching business. Zion Meeting-house was designated by Mr. Broadus as a *possible prize* to be acquired. When the Church at Zion came together on their regular day of business, but one solitary individual in the Church advocated the intrusive mandate.—The next day being their stated day of worship in a more full meeting of the Church, to their credit and comfort, they were unanimous in rejecting the proposition for W. Y. Hiter as a *tool*, under the control or direction of Wm. F. Broadus, occupying the *bona fide* property of Zion Church. So it is that Church is not yet lynched out of her Meeting-house; but how long she will continue so I do not know, as W. B. has at different times passed that way and squatted as near it as was most convenient to himself and the Old School Baptists that own it. Mr. Love accompanying him on one occasion if no more. I am informed that on one of these excursions Mr. B.'s horse carried him by the Meeting-house and he was not conscious where he was taken to until some short time after he had arrived at a beloved Baptist brother's house, (some animals are remarkable for their sagacity.) Hem!—Wonder why he didn't turn in at Bro. Grubb's gate, adjoining the Meeting-house lot (!)

Some time in May the house at Front Royal known by the name of Happy Creek Meeting-house, was broken open at one of the windows, the lock taken off the door and another put on, by one of the New School Baptists, in whose hands the title papers, &c. belonging to the Church were designedly put by an old excluded member, which have been demanded by the Church and refused to be given up. Thus it is through the artifice of that old member, previous to and since his exclusion from the Church at Happy Creek, that W. F. Broadus and his coadjutors Grimsley, Herndon, Love & Co, have taken possession of the Meeting-house, and the Old School Baptist Church at Happy Creek, of which Elder Thomas Buck is pastor, is fraudulently and forcibly lynched out of her own house of worship by the anti-christian marauding New School Baptists.

I am informed by a member of the Church at Zoar (Jefferson Co., Va.) that not long since

their Meeting-house had been entered by stragem and force with a design to lynch them also; but a professional gentleman espoused the cause of the church, intimating that he would have the law put in force against the innovators. Since that time they have kept quiet, being not willing, I suppose, to risk consequences. It is however due to the person who officiated as preacher, to state that he declined, after the second time, attending there; not being willing to occupy the house if opened in that clandestine way. How things are to go with the Old School Baptists I pretend not to know; but really, from general appearances the prospect is rather gloomy than otherwise. I have noticed in some of my little excursions among the Old School Baptists, that where the country is poor, and the members are rather poor and plain, and the Meeting-houses are only tolerably good,—not stylish or grand, there they appear to be at peace among themselves; and the *greedy shepherds and dogs* let them alone to some extent: but the contrary is the fact when wealth and pomposity abound.

To my understanding it is plain that the Old School Baptists are at this time necessitated to live and walk by faith in him who has said, "All power is given unto me in heaven and in earth;" and wait his appointed time for the accomplishment of his infinitely wise purposes in providence and in grace.

Your Brother,

I. CHRISMAN.

For the Signs of the Times.

Gladly Creek, Randolph Co., Va., July 12.

BROTHER BEEBE:—According to the notice published in the twelfth number of your current volume, five churches met on Friday before the fourth Sunday in June last, with the Mt. Olive Church, Harrison Co., Va., to unite in constituting an Association for correspondence and mutual edification; to be known as the TIGENT'S VALLEY RIVER ASSOCIATION. These churches having constituted themselves as abovementioned, at their constitution directed me to request you, on their behalf, to publish that this newly constituted Association will meet, if the Lord permit, with the Valley Church, (about 3½ miles north of Beverly) the county town of Randolph, Va., on the Morgantown and Clarksburg road, On Friday before the second Sunday in September next. And to invite all our Old School Brethren and Ministers to meet us on that occasion, that we may be favored with the preaching of the gospel through them.

Dear brethren, we do most earnestly entreat you to *Come over into Randolph Co., and help us*. We are weak in the ministry, having but three among us, one of whom is nearly worn out in the service. The brethren in the Valley requested me particularly to urge all the Old School Brethren to attend with them. Now my dear brethren, when you read this invitation, we beg

you to think of it seriously and prayerfully, and remember the words of our Lord to Peter:—"Feed my lambs; feed my sheep;" for we do believe the Lord has some *lambs and sheep* in this region. There appears to be ministering brethren, on the East, West, North and South of us; and we do hope they will not altogether neglect us: especially our brethren of the RED STONE ASSOCIATION. We cordially invite them, Brethren and Ministers. Our Association will be held the next week after the meeting of the Redstone Association.

Cannot the following brethren, (to wit) Beebe, Trott, Clark, A. Calvert, R. M. Newport and many others, attend our contemplated meeting?

Brethren, remember us in your devotion at the Throne of Grace; and that God who is rich in mercy, may abundantly bless you all, is our prayer for Christ's sake. AMEN.

JACOB KELLER.

For the Signs of the Times.

St. Louis, Mo., April 26, 1839.

DEAR BROTHER BEEBE:—Of necessity I have to write to you incapable as I am. If I could write as most of your correspondents I should have written long before this. I became a subscriber to the Signs something upwards of three years ago, and have been a reader thereof since that time; and I can truly say it has been heart cheering to me to hear from so many Baptists of the apostolic stamp, throughout the United States, and see that they are so earnestly contending for the true faith of Jesus.

I should give you some information as to the situation here, but I am waiting for some more capable of writing than I am. Nevertheless I can say there is but little appearance of what I call the religion of Jesus Christ in these parts: the newly invented systems have covered the whole country; and, with a very few exceptions, the people have engaged in what they call benevolence. I am one alone as it were. I was turned out of their synagogues some five or six years ago, for protesting against their missionary projects. Since that time I have had to ride about 26 miles to church meetings, and cross the Mississippi River into the State of Illinois, where I find a great many precious brethren of the old order, in whose company I have had much satisfaction.

Dear brother, I sometimes hope that about 26 years ago Jesus Christ revealed himself to me most precious, the chief among ten thousand, and altogether lovely. O! Brother Beebe, I never shall forget that precious time; for I thought my troubles done, my sorrows past, and that I should enjoy the presence of my blessed Jesus while I remained in this life; but sad to relate! I have experienced a warfare since that time, that has often made me to believe that I was a poor deceived mortal, who never knew any thing about the revealed love of the precious Redeemer. Dear brother, it is possible that you may

know what such trials mean, from some remarks you have made in your paper. It is unnecessary for me to make any remark in respect to what my belief is. Suffice it to say, that if I am not deceived, I believe in Jesus; and that there is no other name given under heaven among men whereby we must be saved, but the name of Jesus. I am well assured, if it should be my happy lot to reach the fair climes of eternal felicity, it must be by sovereign grace, and that not of works.

May the only wise God guide both you and me in the pathway of duty, shield us from harm, and finally crown us in his kingdom, together with all the election of grace, is the sincere prayer of

A poor despised Nazarene,
STAFFORD MCGEE.

For the Signs of the Times.

Dekalb, Hancock Co., Ill., July 2, 1839.

BROTHER BEEBE:—I have been waiting nearly a month to find leisure time to write you a long letter; and this evening I was taking a view of the crowd of business that appears to be just at hand, which calls for my attention. I despaired of being able to do so short of another month or two, and must now be content with a short communication.

I have, a short time since, got home from the Iowa Territory; and during my stay there I preached twice in one settlement where the people appeared to be as religious as any I ever have seen, and nearly every body professors at that.—Yet I thought they in general possessed as little knowledge of the spirituality of religion as any people I ever saw. In place of being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, they appeared to be built upon the foundation of *Alexander Campbell*, denying the agency of the Spirit in bringing sinners from darkness to light. I learned there had never been but very little Old School Baptist preaching among them; yet I found two or three there who appeared to understand the golden bell when they heard it, but they had dwelt in the smoke that ascended out of the bottomless pit, which we learn from Rev. ix. 2: the sun and the air were darkened by reason of the smoke of the pit, until their tongues were ready to confess what their hearts knew to be false. Though there are many precious Old School Baptist in the Iowa Territory: there are a number of churches now constituted, and they expect to form an Association there this fall. In the Military District in Illinois, the Old School Baptists are generally sound in faith and doctrine. In the bounds of the Salem Association we have had a moderate increase, at our meetings. We have crowded congregations and some still professing to be brought to the love of the truth. I assisted in constituting an Old School Church on last Saturday in a settlement where *Alexander Campbell's* smoke has been rising and sending forth locusts for several years, to the darkening

of the gospel sun to a great extent, until at length the lot of one of Christ's faithful laborers who had been toiling in his vineyard for many years, was cast there; and his labors have been blessed and he has been instrumental in hunting out God's children in the cloudy and dark day.—The effort system among the people called Baptists, in this country is getting along but *middling* at best: they cannot get money enough to support their craft, and when their cash fails, their legercmain ceases, and they cannot make converts. And you know those greedy dogs will not stay in such a place, but will proceed further, seeking whom they may devour. The Presbyterians are establishing factories in this country to make preachers, and I suppose when they get them done, and their preachers made, if their eastern brethren will suffer themselves to be imposed on by falsehood and misrepresentation, and launch out their cash unto these scholastic gentry, our country will soon be enlightened and the people brought from heathenish darkness to the light of a *man-made, money-bought* gospel. Proselyte making has become quite an extensive and money making business in our world, and is progressing largely toward the fulfilling of the scripture and the consummation of the work of making one Proselyte. Matt. xxiii. 15. *Wo unto you Scribes and Pharisees, hypocrites, for ye compass sea and land to make one Proselyte, and when he is made ye make him two fold more the child of hell than yourselves.*—Now is it not plainly to be understood that the New School divinity are busily engaged in making of this Proselyte their whole society system, from the Bible Society down to the Mary Magdalene Society? It is only the making process that is now going on; and when they gain the ascendancy they will take the civil as well as the ecclesiastical authority into their own hands: and then they will enforce such measures to support their craft as seems good unto them. Now take a view of the civil and religious authorities amalgamated together, and you will see the Proselyte complete, and does it not look as though he is two fold more the child of hell than they themselves?

I must conclude, as I have been more lengthy than I intended, by requesting you to publish the change of my Post Office address, as there is a Post Office now established at the place where I live, and myself appointed Post Master. My address hereafter,

THOMAS H. OWEN, P. M.
DEKALB, HANCOCK CO., ILL.

For the Signs of the Times.

ELDER BEEBE:—I wish you to give notice through the "Signs of the Times," that there is a meeting agreed upon the First Wednesday in September: to be held with the Baptist Church, meeting in Ferry Street, Troy, N. Y. The beloved of the Lord, and lovers of truth, both ministers and people, far and near, are invited to attend. The location together with other circum-

stances, seem to call loudly for our Old School brethren to attend, and come in the Spirit and power of the gospel. As there never has been a meeting of this kind in Troy, I hope it will be a good one. The Hudson River Association assembled in this city in June,—and to be sure *money answereth all things!!* I heard them preach and debate on various subjects, but do not know whether they denounced any as heretics. They will have enough to attend too ere long, for the elements of division are among them.—This meeting is for preaching, prayer, exhortation, songs of praise, &c., &c., and will continue as long as we think best at the time. I do, brethren, most earnestly solicit your attendance from every quarter, and we will try to accommodate you: and may the Lord give you good speed, a prosperous journey, and good meeting.

Yours affectionately in gospel bonds,

E. S. RAYMOND.

EDITORIAL.

Alexandria, D. C., August 1, 1839.

BROTHER BEEBE:—Will you give your views on Isaiah xxxv. 10. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

JACOB KELLER.

At the request of our brother we will offer a few remarks on the subject proposed, and such as we have we will give. And first, we do not understand, with some of our brethren, that the predictions of this chapter have reference to some future millennial glory of the church; but we rather understand the whole chapter as a prediction of the coming of the Messiah, the introduction and progress of his gospel among the Gentiles.

In the preceding chapter, the dissolution of the former heavens, (namely, the Jewish) is mentioned, when the elements of that dispensation should pass away, their heavens be rolled together as scroll, and their host be consumed; in the execution of which his sword should be bathed in heaven, (or Jerusalem, which was literally fulfilled in the destruction of that devoted city.) Immediately on the removal of the old heavens and old earth, and of the former sea, the new heaven, wherein dwelleth RIGHTEOUSNESS, (Christ,) is brought to view; hence the remarkable language of the commencement of this chapter. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." The prophet continues his description of the glory that should be at that time displayed, the wonders that should be wrought, by the gospel among the Gentiles, when the eyes of the blind should be opened, the ears of the deaf unstopped, the lame man leap as an hart, and the tongue of the dumb sing, &c. In perfect harmony with these predictions, the viols of divine wrath have been executed on the Jewish nation; and a way

of holiness opened up in the desert, through which we are assured the ransomed of the Lord shall come to Zion: but to the text! *And the ransomed of the Lord shall return and come to Zion, &c.*

In the illustration of the spirituality of this text, the following questions demand our serious consideration, viz: Who are known in the scriptures of truth as the ransomed people of God?—2nd. From what captivity are they released by the ransom spoken of? And 3rd. To what Zion, shall they come; and why is their coming thereto called a RETURN? A brief answer to these interrogatories, with some remarks on the everlasting joy and gladness on the heads of the ransomed people of our God, and the entire absence of sorrow or sighing, will be all we can attempt at this time.

First. The people recognized in the scriptures, as the ransomed of the Lord, in a spiritual sense, are those for whom Christ died, as his blood was the ransom price demanded by Law and Justice, and promptly paid by our Redeemer. The doctrine of a general atonement or universal ransom, as contended for by Fullerites and Arminians in general, is among the doctrines and delusions of men; for Christ has distinctly informed us that he laid down his life for his sheep; and as distinctly, that some portion of the human family are not his sheep, and the Apostle, under the immediate inspiration of the Holy Ghost, has said "Feed the flock of God, which he has purchased with his own blood." By comparing the two last quoted texts, we may clearly see his church, his body, his bride, his elect, or those the Father gave him, and those exclusively are the ransomed of the Lord. They are not redeemed with such corruptible things as silver and gold: but with the precious blood of Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. And our Prophet lxii. 12, says: "And they shall call them the holy people, the redeemed of the Lord, and thou shalt be called, Sought out, A city not forsaken."

Second. From what are these ransomed?—The very idea of a ransom, implies captivity; and not only the redemption of the persons or property from captivity; but also a previous title to the persons or property redeemed, on the part of him in whom the right of redemption lies.—For instance, my neighbor's ship and cargo is captured on the seas, and taken into a foreign port; the government which holds this property will release it for a certain sum of money: now should I, or any other disinterested person pay the sum demanded, it would not make that ship and cargo our property: because we had no previous right or interest in that property. Now the elect of God were the captured property of our Lord Jesus Christ. The title to them was in him from everlasting. "Ere sin was born, or Adam's dust was fashioned to a man;" but like sheep they went astray, and in their connexion

with Adam, violated the law under which we as a part of the human family were created, and being lawful captives to divine Justice, were seized and thrust into the prison of death; and shut up, "without one cheerful ray of hope or spark of glimmering day;" such was the inflexible nature of the Law of God, and such the inexorable demands of Justice, that nothing short of the life and blood of our Lord Jesus Christ could redeem us: but blessed be his Holy Name, His blood cleanseth from all sin: and although, great was the price, he has paid the utmost farthing: so that by his stripes those for whom he suffered, are healed. Hence we discover the ransomed people are redeemed from the law, from its curse and from its dominion; from sin, from guilt, and from death and hell; from alienation to God, and are made the happy participants of that justification from all things from which we could not be justified by the law of Moses, which is through the redemption that is in Christ Jesus. Our limits forbid that we should enlarge.

Third. To what are we redeemed? Christ being the end of the law for righteousness to every one that believeth, the ransomed are not brought to Mount Sinai, to the mount that might be touched, as some have supposed, and others have affirmed; but to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to, an innumerable company of angels, to the general assembly and church of the First Born, which were written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling which speaketh better things than the blood of Abel. See Heb. xii. 18—24. But, why does the prophet say they *shall return*? This Zion or heavenly Jerusalem to which all the ransomed of the Lord are and shall be brought, describes the gospel state of the church, and refers to her origin in the person of Christ as dwelling in the bosom of the eternal Father before the worlds were made: John had a view of her, descending from God out of heaven, adorned as a bride for her husband; and inasmuch as the ransomed of the Lord had life given them in Christ, and did exist in him as the bone of his bone, and the flesh of his flesh, as the members of his body, &c.: so their redemption and release from sin, death and hell, from the demands of the law, and the thunderbolts of divine Justice, which he bore in his own body on the tree for them, and their being brought experimentally into the enjoyment of their inheritance in Christ Jesus, is properly and truly a returning. And when the church of God, which he has ransomed shall arrive at the ultimate perfection of her joy and glory; when she shall see him as he is, and be like him; when death is swallowed up in victory, and the triumphant notes burst forth from every redeemed soul: "O death, where is thy sting! O grave, where is thy victory?" Christ will present no more to the Father, than the Father gave him at the first. But not a soul of

them shall be left behind, for he assures us, All that the Father giveth him shall come to him, and they that come he will in no wise cast out.

Well then might the inspired Prophet tell us that their return from all their wanderings, from their captivity, their prisons and their chains to Zion, shall be attended with songs; for he puts a new song into their mouths, (a song which they could never sing if they were not redeemed,) and joy upon their heads, *everlasting joy*. How sweet the thought that the joy and gladness of the saints must endure forever and ever!

May God grant, Brother Keller, that you and the writer of these lines, with all who love our Lord may participate in that joy, that gladness, and that song: and if we never see each other in this vale of tears, may we meet at last in the full assemblage of the royal priesthood of our Blessed Redeemer, even so. AMEN.

A TRACT! A TRACT!!—The Tract of which the following is an exact copy was put into our hand at an Association which we attended in the state of New York during our late tour to the North. It appears to cover the legitimate grounds of the Mission system of our day. Our readers will bear with us, for inserting the *filthy thing*, into our paper; as we will not often tax them with the trouble of reading such stuff therein. We are frequently represented as being ignorant of the true spirit, policy, &c., of the missionary movements of the day; and as frequently accused of misrepresenting the motives, and *modus operandi*, of the institutions; but here we give from their own publication, as clear a developement of Missionism as they are themselves capable of giving. We would pity the stupidity of the man who after reading this Tract, could be longer justly charged with ignorance of the doctrines of the Mission system; or the malignancy of that heart that could devise a more hideous picture of the hydra headed monster, than this Tract contains.—Read it.

“WHAT WILL YOU DO FOR THE HEATHEN? [By an American Missionary in Asia.] (a.) COMMANDS OF GOD.

1. ‘Look not every man on his own things, but every man also on the things of others. Phil. ii. 4.’

Christian reader what does this mean? That you should ‘look out for one,’ for one *only*?

2. ‘Let this mind be in you, which was also in Christ Jesus.’ Phil. ii. 5.

Have you this mind? Look at him living, laboring, suffering, dying—for what? for himself? No! but to do good to others; and then judge by your conduct, whether you are ready to follow his example—to deny yourself, as he did, of ease, leisure, wealth and honor, for the sake of doing good.

3. ‘But not conformed to this world.’ Rom. xii. 2.

And what does this mean?—That you should *follow the fashion*?—in dress?—furniture?—style of living? (b.)

4. ‘Go ye into the world, and preach the gospel to every creature.’ Mark xvi. 15.

The meaning of this command is, make known the gospel: and the accompanying promise is, ‘Lo I am with you,’ with the persons addressed, ‘always, even unto the end of the world.’ Is it not then binding upon you, as truly, and as strongly, as it was upon those, to whom it was first addressed? And does it not require of you, as great efforts, though it may be efforts made in a different way, as it did of Peter or of Paul? Why not? (c.)

‘If ye love me, keep my commandments.’

Will you try to obey these four commands? Will you, or will you not? Say, Christian reader, what is your decision?

FACTS.—1. Six hundred millions of our fellow men are ignorant of the gospel, and *perishing*. (d.)

‘There is none other name (than Jesus Christ) under heaven given among men, whereby we must be saved,’ (e.) but they know not that name. ‘He that believeth not shall be damned;’ but ‘how shall they believe in him of whom they have not heard?’ ‘Without holiness, no man can see the Lord;’ but they are exceedingly *wicked*. ‘The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone:’ and such, almost without exception, are the heathen—generally liars, a large proportion of them thieves and murderers, and all idolaters. See also Rom. i. 18–32—literally true now. (f.)

2. They are dying and hastening to their awful doom rapidly.

Twenty millions of them die every year—fifty four thousand every day. (g.)

3. Multitudes of them are waiting to receive the gospel—many pleading, like dying men, for the bread of life.

At the Sandwich Islands a nation waits. Borneo waits. Burmah pleads. Siam urges her request.—China’s millions begin to raise their voice. Africa lifts up her cry. All plead for the gospel. They stand on the brink of the grave—on the verge of eternal ruin. They stretch forth their imploring hands, and raise their supplicating voice, for the gospel—to save from hell to guide to heaven. (h.)

INFERENCES.—1. The salvation of the heathen depends as really, though in a different way, upon us, as ours did upon Christ. [i.]

If he had not denied himself of honors and enjoyments, and come into the world, and suffered for us, we should have been lost forever: and if we do not deny ourselves, and give them the gospel, they will be lost forever. [j.] God has appointed no other way of publishing his gospel, but the self-denying efforts of his people.

2. If we have the same mind, which Christ has, perfectly, our talents of every kind will be entirely devoted to the work of doing good—we shall do, *all we can*, for the salvation of the world.

The heathen for whose salvation we are called to labor, are in a state as deplorable, as were those, for whom Christ labored and suffered, and the necessity of our making exertion for their rescue is as imperious.—He did all he could—he spared no labor, avoided no indignity, shrunk from no suffering, that was necessary for our salvation. Take the history of his life on earth and find, if you can, a single instance in which he sought his own honor and pleasure in preference to the good of others. No, he pleased not himself. He did all he could to save a dying world. If then we have the same mind, shall not we do all we can for the same object? Can we leave more, or do more, or suffer more, than he did? Or are our lives, our honor, and our happiness more important than his? If not, we shall do all we can. [k.]

QUESTIONS.—1. If we have the mind of Christ, shall we be prevented from going ourselves to labor as missionaries, or otherwise, for the salvation of the heathen, by love of ease?—pleasure?—honor?—friends?

2. If from other considerations than these, it is evident that we ought not to go in person, to carry the gospel to the heathen, will our efforts to send it be diminished, by spreading our tables, with articles of luxury? by following the fashion?—by desire to lay up property? or to obtain any earthly good?—or by any thing but absolute inability? Will they? [l.]

PROPOSALS.—1. That every Christian save all he can, consistently with health, decency and propriety, [not worldly but christian propriety,] from the expenses of the table, of clothing, furniture, equipage, &c.

2. That they use all they can save by this course of strict economy, and all they can earn by a corresponding industry, in the manner, in which it will do most for the salvation of this dying world.

3. That every young Christian inquire seriously, and with prayer and fasting where he can probably do most good: and go there, whether it be in America, or in any other part of the world. [m.]

RESULTS.—What they will not be.

1. The following declarations of God will not prove false. ‘The liberal soul shall be made fat: and he that

watereth, shall be watered also himself.’ ‘The liberal deviseth liberal things, and by liberal things shall he stand.’ ‘Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.’ ‘Them that honor me, I will honor.’

2. Our country will not be impoverished.

It has just been shown that individuals will not: and if the individuals, who compose the nation cannot, the nation cannot be. When did the nation of Israel prosper?—when they did *not*, or when they *did*, obey the commands of God?

3. The influence of christians will not be diminished. ‘What do ye more than others?’ has been cast in their teeth year after year, and century after century.—It is quite time to remove the occasion of this. Let them show by their conduct, that they ‘love not the world,’ and really believe what they profess, and they will not lose by it a fraction of their influence.

What they will be.

1. If the members of evangelical churches in the United States only accede to the ‘proposals,’ there will be men enough, and money enough, to carry the gospel to every human being, and place the bible in every family on earth *in twenty years*. [n.]

Supposing the number of church members to increase during those years only at the rate of five per cent, and allowing the cost of bibles to be one dollar, and the salary of missionaries six hundred dollars: it would require only one man from each church of one hundred and fifty members to supply the whole Pagan and Mohammedan world with missionaries, and only about five dollars a year, or ten cents a week, from each member, to supply every family with a bible and support the missionaries. Some pious students, whose mode of living had been by no means extravagant, thinking they ought to practise some self-denial for the sake of doing good, by retrenching their expenses, saved fifty cents a week. If two thirds of our church members could save half as much, the sum would be \$26,000,000 annually, enough to defray the expense of evangelizing the world in ten years. [o.]

4. Peace of conscience and joy in the Holy Ghost, to those who accede to the proposals. To other christians, incitement to go and do likewise. To the impenitent around, conviction of the truth and excellence of our religion, and of their own guilt and danger—conversion, and salvation.

5. To the heathen—salvation for two worlds—from present wretchedness and coming wrath—the possession of christian privileges here, and of ever-during blessedness in heaven.

6. Joy and triumph to all the saints on earth and angels in heaven—confusion and sorrow to all the enemies of God, and of men’s salvation.

7. ‘Great voices in heaven,’ soon, saying, ‘The kingdoms of this world are become the kingdoms of our Lord and of his Christ.’—Louder and eternal ascriptions of ‘Blessing, and honor, and glory, and power unto Him that sitteth upon the throne and unto the Lamb forever and ever.’

CHRISTIAN READER, What is your duty towards these six hundred millions of your fellow travellers to the eternal world? Do you *know* it? Are you *doing* it? If not, will you *try* to learn it? when you know what it is, will you *try* to do it?—If you refuse, or neglect, and they perish, how will you meet them at the Judgment Day? Ah! how? Will you indulge in sensual pleasures, or in the gratification of an unhallowed pride, and love of the world; and let six hundred millions of your brother men go down to dwell with everlasting burnings? Can you *enjoy* pleasures bought at such a price? Say, *can you? will you?*

If the salvation of the whole heathen world depended upon you alone, and you could do it, you would snatch that world from ruin. But will you refuse to save all the souls you *can*, because you cannot save all you would? No, fellow Christian, follower of Jesus,—no; but be this your resolve and mine—*From this hour, the Lord being my helper, I will not cease my most vigorous efforts to rescue the perishing nations of the earth from the thalldrom of sin and Satan, and bring them acquainted with Jesus Christ, till the work is done, or I shall no longer have a hand to labor, or a tongue to speak in their behalf.*

Turn not away, I pray you, from this subject unresolved. Heathen souls will, doubtless, perish in consequence of it, if you do. Resolve then, as you would save souls from death, resolve that you will do *your duty*.

Although comments are not necessary we will offer a few on some passages in the foregoing tract.

(A) This tract is the production of a missionary already in the field,—a man approved by the society; and his doctrine is endorsed by his employers, by their publishing it under their sanction. If this missionary publishes such damnable heresy in America, can we reasonably expect he will teach any thing better to the heathen of Asia? What advantage would it be to the heathen of foreign countries, to be converted from their present idolatry to another as base and abominable as that which is taught by this missionary?

(B) Who are more extravagant, in dress, style of living, &c., than those who are engaged in the missionary speculations of the present day?—echo answers, *Who?*

(C) What manifest perversion of the commission given to the Apostles of the Lamb by the great Head of the Church!

(D) And to that round number may be added the writer and the publishers of the above tract.

(E) Why then do you assert in another place, that Christ has done all he could in the work; and that the salvation of the heathen depend as much on us, as ours did on Christ? See note (I)

(F) And yet among these poor degraded heathen, not one can be found, more obnoxious to these epithets than the famous authors of this tract.

(G) Compare this statement with that marked (C.)

(H) If the statement before made (see note F) that these heathen are generally *liars*, what reason have we to believe them sincere in their supplications for the gospel? Can it be proved by their *eating* some two or three missionaries which at a vast expense had been sent them, or by their driving Judson and his associate jesuits from Burmah? Or if they were in reality sensible of their need would they not direct their supplication to another source than that of men, while it is written, "Cursed is man that trusteth in man," &c.

(I) On such daring blasphemy we have no disposition to remark.

(K) According to this sophistry salvation is not the gift of God, but the gift of *we*! *We* must give them the gospel, and that gift will save them; but if *we* withhold *our* gifts, they will be lost forever!!

(K) On this paragraph, we might bestow considerable attention, if we were not fearful of wearying the patience of our readers with the disgusting vapors of this tract. Here a certain portion of mankind are represented as having been assigned to Christ, to try his ineffectual efforts on, and another portion assigned to us; it appears from the comparison drawn, that those for whose salvation we are called to labor are in as deplorable a condition as those for whom Christ labored and suffered: hence it would appear that we are called upon to save those for

whom Christ has not suffered, or died, or labored; and yet, as this writer will tell you by-and-by, 25 cents per week, from two thirds of the church, will in ten years evangelize or save all that balance of mankind for whom Christ has not suffered. "He did all he could to save a dying world!!" And did he accomplish the work? this writer saith not. Well, if the omnipotent God has done all he can do, and has failed, we would think the world were in a hopeless condition; but the authors of the tract, think otherwise; they have found out a god which they believe is more mighty than they conceive Christ to have been: for Jesus spent about 33 years on the earth, in the days of his incarnation; and his object, as they tell us was to save the world; but this he could not accomplish in 33 years; yet the little 25 cent-per-week god can easily accomplish it in ten years. But again, we are told Christ *did all he could*, &c. Now if it be true that Christ has done all he can do in saving mankind, is it not unreasonable to ask him to do more? How absurd to sport with the infirmities of one they profess to worship as a God, by praying him to do more, when all his doing abilities are exhausted! But if Christ has not done all he can in the work of salvation,—Why tell us that he has?

(L) The scriptures inform us that *the gospel is the power of God*, &c.; but these tract makers represent it to be something which we can carry about as were the Babylonish idols, described Isa. xlv. 7. But in answer to the question, "Will they?" we reply, why should they be, since the missionary business is at the present about the most lucrative business on the earth; the very *craftsman* who wrote the tract now laying before us, has his wealth by this business: and again we ask, who spreads richer tables, with articles of greater luxury: and who accumulates more earthly substance than these (not self, but) truth denying and God dishonoring missionaries?

(M) In these three proposals, lies concealed the *dead fall*, or trap. Let every infatuated wretch, capable of being allured by the sophistry of the missionaries, save all they can, refrain from the use of what God has given to be received with thanksgiving, rob themselves, rob their families, oppress the hireling in his wages, and grind the face of the poor; let children rob their parents, and parents their children, and servants their masters; and let all that can be raked and scraped together be put into the missionary bag; and let this missionary tract writer and his fellows have free access to it. Let the people find the money: Satan will find the ministers; and the ministers will find use for the money; and so there will be a general *union of effort*.

(N) By evangelical churches is intended such as will contribute their money and influence to the general interest of the mission cause: for it matters not what heresies they may hold, or what abominations they may practise provided they will cast in the lot and all have one purse.—See Prov. i. 14.

(O) Here now we have a mathematical calculation, as to the exact cost of saving souls for whom Christ did not suffer nor labor: 25 cents a week from two thirds of *our* church members, would amount to \$26,000,000 annually, and this is said to be sufficient to defray the expense of evangelizing the world in ten years. But we have neither time, room nor patience to pursue this subject farther. We do not say, nor do we believe that all who have been drawn into the popular institutions of the day, hold such sentiments as are expressed in this tract; but we do accuse them with lending their influence to sustain these God dishonoring doctrines and practices, by suffering their names to stand connected with those who do hold, and publicly avow such things.

Let the editors of the New School periodicals with whom we exchange, tell us at once, whether they can go the doctrine of this tract; and if they answer *Nay*, tell us how far their system comes short of it. But, don't all speak at once!

"Reason, Conscience, Death and Judgment, Heaven and Hell, all cry aloud, Repeal the license law"!!!—TEMPERANCE HERALD.

This is certainly one of the most remarkable instances of *union of effort* that has very recently came within the sphere of our observation,—*Heaven and Hell united!* having the same mind and desire, and joining their cries for the accomplishment of the same object!

While the innumerable inhabitants of HEAVEN, that bright and glorious rest for the righteous, are engaged in their uninterrupted blissful devotions, are they invaded by such a fiend as anxiety?—Are their minds pervaded with anxious desires for the *repeal of the license law*? "Reason, Conscience, Judgment," and the BIBLE, "all cry aloud," THEY ARE NOT. That *Hell*, together with her subtle prince, and all her wretched, miserable and wicked subjects, "all cry aloud," &c. is not to be denied. Nor is it to be denied that *they all cry aloud*, "As soon as our influence shall become sufficiently great to *repeal the license law*, thereby enabling us to judge Christ's chosen few, in regard to their drinks, [which they are commanded to let no man do] let us not be tardy in our farther efforts to make them violate and disobey the commandments of their Master Christ. If they will not yield to our injunctions in preference to following their *true* Captain, let us, [in the same manner we did about 1600 years ago] through the agency of our brethren now on earth, [but soon to be with us here] chain them to the stake, giving them the kindled fagot for their footstool; or else let us resort to the rack, together with every other means of torture that the most ingenious of great Pluto's angels can invent, until we shall have again flooded the world with the blood of the saints, when *the Lord in great wrath shall shake terribly the earth, and roll together the heavens as a scroll*: then shall our brethren who have served us in time, come to partake with us the fruits of iniquity in ETERNITY."

Poetry.

THE LORD THE PORTION OF HIS PEOPLE.

PLE.—(Lamentations iii. 24.)

From east to west let others roam,
And search in vain for bliss;
My soul is satisfied at home,
The Lord my portion is.

Jesus, who on his glorious throne
Rules heaven, and earth, and sea,
Is pleased to claim me for his own,
And give himself to me.

His person fixes all my love,
His blood removes my fear;
And while he fills his throne above,
His arm preserves me here.

His word of promise is my food,
The Spirit is my guide;
Thus daily is my strength renew'd,
And all my wants supplied.

For him I count as gain each loss,
Disgrace for him renown;
Well may I glory in his cross,
While he prepares my crown.

Let wordlings then indulge their boast,
How much they gain or spend;
Their joys must soon give up the ghost,
But mine shall know no end.

GLORIOUS THINGS SPOKEN OF ZION.—

(Psa. lxxviii.)

Glorious things of thee are spoken,
Zion, city of our God!
He whose word cannot be broken
Form'd thee for his own abode:
On the rock of ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes.

See! the streams of living waters
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove;
Who can faint while such a river
Ever flows thy thirst's assuage?
Grace, which like the Lord, the giver,
Never fails from age to age.

Blest inhabitants of Zion,
Wash'd in the Redeemer's blood!
Jesus, whom their souls rely on,
Makes them kings and priests to God:
'Tis his love his people raises
Over self, to reign as kings;
And as priests, his solemn praises
Each for a thank-offering brings.

Savior, if of Zion's city
I, through grace, a member am;
Let the world deride or pity,
I will glory in thy name:
Fading is the worldling's pleasure,
All is boasted pomp and show!
Solid joys and lasting pleasure,
None but Zion's children know.

THE DARKNESS OF PROVIDENCE.—(Psa.

lxxvii. 19.)

Lord, we adore thy vast designs,
The obscure abyss of Providence,
Too deep to sound with mortal lines,
Too dark to view with feeble sense.

Through seas and storms of deep distress,
We sail by faith, and not by sight;
Faith guides us in the wilderness,
Through all the briars, and the night.

Dear Father, though thy lifted rod
In love doth scourge us here below,
Still we will lean upon our God;
Thine arm shall bear us safely through.

ASSOCIATIONAL MEETINGS.

BROTHER BEEBE:—Please give notice in the "Signs," that on Saturday before the Third Sunday in September next, will commence an Old Fashioned Regular Baptist Association, with the Church at Mr. Moriah Meeting-house, in Howard County, Mo., near Fayette; at which place brethren in the ministry, as well as private brethren, are affectionally solicited to attend. May grace, mercy and peace be multiplied.

I remain your very unworthy brother in persecutions, trials and tribulations, in the good cause of our Lord and Savior Jesus Christ.

JAMES M. BUTTS.

THE KETOCTON ASSOCIATION:—Will hold her 73rd anniversary, with the Regular (Old School) Baptist Church in this city (Alexandria) commencing on Thursday before the third Sunday in August next. Old School Brethren, are very affectionately invited to meet with us.

BROTHER BEEBE:—Please to inform my Father's family, through the Signs of the Times, that the next meeting of the Redstone Association will be held, if the Lord will, with the Big Redstone Church, Fayette Co., Pa., (about four miles north of the National road) commencing on Friday before the first Sunday in September next, at 11 o'clock, A. M. Our Old School Baptist brethren generally are most affectionately invited to attend with us.

B. WHITLATCH.

OLD SCHOOL MEETINGS.

Please to give notice in the "Signs," an Old School Meeting will, if the Lord will, be held in Jackson, Susquehanna Co., Pa.; on Wednesday and Thursday the 13th and 19th of September next. Our Old School brethren are affectionately invited to attend.—Brethren from a distance will please to call on Brother Ichabod Hill, Jackson, Susquehanna Co., Pa.

HEZEKIAH WEST.

CORRESPONDING MEETING.

An Old School Meeting, for social worship, and christian correspondence will be held, at the request of the Elk Run Church, Fauquier County, (Va.) with them; commencing on Friday preceding second Sunday in August next. Old School Brethren generally are invited to attend.

Please give notice, through the Signs of the Times, of the YEARLY MEETING, to be held with the Bethel Church, New Castle Co., Del.: on the Second Sunday in September next, and on the Saturday preceding; and invite Elders Round, Miller, Conklin, Bowen, Barton and Roberson; together with as many other Old School particular Baptist Elders and Brethren as can make it convenient to attend with us.

And oblige yours,

JOHN McCRONE, Jr.

DIED

[COMMUNICATED BY B. GILLET, ESQ.]

At Sheriden, Chautauque Co., N. Y., on the 21st day of January last, Mrs. ELECTA, wife of Dea. Nathan Thompson: in the 59th year of her age.

Also on the 24th day of February last, in the assurance of the faith of the Blessed Redeemer, DEAN THOMPSON: in the 75th year of his age.

Dea. Thompson had been a soldier in the Revolutionary war.

RECEIPTS will be acknowledged in our next.

List of Agents.

MAINE.—Eld. Philander Hartwell, Wm. Eustace, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—Elder William Jackson, David Cole, David Clark.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBEON."

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COMMUNICATIONS.

For the Signs of the Times.

An enquiry concerning the duty of the unregenerate to believe, repent or pray.

BROTHER BEEBE:—I will now notice the charge which Brother Meredith has been informed is made against the Old School Baptists, that they hold it "not to be the duty of the unregenerate to believe, repent or pray." I will in my examination of this charge endeavor to show what there is of truth and what of falsehood in its several items. I will commence with the subject of belief.

The charge that we hold it "not to be the duty of the unregenerate to believe," has originated evidently from persons who do not know or distinguish the difference there is between *believing the Son*, and *believing on the Son*, or between believing the record that God gave of his Son, and *believing on the Son of God*. See John iii. 36, & 1 John v. 10. Such distinction not only is made in the texts above referred to, but is evidently manifested in christian experience. The one, *the believing on the Son of God*, is no other than the exercise of that faith which is the *gift of God*, and is distinguishingly denominated *the faith of God's elect*. It is a reliance on that obedience which Christ has rendered to law and justice in behalf of his people, as our alone and complete righteousness before God and redemption from under the law, and a trust in Christ, as our whole salvation. But it is evident that, from a very early period in the travel of the church on to this day, a great proportion of the professed church of Christ have mistaken a simple *belief of the truth of the record* which God has given of his Son; or indeed a *simple belief in the truth of the scriptures*, for that faith which characterises one as a believer in Christ. That is, the revelation made of Christ in the scriptures has been considered as a proposition presented to the minds of men for their reception; and the reception of this proposition either as dogmatically laid down, or on examination, has been understood as constituting one a believer in Christ, and the rejection of it, the ground of condemnation. Hence the solicitude that has been mani-

festated to instill into the minds of children the knowledge and belief of certain summaries of what was considered essential points to be believed in order to constitute them christians. Hence the catechumenical system in the earlier ages of the church, and Sunday School and Bible class plans of our day. Hence also creeds and catechisms as assential summaries of christian doctrine which must be driven into the minds of children by parental and priestly authority, and often beaten in by the rod of the schoolmaster, in order to make christians of them.

Owing to the mistake which has thus existed, when it has been asserted that the natural man is not required of God to exercise that faith which is peculiar *the faith of God's elect*, and is not condemned for not exercising it, it has been construed into a denial of its being his duty to believe, that is, the record which God has given, or the testimony of the scriptures.

The fact is, so far as I understand what is the Old School or apostolic Baptist doctrine on this point, it is this, that the peculiar faith which constitutes one a believer in Christ, in a gospel sense, and which goes out from one's self and from all he has done or felt, to rest upon, and plead Christ's obedience to the law, as his whole righteousness, and ground of acceptance with God, &c.; is a belief which the law knows nothing about; for *the law is not of faith*; and which can in no sense be considered a natural duty, it being not the acting of any natural powers or faculties of man as created of the *earth earthy*, but is the peculiar exercise of that spiritual life which was created in, and is derived from the Son of God, as the Head of his people; and which requires that a person be born of God to exercise it. Hence this faith in contra-distinction from its being a legal duty, is declared to be *the gift of God*. On the other hand I understand the Old School doctrine to be, that it is the duty of all rational beings to believe all God has spoken in the scriptures as they have access to them directly or indirectly, and to believe the testimony of the works of creation and providence, where the scriptures have not come. To disbelieve the record, which God hath given of his Son, is to *make God a liar* (1 John v. 10;) and surely no person can do this and be guiltless.—The obligation man is under thus to believe God, arises, not from any demand which the gospel as such peculiarly makes upon him, but from the nature and fitness of things, and from what God is. It is a law of our creation.

The "duty of the unregenerate to repent," comes next under consideration.

This owing to the confusion into which it has been thrown by the introduction of the various

systems of conditional-ism, and other causes is a difficult subject rightly to understand and explain in all its bearings. My own mind I confess has been much diffculted to draw a clear line of distinction between the different relations and senses in which the idea of repentance, is presented to our view in the scriptures, and between the idea of its being a duty incumbent on men at large, and that of its being a free gospel blessing bestowed by the exalted Savior on the spiritual Israel of God. But as it is highly important that we should understand the true import of the scriptures on this subject, I have at different times elicited considerable enquiry from me; and such as I have, give I unto you. I will add, that ever since I knew by experience what repentance is, as given by Christ, (as I have a hope that I do know it to some extent,) I have been fully convinced that the manner in which repentance is held and preached by the conditionalists of all grades, is altogether foreign from the scriptural view of it. On the other hand I have never been able to receive in all points as correct, the explanations which Dr. Gill and other sound brethren have given of it. There will be found some difference between the explanation of this subject which I have to give, and that given by Bro. Beebe in No. 14, more particularly in relation to John's preaching repentance; this difference I trust is not such as to break any bones.

I shall lay down the following positions, as way marks, in the investigation of this subject.

1st. If we suppose that the original law of man's creation, or the law as published in Ten Commands from Sinai, commanded repentance as one of its requisitions, it will lead to the following insuperable difficulties. 1st. Repentance presupposes sin, therefore the law's commanding repentance as one of the conditions of its fulfilment, would be to command the previous existence of sin.

2nd. If the law commands repentance, then repentance is essential to that righteousness which the law requires, and consequently Christ in bringing in that righteousness and magnifying the law in behalf of his people, must have repented for them, as well as obeyed in their behalf in other respects. This supposition therefore I think cannot stand.

3rd. If we suppose that the gospel commands repentance as a condition of acceptance with God, then the gospel must in some sense be a law under which the human family exists. Consequently a failure to obey this command would involve condemnation. And if the gospel thus comes from God who changes not, with its demands upon the human family at large, then from the moment any individual existed as an account-

table creature to God, he was obligated to render obedience to this *gospel-law*, and failing at any moment to do it, he incurred condemnation from it. If he lived twenty years, or more, or less, in impenitency or in transgression of this Command of the gospel, and then became a penitent, his after repentance could not make satisfaction for his former neglect of it. Hence it is evident that all must be viewed as transgressors of this *gospel-law*. Now Christ redeemed his people from the curse of the law; but who is revealed as a redeemer from the condemnation of the gospel? And if not redeemed from it, must we not lie under the condemnation or suffer the penalty? If then no Redeemer is provided to save from gospel condemnation who can be saved? If it be said that Christ Redeemed from this as from the law, then as before he must have repented for his people. This is but one among several absurdities arising from a supposition of this kind.

4th. If, on the other hand we suppose that the unregenerate are under no obligations to repent, we must consider them as justifiable in continuing on in their sins of whatever grade they may be. This I think none will admit; for there certainly are instances in the scriptures of unregenerated persons being exhorted or admonished to repent. The query then arises, Whence does this obligation to repent arise? This I will endeavor to answer, after a little. The difficulty on this subject has frequently been attempted to be solved by a reference to the fact of there being two kinds of repentance spoken of in the scriptures. There certainly are these different repentances brought to view, designated by different words in the original of the scriptures; but I find there is but the one word in its formations and derivations, used in all those passages of scripture which are immediately connected with our present enquiry; such as Matt. iii. 2, iv. 17; xi. 20, 21; Acts viii. 22; xvii. 30; the same also is used in these, and the like texts, viz: Luke xxiv. 47; Acts v. 31; also the word repentance as found in 2 Cor. vii. 9, 10. (The word repented in this 10th verse, is a different word in the original and of different import.) Hence I think there is but the one kind of repentance we have to do with in this case. And I know not that it is here necessary for our present enquiry to consider this repentance as classed into outward, and heart repentances, or the like. The original word used in the above texts, *metanoco*, according to its etymology, signifies "To reflect on, or to be wise after the act, or to return or come to a right understanding." This repentance therefore imports a change of mind after an act has been committed, and which therefore implies a condemning of the act and of course sorrow for it, and a change of conduct. This sorrow may be natural or worldly sorrow, or it may be godly or spiritual sorrow, as the act is viewed in the light of reason, or in the light of the Spirit. If the former, it needs to be repented of again.— But the main point in the idea of repentance, is I think altogether missed by conditionalists,

and perhaps is frequently overlooked by others, and which in fact, is the substance of the thing. It is this, that as repentance is self-condemnation, it stands in direct opposition to all self-righteousness, self-justification, or reliance on our own acts for acceptance with God, &c.— Hence the utter absurdity of making repentance a condition of salvation.

In pursuing the enquiry concerning the obligation of men to repent, I shall have again to refer to the law of *Ten Commands*; and as I had occasion in the preceding communication, and have again in this to speak of it in distinction from the original law under which man was created, I wish here to guard against being understood as meaning that they are separate laws. I understand them to be in substance the same law, but differently revealed. In the original creation of man the law requiring him to *love God with all his heart, &c.*, was not delivered to him verbally in so many words, nor in a series of implied prohibitions as in the Decalogue; but was written in indelible characters upon man. I do not say nor mean in his heart; but upon his existence as a rational being, and upon all by which he was surrounded, for all declared the wisdom, power, and goodness of their Creator, and therefore reflected the obligation of man to love his Creator with all his powers and faculties. Thus it is said Rom. i. 19, 20, "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead? so that they are without excuse."

Had man continued in the state of uprightness in which he was created, he would not have needed the specifications contained in the Decalogue to show him what was right or wrong.— Though a test of his love and subjection to God was needed, and that was given him in the prohibition of the *tree of knowledge of good and evil*. But man *having sinned and come short of the glory of God*, and sunken into a state of condemnation, God, in bringing in that dispensation which was particularly designed to typify the salvation in all its parts, of spiritual Israel; as well as to prepare the way for the manifestation of the Messiah, saw proper, to give a new edition of the law, or to declare it in *Ten Commands* from Sinai, which commands are but so many specifications by which are showed man's entire departure from the standard of right.— Hence says Paul; "I had not known sin but by the law; for I had not known lust except the law had said Thou shalt not covet." Rom. vii. 7.

This law was given in the letter of it, in covenant form to national Israel; and was written on *tables of stone* to show that the law in itself cannot give life; that its commands in their outward address to man leave the heart as lifeless and hard as the stones on which they were written.

This law of *Ten Commands*, in its spirituality and as addressed to all, both Jews and Gentiles,

I understand was given expressly to teach repentance. I do not say—to show that repentance was a part of the original requisition of the law, and a part of the righteousness it required; but that it is addressed to man as depraved and condemned, to call him off from self-confidence, and to repentance. I feel myself fully supported in this by the declarations of scripture, that the *law was added by reason of transgression; entered that the offence might abound, &c.*; and especially by this text, "What things soever the law saith, it saith to them that are under the law"—for what?—"that every mouth may be stopped, and all the world become guilty before God."— What is this but self-condemnation before God, that is designed to be accomplished by the declaration of the law? and what is such *self-condemnation*, but *repentance* toward God? It is then I think clear, that it is the law of *Ten Commands* in its spirituality that calls for repentance. But it may be asked, Is it the laws thus calling for repentance that makes it the duty of man to repent, or thus to be humbled and abased before God? I answer no; for the law calls for it only as it shows the nature and truth of man's case, that he is a guilty condemned creature, polluted in all his ways. The fitness, propriety and obligation of man to repent arises from the nature and truth of the case. If it is a duty of man to practice truth toward God and toward man, then it is his duty thus to be humble and abased before God and men, because the truth is that he is thus debased by his transgressions of the law; and to plead or trust to his works for justification is to plead and trust a falsehood, as showed by the Decalogue; for his works condemn him. However I would here remark that I doubt the propriety of using the term duty in a strict sense in relation to repentance, although it may be admitted in a loose sense. Of the fitness of repentance, and of the obligation man is under to exercise it, from his still existing as the creature of God and a subject of his moral government, I have no doubt, that is, so far as the light of reason and external revelation can show them the evil of sin.

Let us now look a little at christian experience on this point; for the Spirit's teaching is truth. When a person is led by the teachings of the Holy Spirit truly to know the law and by it to know his guilt and depravity, he at once falls prostrate at the footstool of mercy, acknowledging the justice of his condemnation, and feels that from the fitness of things, he cannot be too much abased and humbled before God against whom he has sinned. It is true that in the former stages of his exercises, he may have sought to work himself up to a repentance, as a something that was to make amends for his transgressions and make his peace with God; but he now abhors this attempt to mock God and dishonor his law as much as any of his former open sins. And he would no sooner think of pleading the condemnation and contrition he now feels as a reason why he should escape punishment, than

the criminal before a court would think of pleading the fact of his being clearly proved guilty as a proper ground for his being cleared. This contrite penitent sees and feels that there is no way by which in justice he can be released from enduring the curse of the law, until he is led by faith to behold that satisfaction which Christ has made to the law for such sinners as he. He now feels that there is a natural fitness that he and every other person should be abased and humbled before God as transgressors of his law and abusers of his goodness. But further, being brought into the light of the gospel, he sees that it was sovereign grace alone which brought him thus to repentance, and that the condemnation which man lies under in consequence of his awful departure from God, is that he should be *given over to a reprobate mind, to do those things which are not convenient, or fit, or as the Master saith, that he should love darkness rather than light.*

In accordance with what I have above shown as taught by experience, of the fitness and propriety of men's being thus humbled before God, the Apostle speaks of the *goodness of God*, that is, in the *riches of his goodness, forbearance, &c.* toward man, *leading him to repentance*, or in other words, as naturally tending to produce in him humbleness and contrition of heart, if he rightly viewed himself, but that instead of its having this proper effect, he, *after his hardness and impenitent heart, treasureth up unto himself wrath against the day of wrath, &c.* See Rom. ii. 4 & 5.

Now I understand the Old School doctrine thus to teach the natural fitness that all men, to be consistent with truth, should be abased and penitent before God as transgressors of his law. And farther, I understand it to be in accordance with Old School doctrine for a person, when he knows of another's committing any sin, whether he be regenerated or not, to exhort him to repent of that sin, as Peter exhorted Simon, Acts viii. 22. But this exhortation will of course with propriety, be nothing other than a persuading of the person to use that light which God has given him, relative to this sin, whether that be the light of reason, or of grace. Such exhortations however must not be considered as, peculiarly a part of the ministerial office. If the above comes up to what others would import by saying that it is the *duty of the unregenerate to repent*, let them have this phrase, if they prefer it.—But if they mean by this phrase, to convey the idea that men can or are required of themselves to exercise that *repentance which is unto life*, or that it is their duty to exercise repentance as a part of legal righteousness, or to make amends for a deficiency in that righteousness, or as a condition proposed by the gospel, in either of these senses the Old School doctrine does not represent it to be the *duty of the unregenerate to repent.*

Although I have already drawn out this subject so what many will think an unprofitable and un-

reasonable length, yet I cannot as I have entered upon it, feel satisfied without pursuing the enquiry as to what constitutes the preaching of repentance both under the *day spring*, and the sun rising of the gospel.

S. TROTT.

(TO BE CONTINUED.)

For the Signs of the Times.

South Hill, Bradford Co., Pa., July 4, 1839.

MY DEAR BROTHER BEEBE:—Since I have got home, though I am somewhat lame with the rheumatism, yet comparatively well to what I was when we parted at New Vernon.

Seeing this day is celebrated as the birth of our American independence, and the world is as busy in its vanities as a bed of ants in their occupation, I thought to employ a few hours with my pen in celebrating the liberty of them that are made free by the Son of God. Our bondage in sin and self-righteousness was abundantly more oppressive to our souls than the oppression of our mother country was to the Americans previous to the revolution; and the achievement of our liberty cost a much more valuable treasure of blood, and a more direct effort of an almighty arm than theirs: and our liberty is as much the greatest. Theirs was only temporal but ours is spiritual; theirs was from an earthly power and for a worldly dominion, but ours was from the curse of God's holy law, and from the power of sin, and is of a heavenly nature; theirs was only for this life, but ours is eternal. Since Americans shout and laugh and sing the praise of the heroes that bled and died in obtaining their victory, shall we be silent in the praise of him who groaned and bled and died beneath the load of our guilt, from which he rose redeeming us from sin?—who came from Edom, with dyed garments from Bozrah?—who trod the wine press alone, and of the people there was none with him?—who looked and there was none to uphold; whose own arm brought salvation, and whose fury it upheld him?

May the victory won by Christ, the redemption that is in Christ, the obligations that we feel to Christ, the liberty that we have in Christ, the union that we feel with Christ, and the Spirit of Christ which is given unto us, preserve us from conducting as improperly, while we attempt to celebrate his praise, as many of our fellow citizens do while they profess to celebrate the birth of our American independence, whose feasting and revelry is merely sporting with the groans and blood of our ancestors. Such however appeared among the saints in olden time, which were spots in their feasts of charity; feeding themselves without fear,—clouds without water carried about of winds—trees whose fruit withereth—without fruit—twice dead—plucked up by the roots—raging waves of the sea foaming out their own shame—wandering stars, to whom is reserved the blackness of darkness forever:—and I fear that the professed Church of Christ is not wholly purged from characters of a similar description, even at the present time. A de-

scription of the same or similar characters, I think, is prophetically given by Ezekiel in his thirteenth chapter. It doubtless applied well in his day: and if I am not mistaken, it gives a description of characters which live at the present time. I had thought of turning my attention to the subject, and making a few observations thereon; and if you should think them worth a place in the Signs, perhaps the garment may suit some one.

Ezek. xiii. 1, 2, & 3:—"And the word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own heart, Hear ye the word of the Lord, Thus saith the Lord God, Wo unto the foolish prophets that follow their own spirit and have seen nothing!" *Prophesy out of their own hearts!*—"Out of the abundance of the heart the mouth speaketh." The fountain whence their prophetic instruction comes is: *their own hearts*, and not the WORD OF THE LORD. The fountain being corrupt the streams in consequence are.—If it was the word of the Lord, the fountain being pure, the streams would be likewise. *They follow their own spirits*, which lead them into darkness: if they followed the Spirit of Christ, it would lead them to Christ, the Fountain of Light. Being in darkness, their *own spirit* leads them into error: the Spirit of Christ leads them that follow it into truth.

They have seen nothing. Can any thing be more true than that such as teach the great use of the popular institutions of the day, the union of effort, and a conditional salvation are in the dark, where they can see nothing of the wretched helpless state of sinners, the depravity of the human heart, and the glory of salvation by Christ alone?

Verse 4:—"O Israel, thy prophets are like the foxes in the deserts." *Foxes in the deserts* are wild animals not domesticated: so the prophets spoken of were wild, untaught of the Lord. Foxes are unclean beasts: the false prophets were unclean, and so are all natural men, whether preachers or otherwise. Foxes are carnivorous animals, more like dogs and wolves than sheep, though they are said to feed sometimes on certain fruits: so the prophets of Israel were in reality more like the heathen than like the children of God, though they might by turns attend to some portion of the worship he had ordained. They were spoken of as dogs by Isaiah; and the description given in the New Testament of false teachers compares well with it. They love to live in holes under ground. Such is the nature of such as make pretensions to teach the word of the Lord, who do not dwell in Christ. Their dwellings under ground are said to have more than one avenue, so that if chased by the huntsmen in at one they may escape at another. This may be descriptive of the vague manner and quaint turns of such as wish to keep hid. The fox is a sly crafty creature; and so all false teachers try to be, according to their ability.—Yet, sly as they naturally are, they will appear

quite bold when no danger is apprehended. As carnivorous creatures feed upon others, so these foxes, false prophets, teachers, &c. are spoken of in the testimony, as eating up God's people as they eat bread; they eat the lambs out of the flock, &c. Their eating the lambs out of the flock, the calves out of the stall, &c. shows their covetous disposition of living upon the property of others, and they care not who; rich or poor, widow, orphan, dead or dying man, so they can saturate their gormandizing desire. And, since they live much by plunder, their depredations are often in the dark, under cover of the night or some disguise; so that their ostensive object is different from their real one. Job said of similar characters, *In the dark they dig through houses which they had marked for themselves in the day time.* They know not the light, for the morning is to them even as the shadow of death. In again noticing their being sly creatures we shall just say, they seek to keep themselves from being discovered by those whom they mean to make their prey, until they are fairly within their grasp, or in such a position that they are most sure of them.

Much more might be said of *their cunning craftiness whereby they lie in wait to deceive*,—much indeed that to some might appear incredible, and much which in some instances might be true and in others not. But, to sum up the whole, the conduct of Joab to Amasa may give us a fair view: *And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand; so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again, and he died.* Thus in a figure may be seen the flattery, craft, and falsehood of foxes—false teachers of every grade. They *pivily* bring in damnable heresies.

Verse 5:—"Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle, in the day of the Lord." There appears a want of firmness and stability in such characters; they are soon dismayed when a potent opposition appears to oppose their craft, and are for whiffing, changing their position or running when detected in their false appearances. Their expressions are often so ambiguous as to admit of different explanations, answering to a trumpet giving an uncertain sound.

Verses 6 & 7:—"They have seen vanity and lying divinations, saying, The Lord saith, and the Lord hath not sent them: and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, 'The Lord saith it, albeit I have not spoken?' As children, by closing their eyes and pressing the eye-balls, imagine they see clouds of various colors, and a variety of things, so these prophets and false teachers, by pressing their intellectual powers with hard study to qualify them to carry on their deception like the fox, imagine

they see and know the way of righteousness, and the things of the Spirit of God, so as to be capable of teaching them: and by giving children's bread to dogs—misapplying the promises and scriptural declarations, they in some measure make their argument appear plausible to the carnal mind: so they are emboldened to say, *The Lord saith it*, when he hath not said any such thing as they declare. There are doubtless many that from the above named cause do really imagine that for a plenty of cash men may be employed in a union of effort to evangelize the world, and persuade sinners to be so kind as to give up their hearts to God, and feel their sins forgiven; and become the children of God. Nor can I doubt that there may be many who are so blinded by the god of *this world* as to think it is a reality,—that they by their preaching can be instrumental in making christians, as co-workers together with God, and with him expect to share the glory! and with their *anxious-bench* manoeuvres, &c. they have caused many to hope that they would confirm the word; but they *have seen a vain vision, and have spoken a lying divination*, and many poor souls are deceived thereby: and, I fear that some of God's dear children are entangled in their snares.

Verses 10 & 11:—"Because, even because they have seduced my people, saying, Peace, and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar, say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it."—God complained of the Church in Thyatira because they suffered that woman Jezebel to teach, and to seduce his servants. The prophets of old by their false teaching seduced the people of God, and led them into wrong practices. There were some, whom John mentions, that seduced the people in his days. And Paul to Timothy says, *The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, &c.* If the prophets in Ezekiel's time seduced the people of God, why not false teachers now, seeing it is written, *They shall wax worse and worse?*

They cried, Peace! when there was no peace. How similar to Joab's saying to Amasa, *Art thou in health, my brother?* when he designed to kill him! And how nearly is the farce that was carried on by the false prophets of old acted over before our eyes, and within our hearing! How many of these play actors (false teachers) have saluted us with very plausible address, seemed to wish to do us good, to build us up, to make us respectable that the church might not fall into disrepute, and become like a dunghill in the world. *It is true there may be a small shade of difference in our views on some points; but they are immaterial: there doubtless are some in the church that think as we do; and we ought to receive one another and walk together in peace.*—

Thus if they cannot by flattery seduce and get the whole, they will lead off a part; where they can they will divide, cause divisions, &c. And, as there was of old so there is some even now, that the Lord has kept and has not suffered to be led away with the error of the wicked. So when these arise to stand their ground and vindicate the truth, they are ready to *bite them with their teeth*, and war is directly prepared against him that putteth not into their mouths. Then comes *one building up a wall*. Though there may be certain points held forth, and practices introduced that are complained of as being anti-scriptural and anti-christian, yet the wall is built for defence. Great men, and good men, yea, the multitude think and practise so: and though the wall is build of hewn stones, polished stones and rough stones, bricks, sticks and rotten wood, all mixed together, as they amalgamate all kinds of characters in their great religious societies,—*Lo, others daubed it with untempered mortar.* For when these things are complained of, they are daubed. Some daubingly say they have no fellowship with them, yet they go along as though they had. Others say they do not know as there is much hurt in them, and that they think they are doing a great deal of good; and so they daub it up: and they all work hard to slick it over, thinking to shelter themselves under the wall. But their mortar is not well wrought; it is untempered; it will not bear the storm,—it shall fall. The Lord hath spoken it: when he shall send an overflowing shower, and the hail comes rattling against it, and the Lord opens his fists and lets out the wind that he has gathered in them, *a stormy wind shall rend it.*—The Lord is almighty. Blessed are they that put their trust in him!

[TO BE CONCLUDED.]

HEZEKIAH WEST.

For the Signs of the Times.

BROTHER BEEBE:—At the same time I received the fifteenth number of the Signs, containing my call to our western Old School Brethren, to vindicate themselves from the charge preferred against them by Elder Osbourne in the Doctrinal Advocate for June, I received the number of the Advocate for July (No. 71, Vol. iii.) containing another communication of Elder O.'s, in which he enlarges upon the charge against the Old School Baptists of the west. This communication is addressed to Minister D. D.—t, of course to a clergyman of the Dutch Reformed denomination; and so (I find) was the other:—hence I mistook in saying it was addressed to the editor of the Advocate. In an extract of a letter from Brother I. T. Saunders, which he gives in this latter communication, is manifested what I anticipated was the mistake in Eld. O.'s former communication: that is, that instead of representing, through ridicule, the Father as PA, and the Holy Ghost as a TOOL, Brother Saunders makes use of these expressions to illustrate what he understands to be Eld. O.'s system of the Trinity.

However it was not a mistake in Elder O.; for he evidently, as manifested in this latter communication, considers his system of *Three divine persons in the Godhead*, to be the only true doctrine of the Trinity; and a *preemptory denial* that there are three divine persons in the Godhead he considers as *constituting infidelity*. And the reason why any do not attach the same *vast magnitude* to his system of the Trinity as himself and others do, he says, *Is evidently owing to the serious darkness of theirs, interwoven with the whole system of salvation, and with the whole covenant of grace, and with the whole life of faith, and the triumphs of a christian.* Eld. O., I confess here hits me, and it may be correctly; for I certainly have a great deal of darkness to mourn over: but certain it is, that while I consider the doctrine that God essentially exists as *Three and One*, of the highest importance, yet the system that will make the *Three* to be *three distinct persons*, and only to be expressed by the term *persons*, I do not consider in a light that would justify me in pronouncing as *infidels* all who do not admit the correctness of the Athanasian explanation of the *modus* of God's existing as *Three* by the special phrase of *three distinct persons, the one person begetting, the second being begotten, and the third being breathed forth by the other two.*

How far Eld Osbourn may be right or wrong in his system of explaining the Trinity I will not here attempt to decide, nor what are the sentiments concerning the Trinity, of Bro. Saunders and the hundreds of *Old School Baptists* in the West, whom Eld. O. pronounces *Sabellians*, I will not say.

My object in writing this is to show that Eld. O. has himself explained what I had wished explained, viz: in what sense it was that our Western brethren represented the Father as *Pa* and the Holy Ghost as a *Tool*, that is, not as they are declared in the scriptures, but as these brethren understood Eld. O. to represent them. Hence I recoll my request for these brethren to give an explanation. However Brother Saunders, as he is personally pointed out can do as he pleases in speaking for himself.

S. TROTT.

Centreville, Fairfax Co., Va., July 5, 1839.

Circular Letter,

The Rappahannock Baptist Association, To the Churches whom she represents, "Grace, mercy and peace from God our Father and Jesus Christ our Lord."

BELoved BRETHREN:—Through the unbounded goodness of the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, we have been preserved, and are again vouchsafed the privilege of meeting together in our associated capacity, wherein we rejoice again to address you.

At a time, like the present, when so many of our denomination have, as we conceive, departed

from the truth as it is in Jesus, and are turned unto fables, contending earnestly, not for the faith which was once delivered unto the saints, but for new theories, recently started in religion; embracing a modern charity so liberal and expansive as to take in its embrace all who profess Christ and give liberally for the advancement of those various institutions of the day, falsely called *Benevolent*, it is the more needful that we write unto you, and exhort you to search the scriptures daily; for they are they which testify of Christ, and shew unto us the way of life and salvation through him. And since we are assured that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good works; and that they are [according to the Apostle] able to make men wise unto salvation, through faith which is in Christ Jesus, it becomes us to give the more earnest heed to the things that are written therein.—The Apostle solemnly charges Timothy before God and the Lord Jesus Christ, to preach the word, to be instant in season, out of season, to reprove, rebuke, exhort with all long suffering and doctrine, and this he did because he, by the Spirit, foresaw that the time would come when men would not endure sound doctrine; but would, after their own lusts, heap to themselves teachers, having itching ears; and that they would turn away their ears from the truth, and be turned unto fables: all which we see with our eyes and hear with our ears.

Yes, dear brethren, the time has come, even those perilous times, which the Apostle said should come in the last days, when men should be, as we now see them, lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, dispisers of them that are good, having a form of godliness, but denying the power thereof: from such, says the Apostle, turn away; for of this sort are they, continues he, which creep into houses, and lead captive silly woman, laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth.

We would, dear brethren, the more earnestly press upon you the importance of studying diligently and prayerfully the holy scriptures because, in them, it hath pleased God, in the plenitude of his goodness and of his mercy, to make a revelation of his will concerning us, his fallen and dependent creatures. It is here that we are informed of the true character of God, and of our Lord Jesus Christ, of the glorious work which he performed for the justification of his people, that they, being clothed with his righteousness, might be holy, and without blame before God in love. In the scriptures are we taught the knowledge of our duty to God, and to one another: and in a word, dear brethren, every thing that is necessary to direct us in our faith and practice.

And now dear brethren **FAREWELL**. May the grace of our Lord Jesus Christ be with you all. **AMEN.**

THOMAS BUCK, Jr., Moderator.
WILLIAM C. LAUCK, Clerk.

Corresponding Letter.

The Rappahannock Association of Old School Regular Baptists, To the Associations with whom she corresponds, sendeth christian salutation:—

BRETHREN:—With national Israel when possessed of their promised inheritance, we may look back to the mazes and intricacies of our spiritual career; and we hope, say truly in a spiritual sense that "Not one good thing hath failed us of all the good the Lord hath promised unto Israel;" and in view of the past, we would raise our grateful Ebenezer to the glory of that grace which only has, or could sustain us against such formidable odds, and amidst opposition, difficulties and distresses as we have encountered: "But having obtained help of the Lord, we continue unto this day." We need not advert to the apostacy of the Baptists, nor to their false, insidious devices to decoy the elect, nor to thier tyranny and oppression when dominant as to facts unknown to you; but as prolific sources of our former disquietude and deep distress when associated with them, and also as to circumstances giving occasion for the more manifest and glorious display of divine grace, in the conduct, support, practice and final deliverance of his people from this moral wilderness: do we advert to these things? Trials beloved brethren, with which we have been painfully familiar, but which we feel has "worked our good:" both as respects the individual experience of most of our members; and also in producing a more sound and healthy state of things in our Churches. The awful apostacy of these Pseudo Baptists, both in faith and practice, occasioned (under grace) our withdrawal and separation from them: and notwithstanding their joint ally and ever faithful confederate the *non professing* world came ready to their help, to destroy "The malcontents or disaffected members," &c., &c., as we were variously called, through the good hand of the Lord, we have been preserved as a "people whom he has formed for himself to shew forth his praise;" he has raised up (without the aid of Theological Institutions) and sent amongst us able ministers of the New Testament; not of the letter, but of the Spirit, who declare to us the whole counsel of God. He has restored to us love, joy, peace, harmony and union in the faith and fellowship of the gospel of Jesus Christ. "Oh! give thanks unto the Lord, for he is good, and his mercies endure forever."

Dear brethren, if you would know of us, who, and what we are, let it suffice to say "we are of that sect every where spoken against," holding the doctrine of God's "Sovereign, eternal unchangeable love" to his elect people "who have no confidence in the flesh;" nor fellowship for modern monied institutions called *Religious, Benevolent, &c.* But being taught of God, take his blessed word as our only guide in matters of faith and practice. If from this synopsis, you can judge who, and what we are, (the innumerable reproachful epithets of our enemies to the contrary notwithstanding:) we not only count the correspondence of all of "like precious faith;" but most hartily thank you whose messengers and affectionate letters of correspondence we have joyfully received for your kind and christianlike regard, and solicit a continuance of the same.

Our next Association will convene (if the Lord will) with the Gourdvine Church, Culpeper, Va., on Friday before the Fourth Lord's day in September, 1840.

THOMAS BUCK, Jr., Moderator.
WILLIAM C. LAUCK, Clerk.

EDITORIAL.

Alexandria, D. C., August 15, 1839.

ANTIQUITY OF NEW SCHOOLISM.—This is truly a singular head for an article; but the subject to which we have to advert is perhaps no less singular.

John M. Peck, now associated with J. L. Waller, R. B. C. Howell & Co., in conducting the "Banner & Pioneer," of Ky., has poured forth nearly three columns of foaming wrath upon the Old School Baptists, in their 4th of July number. He charges us with forgery in appropriating to ourselves the name "Old School," and attempts a justification of the charge by alledging that the Philadelphia Association, the Old English Baptists and some Welch Baptists have, in some instances, so far turned aside from the divine rule as to practise some of those things which we, as Bible Baptists, denounce; and having from history found men in the Baptist connexion, in England, Wales and America, from 1654 extending to 1801, capable of projecting and practising such innovations on Baptist doctrine and order, claims the appellation of "Old School," as belonging to the practices which he advocates.—Having, as he appears to suppose, stripped off our covering and shown that we are not twenty years old (and so the appellation cannot belong to us) his benevolent soul (moved perhaps with compassion) has dealt out to us a volley of epithets; but as all of them, strung together, would make rather an inconvenient jingle, perhaps he only intends we shall wear them, one at a time. Henceforth all who take John M. Peck as their oracle, are to recognise us as the *Hyper Calvinistic, Antinomian, Excrescence of a Party, A most unpleasant and cumbrous Excrescence, Monstrosity, Snake Species, New Cohort, New Test Party, A mere fragment of a Party, A few scattered Fragments, A clan, not twenty years old, Misnamed Old School Baptists of the Lawrence, Beebe, Trott and Dudley stripe, Lickigites, Base Metal, Deceptive, Counterfeit, &c.* How forcible are right words! And with what ample profusion has this learned and polite New School Editor lavished on us those flattering titles! Well, we care but little what they call us. Our Divine Master was called hard names; and for want of arguments the enemies of the cross have often resorted to a similar course. We only wish it recollected that the Old School Baptists (and particularly our paper) are charged with scurrility, and with using harsh expressions. Suppose we copy some of the above gentle, soft and charitable terms from this organ of New Schoolism.

As to the instances adduced by Mr. Peck, in which professed Baptists of by-gone days have turned aside from the good old way, they only show (if true) that there was then, as there is now, corruption in the nominal kingdom of the Redeemer; but the imperfections of those of former times can no more justify us in departing

from the laws of Christ than the present corruptions of New Schoolism can justify those of generations to come in following their pernicious ways. Who the legitimate successors of Philadelphia Association, of the English Baptist or of the Welch Baptist are, is not the question with us; but the grand point is, Who are the followers of the Lamb?—who are walking in the footsteps of the primitive Church, and who are teaching for doctrines the commandments of men? These references to the history of Baptists of a few centuries past have been often met and refuted. We have often informed the New School that any thing short of the apostolic age is too late to have weight with us. The foibles of professed Baptists three hundred years ago are entitled to no more consideration with us than those of yesterday. But as Mr. Peck says all genuine Old School Baptists were Missionary Baptists, from their own mouths we will judge them.—Let us sum up the testimony and strike the balance. The Philadelphia Association "just seventy years ago, approved the establishment of Rhode Island College (now Brown University) directed collections to be made to it in all the churches; and all the Ministers pledged themselves to promote the object." In 1767, this venerable Association sat in legislation over the Churches, and supplied them with laws concerning family prayer. In 1770, collections were made for certain students of Rhode Island College. In 1754, and subsequently, sent out missionaries under pay, to wit: Gano, Miller and Van Horn. In 1775, seventeen shillings were contributed for R. I. College. In 1778, more money was collected for preaching the gospel in destitute places. Farther testimony from this deponent Mr. Peck thinks unnecessary: he will, we presume, now suffer us to cross question his witness:

Question 1st. By what divine authority or New Testament rule did Philadelphia Association engage in these anti-christian practices?

Answer. THIS DEONENT SAITH NOT (!)

Q. 2d. Did this Philadelphia Association ever organise Missionary, Tract, Education, Sabbath School, Temperance, or even Bible Societies, by selling membership, directorship and other high sounding titles to professors and non-professors, and by electing presidents, treasurers, agents, &c. until within the last twenty-five years?

Ans. They did not.

If the present race of New School Baptists are the regular successors of the Old English and Welch Baptists, and of those of the Philadelphia Association of 1707, why have they, within a few years past, discarded the Old Philadelphia Baptist Confession of Faith, which was originally adopted by the Old English Baptists? Will John M. Peck have the assurance to tell us that the present Philadelphia Association has not discarded the old and published a new and improved edition—an altered edition, more congenial with the doctrines of the new order?—We think he will not.

In looking over the April number of the Baptist Record, (so called) we are greeted with a copy of the *speechifying* of some of the great men of New Schoolism, at their Spring anniversaries in Philadelphia, of which, as they will serve to help us out in showing the antiquity of New Schoolism, we will notice a few specimens. Baron Stowe of Boston offered a resolution in favor of the Tract Society, and during his remarks in support of his motion it is said, "adverted with peculiar feeling to the origin of the society: the honored names of Davis, Knowles, Staughton and Reynolds, who were engaged in it. They were all there then. BUT FIFTEEN YEARS have passed away and all these are gone! Only the brother who first spoke and himself were now here of ALL ITS FOUNDERS!" "Having assisted in rocking the cradle of the society, [How appropriate the idea, to lull the little new comer!] in its infancy, he felt a very strong desire to see and to aid it now in assuming the manly attitude of mature years." New School institutions, like mushrooms, are soon matured: hence J. M. Peck may plead for the antiquity of Tract Societies at fifteen years' of age. The American and Foreign Bible Society held her second anniversary, also in Philadelphia, last April: so we may venture to put down her age at about two years and three months. A very reverend set of dignitaries are now engaged in rocking its cradle; but, poor thing, it must either be very weakly, greedy or ill natured, for with all their rocking it continues to cry like the horseleech's daughters. As for the old American Bible Society, which the New School Baptists have helped into being, and which they assisted to rock for several years, they have at length found out that it is an Ishmael: so they have weaned it and sent it forth into the wilderness.

The same paper from which we have collected the above items, being a kind of family Record, of New Schoolism, has put down the age of the American Baptist Foreign Mission Society at 25 years. Mr. J. M. Peck, as we have noticed, very sneeringly asserts that the self styled Old School Baptists, (as he calls us) are not of lawful age, not 21 years of age: What will he say of this ancient institution at the very advanced age of 25 years, when he reads the following extract which we make from the report of its Board of cradle rockers? viz: "The time is not come to restrict our operations. The work is only begun; the laborers are few. From almost every Mission the CRY IS HELP, and HELPERS ARE WAITING TO BE SENT. Let the advance be made. Let fervent, unceasing prayer assend to God; and prayer lead to effort" (i. e. cradle rocking) "earnest, united effort, that the treasury of the Lord may be full."

The receipts of the Board, of this institution, for the year ending April 15th, 1839, were \$88, 240, 73, and the expenditure for the same period, \$110, 190, 74; and yet, like Pharaoh's lean kine, this gormandizing pet, with all their nursing, rocking, &c., continues to cry for help.

We might go on and give, from documents by them furnished to our hand, the birth, age and insatiable appetites of the S. School, Education (for the ministry) Societies, Temperance, and every other institution belonging to New Schoolism, and we should find that the most aged among them, all, has not yet numbered forty years; and the fullest fed among them have never been satisfied; nor is there the least prospect they ever will be. Their revenue now, we believe, exceeds the expence of our national government. So much for the *antiquity* of *New Schoolism* among the Baptists. The most ancient horn by which they are distinguished from the church of Christ, is not yet thirty years old; yet they claim to be the *Old School*, and denounce the disciples of Christ as a "*New Test party*," to which epithet we would not object, if they would not abbreviate it; we claim to be a "*New Testament party*," and the only test of fellowship we admit is that of the New Testament.

Luray, Page Co., Va., July 23, 1839.

DEAR BROTHER BEEBE:—I have read to some of the brethren an extract from the answer of Martin Luther to Erasmus, entitled *De Servo Arbitrio*, who concur with me in the opinion that its publication in the "*Signs of the Times*" might subserve the cause of truth, and be read with interest and delight by most of your readers. If this extract finds a place in the *Signs*, and there should be any intimation on the part of your readers favorable to the publication of occasional extracts from the works of the Reformers, (when such publication will not exclude more important or interesting matter) I may be induced to transcribe as opportunity may permit, for their gratification and comfort.

I am aware of the fact that comparatively few of your readers have the means of knowing certainly the doctrines held and maintained by the principal Reformers, whilst the thousands who are found opposing those glorious truths, are either ready to give their opinions a *false coloring* or flatly deny that they held such and such doctrine. It may be that when *Gideon's little chosen band* "faint yet pursuing," shall read and learn how that the truths held by the Reformers were owned and blessed of God, so that his word "mightily grew and prevailed," notwithstanding the opposition of the devil and the pope, the civil and ecclesiastical authorities, they may be fired with additional moral courage to contend earnestly for the faith once delivered to the saints, revived in that day: and thanks be to God, after long obscurity, again rising in its primitive brightness in the present generation.

Erasmus had attacked Luther on the doctrines of Predestination and Grace; and according to the present cant of objectors, he urged:

"What can be more useless than to publish this paradox to the world, namely, that Whatever we do is not done by virtue of our own free will, but in a way of necessity, &c. What a wide gap does the publication of this tenet open among men, for the commission of all ungodliness! What wicked person will reform his

life? Who will dare to believe himself a favorite of heaven? Who will fight against his own inclinations? Therefore where is either the need or the utility of spreading these notions, whence so many evils seem to flow?"

To this Luther triumphantly replies:—

"If, my Erasmus, you consider these paradoxes (as you term them) to be no more than the inventions of men, why are you so extraordinarily heated on the occasion? In that case your arguments affect not me: for there is no person now living in the world, who is a more avowed enemy to the doctrines of men than myself. But, if you believe the doctrines in debate between us, to be (as indeed they are) the doctrines of God, you must have bid adieu to all sense of shame and decency, thus to oppose them. I will not ask, whither is the modesty of Erasmus fled? But, which is much more important, where alas! are your fear and reverence of the Deity, when you roundly declare, that this branch of truth, which he has revealed from heaven, is at best useless, and unnecessary to be known? What! shall the glorious Creator be taught by you his creature, what is fit to be preached, and what to be suppressed? Is the adorable God so very defective in wisdom and prudence, as not to know, till you instruct him, what would be useful and what pernicious? Or could not He whose understanding is infinite, foresee, previous to his revelation of this doctrine what would be the consequences of his revealing it, till those consequences were pointed out by you? You cannot, you dare not say this. If then it was the divine pleasure to make known these things in his word, and to bid his messengers publish them abroad, and to leave the consequences of so doing to the wisdom and providence of him in whose name they speak, and whose message they declare; who art thou, O Erasmus, that thou shouldst reply against God, and say to the Almighty, What doest thou? St. Paul, discoursing of God, declareth peremptorily, *whom he will he hardeneth*: and again, *God willing to shew his wrath, &c.* And the Apostle did not write this to have it stifled among a few persons, and buried in a corner; but wrote it to the christians at Rome; which was, in effect, bringing this doctrine upon the stage of the whole world; stamping an universal imprimatur upon it; and publishing it to believers at large throughout the earth. What can sound harsher in the uncircumcised ears of carnal men, than those words of Christ, *many are called, but few are chosen*? and elsewhere *I know whom I have chosen*.—Now these, and similar assertions of Christ and his Apostles, are the very positions which you, O Erasmus, brand as useless and hurtful. You object, if these things are so, who will amend his life? I answer, without the Holy Ghost no man can amend his life to purpose. Reformation is but varnished hypocrisy, unless it proceed from grace. The elect and truly pious are amended by the Spirit of God: and those of mankind, who are not amended by him will perish.

You ask, moreover, who will dare to believe himself a favorite of heaven? I answer, it is not in a man's own power to believe himself such, upon just grounds, all he is enabled from above. But the elect shall be so enabled: they shall be enabled to believe themselves to be what indeed they are. As for the rest, who are not endued with faith, they shall perish; raging and blaspheming, as you do now. But, say you, these doctrines open a door to ungodliness? I answer, whatever door they may open to the impious and profane, yet they open a door of righteousness to the elect and holy, and shew them the way to heaven, and the path of access unto God. Yet you would have us abstain from the mention of these grand doctrines, and leave our people in the dark, as to their election of God.—The consequence of which would be, that every man would bolster himself up with a delusive hope of a share in that salvation, which is supposed to lie open to all; and thus genuine humility, and the practical fear of God, would be kicked out of doors. This would be

a pretty way indeed of stopping up the gap Erasmus complains of! Instead of closing up the door of licentiousness, as is falsely pretended it would be in fact opening a gulph into the nethermost hell. Still you urge, where is either the necessity or utility of preaching predestination? God himself, teaches it, and commands us to teach it: and that is answer enough. We are not to arraign the Deity, and bring the motives of his will to the test of human scrutiny, but simply to revere both him and it. He, who alone is all-wise and all-just, can in reality (however things appear to us) do wrong to no man; neither can he do any thing unwisely or rashly. And this consideration will suffice to silence all the objections of truly religious persons. However, let us for argument's sake, go a step farther. I will venture to assign over and above two very important reasons why these doctrines should be publicly taught: 1st. For the humiliation of our pride, and the manifestation of divine grace. God hath assuredly promised his favors to the truly humble. By the *truly humble*, I mean those who are endued with repentance, and despair of saving themselves: for a man can never be said to be truly penitent and humble, until he is made to know that his salvation is not suspended in any measure whatever, on his own strength, machinations, endeavours, free-will, or works: but entirely depends on the free pleasure, purpose, determination and efficiency of another, even of God alone.—Whilst a man is persuaded that he has it in his own power to contribute any thing, be it ever so little, to his own salvation; he remains in carnal confidence; he is not a self-despairer, and, therefore, he is not duly humbled before God; so far from it, that he hopes some favorable juncture or opportunity will offer, when he may be able to lend an helping hand to the business of his salvation. On the contrary, whoever is truly convinced that the whole work depends singly and absolutely on the will of God, who alone is the author and finisher of salvation, such a person despairs of self-assistance; he renounces his own will and his own strength: he waits and prays for the operation of God: nor waits and prays in vain. For the elect's sake, therefore, these doctrines are to be preached: That the chosen of God being humbled by the knowledge of his truth; self emptied and sunk into nothing, as it were, in his presence, may be saved in Christ with eternal glory. This then is one inducement to the publication of the doctrine; that the penitent may be made acquainted with the promise of grace, and plead it in prayer to God, and receive it as their own. 2nd. The nature of the christian faith requires it. Faith has to do with things not seen. And this is one of the highest degrees of faith, stedfastly to believe that God is infinitely merciful, though he saves (comparatively) but few, and condemns so many; and that he is strictly just, though of his own will he makes such numbers of mankind necessarily liable to damnation. Now these are some of the unseen things whereof faith is the evidence. Whereas, was it in my power to comprehend them, or clearly to make out how God is both inviolably just, and infinitely merciful, notwithstanding the display of wrath, and seeming inequality in his dispensations, respecting the reprobate, faith would have little or nothing to do. But now, since these matters cannot be adequately comprehended by us, in our present state of imperfection, there is room for exercise of faith. The truths, therefore, respecting predestination in all its branches, should be taught and published. They, no less than the other mysteries of christian doctrine, being proper objects of faith, on the part of God's people."

APPOINTMENTS.

BROTHER BEEBE:—I wish you to give notice through the *Signs of the Times* that the Kennebec Old School yearly meeting will be held with the 2nd. Old School Church in Whitefield, Me., commencing on Friday, the 13th of September next, at 10 o'clock, A.M. Old School brethren are invited to attend.

Will you also give notice through the same medium (the *Signs*) that the Maine Old School Predestinarian Baptist Yearly Conference will be held with the Old School Baptist Church in North Berwick, commencing on Friday the 20th day of September next, at 10 o'clock A. M. All Old School Brethren are invited to attend, (we expect Eld. J. Osbourn will be present.)

P. HARTWELL.

NEW AGENT.—Dea. Charles Hollsclaw, Blackwell's Mills, Fauquier Co., Va.

Poetry.

MEDITATING ON THE SWEETNESS OF SPIRITUAL THINGS—(Psa. civ. 34.)

When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond our cage,
And long to fly away.

[Sweet to look inward and attend
The whispers of his love;
Sweet to look upward to the place,
Where Jesus pleads above.]

Sweet to look back, and see my name
In life's fair book set down;
Sweet to look forward, and behold
Eternal joys my own.

Sweet to reflect how grace divine
My sins on Jesus laid;
Sweet to remember that his blood
My debt of suffering paid.

Sweet in his righteousness to stand,
Which saves from second death;
Sweet to experience, day by day,
His Spirit's quickening breath.

[Sweet in his faithfulness to rest,
Whose love can never end;
Sweet on his covenant of grace
For all things to depend.]

Sweet in the confidence of faith
To trust his firm decrees;
Sweet to lie passive in his hands,
And know no will but his.

If such the sweetness of the streams,
What must the fountain be?

Where saints and angels draw their bliss
Immediately from thee! TOPLADY.

ASSOCIATIONAL MEETINGS.

BROTHER BEEBE:—Please give notice in the "Signs," that on Saturday before the Third Sunday in September next, will commence an Old Fashioned Regular Baptist Association, with the Church at Mt. Moriah Meeting-house, in Howard County, Mo., near Fayette; at which place brethren in the ministry, as well as private brethren, are affectionally solicited to attend. May grace, mercy and peace be multiplied.

I remain your very unworthy brother in persecutions, trials and tribulations, in the good cause of our Lord and Savior Jesus Christ.

JAMES M. BUTTS.

THE KETOCTON ASSOCIATION:—Will hold her 73rd anniversary, with the Regular (Old School) Baptist Church in this city (Alexandria) commencing on Thursday before the third Sunday in August. Old School Brethren, are very affectionately invited to meet with us.

BROTHER BEEBE:—Please to inform my Father's family, through the Signs of the Times, that the next meeting of the Redstone Association will be held, if the Lord will, with the Big Redstone Church, Fayette Co., Pa., (about four miles north of the National road) commencing on Friday before the first Sunday in September next, at 11 o'clock, A. M. Our Old School Baptist brethren generally are most affectionately invited to attend with us.

B. WHITLATCH.

OLD SCHOOL MEETINGS.

Please to give notice in the "Signs," an Old School Meeting will, if the Lord will, be held in Jackson, Susquehanna Co., Pa.; on Wednesday and Thursday the 18th and 19th of September next. Our Old School brethren are affectionately invited to attend.—Brethren from a distance will please to call on Brother Ichabod Hill, Jackson, Susquehanna Co., Pa.

HEZEKIAH WEST.

Please give notice, through the Signs of the Times, of the YEARLY MEETING, to be held with the Bethel Church, New Castle Co., Del.: on the Second Sunday in September next, and on the Saturday preceding: and invite Elders Round, Miller, Conklin, Bowen, Barton and Roberson: together with as many other Old School particular Baptist Elders and Brethren as can make it convenient to attend with us.

And oblige yours,

JOHN McCRONE, Jr.

A Meeting for preaching, prayer, exhortation and songs of praise; is appointed, to be held with the Baptist Church in Ferry Street, Troy, N. Y., on the First Wednesday in September next. The Beloved of the Lord, and lovers of truth, both ministers and people far and near, are invited to attend.

This meeting will be continued as long as we shall think expedient when assembled, and I do brethren, most earnestly solicit your attendance from every quarter, and we will try to accommodate you. May the Lord give you speed, a prosperous journey and a good Meeting.

Yours affectionately in Gospel Bonds.

E. S. RAYMOND.

NOTICE:—An Old School Baptist Meeting will be held at Morrisville, Madison Co., N. Y., on the Second Wednesday and Thursday of September next. Old School Ministers are invited to attend.

DAVID BLAKESLEE.

Receipts.

James G. Crocks,	Ill.	\$5 00
Z. Northrop,	N. Y.	1 00
A. Richardson,	do	3 00
Eld. S. Carr,	do	2 00
R. A. Morton, Esq.,	O.	5 00
Eld. A. Patison,	Mo.	5 00
Eld. R. Owings,	do	5 00
Eld. Lewis Jacobs,	Ky.	5 00
Eld. John T. Watkins,	Va.	5 00
Eld. Wm. C. Lauck,	do	35 00
A. Florence,	do	1 00
Dea. Charles Hollislaw,	do	1 00
John Grant,	do	1 00
Mason Priest,	do	1 00
Franklin Turner,	do	1 00
Jacob Reager,	do	1 00
Wm. White,	do	1 00
Tallus Priest,	do	1 00
Mrs. Lucy McQuain,	do	1 00
B. O'Banion,	do	1 00
Paul Yates,	do	1 00
G. Yates,	do	1 00
James Johnson,	do	1 00
Charles Rixey,	do	1 00
P. Hambrick,	do	1 00
D. Varner,	do	1 00
S. Rogers,	do	1 00
Dea. Jas. B. Shackleford,	do	2 00
Wm. E. Smith,	do	1 00
Eld. S. Trott,	do	9 00
James Hay,	Ala.	1 00
Eld. Elijah Welbanks,	Mi.	5 00
Joel Fernald,	N. H.	3 00
Capt. T. Monroe, for Mrs. Banks,	D. C.	1 00
Charles G. Beebe,	Ct.	1 00
W. Anthony, for J. Paugh, 2, J. Brown, 1,		} Ten. 5 00
C. W. Warmack, 1, O. F. Gerald, 1,		

Total, \$116 00

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBZON."

VOL. VII.

ALEXANDRIA, D. C., SEPTEMBER 1, 1839.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed (Post Paid.)

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COMMUNICATIONS.

For the Signs of the Times.

An enquiry concerning the duty of the unregenerate to believe, repent or pray.

[CONCLUDED.]

The branch of the above enquiry now before us is, What constitutes preaching repentance both under the *day spring* and the *sun rising* of the gospel day?

The *day spring* of course comes first, and under this we find both John and Christ preaching, saying, "Repent, for the kingdom of heaven is at hand." In order to come to a proper understanding of the import and design of this preaching, it is necessary to refer back to the peculiar standing of the Jews. I have already remarked on another branch of this inquiry, that the law of Ten Commands in the letter of them, were given in covenant form to national Israel. Connected with these commands and as conditions of the same covenant, was the observance of the whole Jewish ritual as commanded by Moses. In the offering of sacrifices and in other rites, repentance or an acknowledgment of guilt and condemnation was implied and taught; also the hearing and reception of the Messiah, when he should come, was commanded. Deut. xviii. 15—19.—Hence the "foundation of repentance from dead works" is named, Heb. vi. 1, 2, among the *principles* or first rudiments of the doctrine of Christ, which the believers from among the Hebrews were called upon to leave. Hence also when Messiah came, it was according to the Divine and revealed plan of his manifestation, that he should first present himself to the Jews, nationally, for their reception or rejection; on the principles of the Sinai Covenant. Hence it is said Christ "came to his own and they received him not," &c. John i. 11. It was as I understand it, in accordance with this arrangement, and the provisions of the Sinai Covenant, that John came preaching repentance and that Christ preached it; and also that the Seventy were sent two and two to give notice of his coming, or that the *kingdom of heaven was at hand*. They preached repentance to show that according to the order

of Messiah's kingdom, and to what had been figuratively taught in the Sinai ritual, repentance, and not self-righteousness, was requisite to a right reception of the Messiah, and to entering into his kingdom. They called upon them thus to repent upon the principles of that covenant under which they as a nation in a peculiar manner existed, and according to which Christ thus first presented himself to them as a man for their reception or rejection.

It is true, as Brother Beebe said, in his remarks on repentance, that a special design of John's being sent preaching repentance was "to make ready a people prepared of the Lord." But still I think John's preaching, saying *repent*, &c., was addressed to the Jews nationally upon the principles of their covenant; and that it was thus left to the Holy Spirit, whose province it peculiarly is, to make manifest the "people prepared of the Lord," to lead such through John's preaching to be convinced of their sinfulness and just condemnation, and to hope for the immediate manifestation of the Messiah; and as a fruit of their repentance, to renounce their self righteousness, and their dependence on, having Abraham for their father, for justification; and were accordingly prepared to come to John's baptism as a baptism—not of self-righteousness for justification—but of "repentance for the remission of sins." Hence in the text already quoted John i. 11, after it is said "he came to his own, that is, nationally, and his own received him not, it is further declared that to as many as received him, to them gave he power, &c., which were born not of blood," &c. Thus showing that their being distinguished thus from the nation, was peculiarly of God.

From this view of this subject, Pedobaptists may think it consistent to preach repentance according to John's manner of preaching, because they imagine their children to have been brought in under the Abrahamic covenant; but surely no consistent Baptist will think of blending the principles of the Sinai covenant with the gospel ministry in calling upon men to repent as a self-preparation for receiving the gospel.

I will now come to the preaching of repentance under the *sun rising* of the gospel day. On this point we have a plain direction in Luke xxiv. 47, where Christ after his resurrection teaches his disciples that, "Repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." This I understand to be the particular instruction given how repentance is to be preached since the ascension of Christ.

1st. It is to be preached in his, (Christ's) name. Not in Moses' name. Not as a demand

of the law; nor as John preached it to the Jews on the principles of the Sinai covenant. Neither does preaching repentance in the name of Christ, consist with calling upon men to repent, for this implies that the repentance called for is such as the natural man can exercise, or the reflections of the natural mind will produce. Hence this preaching tends to build men up in the notion of their own ability and to satisfy them with such repentance as they are capable of exercising; and therefore tends to produce in their minds the very reverse to that repentance which Christ gives, a being abased in the dust as guilty, ruined helpless sinners.

Repentance is truly preached in the name of Christ, when the law in its exceeding broadness, unchangeableness and spirituality as taught and illustrated by Christ, and established by the gospel is preached, as cutting off all human works as the ground of acceptance with God, "Stopping every mouth and presenting all the world as guilty before God." This is the preaching which, when the heart is opened by the Holy Ghost to receive it, and by him applied, produces the fruits of genuine repentance, viz: a being stripped of all self glorying and self confidence and an abhorring of one's self and being humbled as in *dust and ashes*. But further in preaching repentance in the name of Christ, as he is "Exalted as a Prince and a Savior for to give repentance to Israel and forgiveness of sins," the sensible sinner, who is mourning over his hardness of heart, should be pointed to Christ as him who alone can melt his heart and give him that repentance which needeth not to be repented of. And the intimate connexion between this repentance, and the receiving of the forgiveness of sins, must be clearly held forth; so that none, on the one hand shall indulge in the hopes of experiencing pardoning mercy through Christ, unless brought to know and feel the odiousness and exceeding sinfulness of sin; and on the other hand, that those who are mourning over their own vileness and ruin may be encouraged to hope for the forgiveness of their sins through Christ. Now I will leave it to Brother Meredith and others who have been alarmed at the cry against our Old School preachers, that they *do not preach repentance to sinners*, to judge whether the above described kind of preaching; or the calling upon the unregenerate to repent and the trying to scare them to it by dwelling on the horrors of hell, and thus leading them to infer that repentance is a *bodily exercise*, a mere excitement of the passions, appears the most consistent with gospel doctrine and preaching, and the most like preaching true "Repentance toward God."

But there is another point which it is incumbent on me to notice before I quit this subject; viz:

Acts xvii. 30. "The times of this ignorance God winked at; but now commandeth all men every where to repent." We must first notice the import of the expression *now commandeth*. If the obligation of the gentiles to repent, rests upon this command, as a *new law* then instituted, as those who dwell so much upon this text seem to intimate, then their previously gross idolatry afforded no just ground for repentance, and they were guiltless in practicing it. But such conclusion is entirely inconsistent with Paul's view of their case given, Rom. i. 18—32. The true import of this expression as connected with the idea that God had heretofore *winked at the times of this ignorance*, appears to me to be this, viz: That although hitherto the law of Ten Commands as designed to teach the knowledge of sin, was confined mostly to the Jews, while the Gentiles were left without any special revelation to teach them their sins, yet now under the gospel dispensation, this law as connected with the gospel proclamation, was "To be preached in all the world for a witness unto all nations," showing the absurdity and wickedness of idolatry, and the guilt and condemnation of all as transgressors of the divine law. Hence wherever the gospel came among the Gentiles thus accompanied with the proclamation of the law, those Gentiles whose hearts were opened to receive the word, were led to renounce all their hopes arising from those idolatrous rites which they had performed and to fall prostrate before God as guilty sinners, needing his pardoning mercy; as were the Jews stripped of their legal righteousness.—And not only this, but God is so revealed in the external testimony of the law and the gospel as that human reason becomes convinced of the absurdity of idolatry; and all where the gospel comes are more or less made to feel that they are dependent on, and accountable to the living God. In accordance with this view of the import of this text, I will add that the primary idea of the word here rendered command, is *to instruct, teach, direct*, and hence also it came to be used to denote *commanding* as one mode of *directing*: it further signifies *to give notice or warning*, &c. Hence I understand the text as designed—not to intimate that under the gospel God had instituted a new command or law for the Gentiles, or laid them under a new obligation to exercise repentance; but to show the bearing and effect the gospel proclamation as embracing an illustration of the spirituality of the law was designed to have upon all people, and that it was thus addressed to all, in distinction from what was the case under the former dispensation.

Lastly the subject of prayer, or the enquiry whether it is the *duty of the unregenerate to pray*, demands attention. If the charge that Old School Baptists "Believe it is not the duty of the unregenerate to pray," is designed to convey the idea that they do not hold, or preach that it is the duty of unregenerate persons, or right for them, to read or say over a form of prayer, as a regular or occasional task, and as means of sal-

vation, or a condition of acceptance with God, whilst their hearts are insensible of the wants their words express; every consistent Old School Baptist, and every other person who knows the wickedness of mocking God with lip service, while the heart is far from him, must plead guilty to this charge.

But as this charge imports that we do not admit it right for any person, under a sense of his dependence on God and feeling his need of divine mercy or aid in any case to ask God for it; I think the charge is false. I for one believe it right for any one to pray God for any aid or mercy that he truly feels the need of, and is authorised by the Scriptures to believe that God bestows upon the sons of men.

To say it is the duty of unregenerate persons to pray, as a form of worship is to say that God requires of them that worship which is neither spiritual nor from the heart. But Christ informed the woman of Samaria that, "God is a Spirit and they that worship him, must worship him in Spirit and in truth." John iv. 24. But for a person to pray not as a form of worship, but simply to ask God for mercy because he feels he needs it, is the privilege of any; hence Peter exhorts Simon to *pray God, if perhaps the thought of his heart might be forgiven him*; under the impression, undoubtedly, that Simon from the sharp rebuke and warning he had given him, would see and feel the wickedness of his thought and the need of forgiveness.

I have thus travelled over a good deal of ground upon these subjects whether Brother Meredith will be any better satisfied than with Brother Beebe's brief explanation, I know not. The confusion into which these subjects have been thrown by conditionalists and their use of them, seemed to require a general and particular examination of them. I cannot say that after all I have said, and my anxiety to place the subjects in a clear light, I have succeeded to my wishes.

But I leave it, God may enable some others to set the subject in a clearer light, or may lead some to comprehend the ideas I have attempted to convey; and if they are wrong to show the right.

Yours in the gospel of Christ.

S. TROTT.

For the Signs of the Times.

[CONTINUED FROM PG. 124]

Verses 17, 18 & 19:—"Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them, and say, Thus saith the Lord God: Wo to the women that sew pillows to all arm-holes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you? And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive

that should not live, by your lying to my people that hear your lies?" There were and are females as well as males that prophesy out of their own hearts; and such prophesy lies in the name of the Lord. Those who prophesy out of their own hearts prophesy the deceit of their own hearts, and have nothing else to prophesy but deceit; for the heart is deceitful above all things.—We have a fair sample of this in Jezebel, daughter of Ethbaal (king of the Zidonians) and wife of Ahab, in stirring up Ahab to murder Naboth, together with her supporting so many false prophets, cutting off the prophets of the Lord, threatening Elijah, and the multitude of her whoredoms and witchcrafts; which seems to be at least hinted at by the Revelator, and appears to be presented as a leading character in the scriptures among such females as lead multitudes into a false religion. The character is set forth as a teacher, and one that seduces to wickedness by teaching. Such therefore as prophecy out of their own hearts, sew pillows to all arm-holes or elbows, (see the margin) and make kerchiefs upon the head of every stature to hunt souls, are following in her train; and their business is endeavoring to destroy the life and power of the religion of Jesus, by introducing a false one; and to kill or drive from the face of the earth such as they cannot seduce. They as a body form a character like the one spoken of by Nahum 713 years before the birth of Christ, when he spake of the multitude of the whoredoms of the well favored harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. I will therefore notice their *sewing pillows to arm-holes*. Neatly patching up their garments, when the elbows peek out and shew themselves through their tattered self righteousness; and fixing a cushion to ornament their idolatry. *Making kerchiefs upon the head of every stature*: to deck with an attracting appearance the religion of their depraved hearts in its natural height. Of this we see abundance in the present day. The principal part of the novels, tracts, religious newspapers and popular religious discourses that I read or hear are of this description. They profess to set forth the nature of virtue and vice; and whoever is acquainted with the principles of virtue set forth in the gospel, may easily discover the difference between them, and their opposition to each other. The ostensive object of the great union of effort, in which so many are engaged at the press and in the pulpit, is to hunt souls. They will hunt the souls of God's people; not to comfort them with gospel truth—with bread from heaven, for this they have not: they will hunt them to harass, perplex and destroy them; but they will not, they cannot save the souls alive that come unto them. And they will pollute the Lord (speaking after the prophetic manner) among his people, for handfuls of barley and for pieces of bread. That is, religion with them is of so little consequence without *money*, that they will turn it into that shape that they think will

bring the greatest revenue. Many have formerly been slain by the influence of their lies; and I have no doubt many more soon would be, were the influence of the characters above spoken of sufficient to bring them into power. They have formerly professed, and some do now profess to forgive sins for money; and others want money to pay for their services they perform for the salvation of men. And I know not which are the worst.

In the 8 and 9 verses it is said, *Therefore thus saith the LORD God; because ye have spoken vanity, and seen lies, therefore, Beloved, I am against you, saith the LORD God. And my hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the LORD God.* For the want of room, I extract from the 12—13—14—15 and 16 verses. Lo, when the wall is fallen, shall it not be said unto you, where is the daubing wherewith ye have daubed it? Thus saith the Lord God, I will rend it with a stormy wind in my fury, I will break down the wall that ye have daubed with untempered mortar, and bring it to the ground, and ye shall be consumed in the midst thereof. To wit, the prophets of Israel, which prophesy concerning Jerusalem, and see visions of peace for her, and there is no peace saith the Lord God.

From the 20 verse to the end of the chapter. Wherefore, thus saith the Lord God; behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and let the souls go, even the souls that ye hunt to make them fly. Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hearts of the wicked; that he should not return from his wicked way, by promising him life. Therefore ye shall see no more vanity, nor divine divinations; for I will deliver my people out of your hand; and ye shall know that I am the Lord. Thus we have a description of the false prophets, and the declaration that God will execute his judgements upon them by destroying them, and their works. Comfort ye, comfort ye my people saith your God. Consoling indeed is the experience of that perfect safety there is in trusting in God, in the midst of the flourish of power, and prosperity that appears among his, and our enemies; as well as in the storm of his wrath, when he executes his judgements upon them; for the deliverance of his chosen.

These from your fellow servant in the cause of God,

In opposition to a false religion.

HEZEKIAH WEST.

Circular Letter.

The Kelocton Baptist Association, To the several Churches whose Messengers we are, sends christian salutation:—

BRETHREN IN THE LORD.—Permit us on this occasion to present for your consideration a few thoughts on the subject of

PREACHING THE GOSPEL.

The awful perversion of this subject, so common at the present day, both in regard to the nature and design of the work, is a sufficient reason why we should endeavor to stir up your minds to a remembrance of the instructions, admonitions and exhortations contained in the New Testament for our rule of action in regard to this important institution of our Lord Jesus Christ. Deriving our instructions from the scriptures, we find

FIRST, *That the calling and qualifications of all who are truly the ministers of the gospel, are of the LORD, and not of men; and that no man hath a right to take this work upon himself unless he be called of God thereto.* The great commission given to the Apostles by our Lord Jesus Christ, was prefaced with these remarkable words, "All power is given unto me in heaven and in earth; Go ye therefore," &c. By this assertion of all power in both worlds, the great Head of the Church has given us clearly to understand that no power or authority less potent than his own, can be recognized as having any thing to do with calling or qualifying gospel ministers. In his exaltation, we are informed he received gifts for men; and again, that he gave gifts to men: that he gave some apostles, some prophets, and some pastors and teachers, &c.;—and lest we should forget that it was, and must forever remain his exclusive prerogative, he expressly commanded his subjects to pray the Lord of the harvest to raise up and thrust laborers into the harvest. The learned professors in Theological Colleges, and directors of missionary institutions have labored hard to mislead the Churches into a belief that the commission was given to the Church, or to the Church and world, jointly and severally; and that consequently it devolves on them to furnish the men and means, and to see the provisions of the commission duly executed. Had the commission been addressed to the Church, or to the Church and world, and, according to the papists' notion, read, *The keys of the kingdom, or All power, &c. is given into your hands, SEND YE THEREFORE and teach all nations,* it might with more plausibility admit of such a construction as they give: but so far from giving any such latitude, every expression of Holy Writ on the subject is fatal to their base pretensions. And with our Bibles in hand, we are prepared to prove that the spirit that would wrest this work from that Hand which holds all power in heaven and in earth, would, if in possession of sufficient power, hurl our blessed Lord from his spiritual throne. None can therefore be guiltless who aid in usurping the crown and sceptre of King Immanuel, either by providing preachers, through the use of Theological Schools, or by countenancing or supporting as ministers of his gospel, such as men have so called and qualified. We feel ourselves bound by the love of Christ, and by our allegiance to him as our only King, to oppose and expose every institution of the kind, whether found among Papists, Protestants or Baptists, however popular they may be, or however much we may suffer of reproach and scandal for so doing. We can conceive of no greater insult men could offer to the Divine Majesty than that of an attempt to improve, new model or polish with human wisdom, literature or eloquence those whom Christ has charged to preach with the ability that God giveth.—

Those who are divinely qualified for the work, are in common with all their brethren, made experimentally acquainted with the New Birth, or doctrine of Regeneration: for although all who are born of God are not called to preach, yet none are called of God to preach until they are born of his Spirit. They are also specially called to the work; but this calling is a matter peculiarly between God and their own souls: they are by the teaching of the Holy Spirit instructed in the doctrine of grace, and the order of the house of God, and made by divine grace to possess those all important qualifications mentioned 1 Tim. ii. 2—7; in the absence of which the church is not at liberty to receive them. But let us notice,

SECONDLY, *THE WORK of Gospel Ministers.* On this point, we observe negatively, it is not, as some have seemed to suppose, to invent ways which, in their judgment, may be likely to subserve the interest of Christ's Kingdom; or to bring into requisition any kind of machinery, or any system of means that is not plainly authorised by the Word of God, under any pretence whatever. But the work incumbent on Gospel Ministers is briefly summed up as follows, viz:—To preach the WORD, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine; to watch in all things, endure afflictions, do the work of an evangelist, make full proof of his ministry, speak the things that become sound doctrine, and to feed the flock of God which he has purchased with his own blood. They are to preach Christ and him crucified; and that too in such a way as shall be to the Jew (or legalist) a stumbling block, and to the Greek (or learned of this world) foolishness; but unto them that are called, both Jew and Greek, Christ, the wisdom of God and the power of God. In preaching Christ, according to the pattern laid down, the preacher, as far as he is enabled by grace, should begin with Moses and all the prophets, and expound from them the things written concerning Jesus. They are bound also from the New Testament to hold forth the grand and glorious doctrine of salvation by grace, through the redemption which is in Christ Jesus, the eternal and immutable love of God to his people in Christ, Eternal Personal Election, Predestination unto the adoption of children, Effectual work of the Holy Ghost in regenerating all the redeemed of the Lord at the appointed time, without the least instrumentality of any kind whatever. The preservation of the saints through grace to ultimate glory, the Resurrection, &c.—The Gospel Minister is also to baptize in the name of the Father, the Son and the Holy Ghost, all such as gladly receive the word, giving evidence of their repentance towards God, and faith in our Lord Jesus Christ; to recognise every regularly organized community of baptized believers who walk in the order of the gospel, as branches of the visible kingdom of Christ; to break bread to them, and teach them to observe all things whatsoever Christ has commanded. As the ordinary limits of a Letter will not allow us to enlarge, we pass to consider,

THIRDLY, *The object of Preaching the Gospel.* This is too frequently mistaken even by christians, and always by the world and graceless professors. The popular tone of religious sentiment is that the object of the preaching of the gospel is to convert the whole world to christianity, or to present gospel offers of mercy to dead sinners, to win a Bride for Christ, &c.;—but this is all a mistake. If all the preaching from the days of John the Baptist until this day, good and bad, could be made to bear on one solitary unregenerate sinner, it could no more quicken his poor dead soul than so much chattering of a crane or

of a swallow. Salvation is of the Lord: *It is the Spirit that quickeneth; the flesh profiteth nothing.* Others again who confess that the preaching of the gospel in itself cannot quicken or save lost sinners, still suppose, and some contend that preaching prepares the way for the Holy Spirit, or is at least an instrument in the hand of the Holy Spirit in regenerating souls. But we understand the work of quickening souls as immediately and exclusively the work of God as was that of creating the world: and all such preachers as have not learned this truth give very poor evidence of their being called of God to preach the gospel. Some others have thought the object of gospel preaching was to present the gospel as a kind of remedial law; from the consideration that neither the law under which man was created, nor the Sinai covenant could give life to fallen sinners; that gospel preaching was intended to so accommodate the demands of the Creator upon created intelligences as to induce them to do the best they can, and to assure them that the blood and righteousness of Christ should supply all deficiency: but the inspired apostle has settled this matter forever. *If it be by grace, says he, then it is no more of works, otherwise grace is no more grace; and if it be of works it is no more of grace; otherwise work is no more work.* And to end all doubt, he farther declares, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." The great design of the gospel ministry is to proclaim GLAD TIDINGS to the meek; liberty to captives; the opening of the prison doors to them that are bound: to gather together the elect of God, from one end under heaven to the other end under heaven: to speak comfortably to Jerusalem: to feed, comfort and build up the sheep and lambs of Christ: to proclaim to the heirs of salvation what great things God has laid up for them that love him: to warn, rebuke, exhort and instruct the children of God: to proclaim Christ as the Bread of heaven, to quickened, hungry, starving souls, "As the Way, the Truth and the Life. But we will notice,

FOURTHLY, *The efficiency of this institution of Christ.* Although, to doubt the efficiency of the gospel ministry, as ordered and conducted by the Great Head of the Church, to secure the end contemplated in his divine mind, is to question his wisdom and power; yet there are many, who in this day of rebuke and blasphemy, profess to believe that many, yea, even the fairest portion of the inheritance given to Christ, will be eternally lost, simply for the want of a more efficient ministry. Under this, and similar impressions, thousands are induced to aid in building Colleges, to prepare men for the ministry, or, to make those whom Christ has prepared, more efficient; and Mission Societies to sustain them, lest their efficiency should be lost, for want of funds, &c. All this evidently in the delusive conclusion that the number to be saved or lost, is left with men to determine. But brethren, we are persuaded better things of you; experience as well as revelation has taught you, that the excellency of the power of the gospel is of God, and not of men.—And although the ministers whom Christ has chosen, are but earthen vessels, and of themselves generally poor, illiterate, weak and even contemptible in the eyes of the world; yet he who is with them always, even to the end of the world, has made them a fenced city, and an iron pillar, and brazen walls; and will assuredly make one of them chase a thousand, and two shall put ten thousand to flight.

FIFTHLY, *The perpetuity of the gospel ministry,* has for ages astonished the nations of the earth. When Herod, had taken off the head of

John the Baptist, he doubtless indulged the thought, that he would be troubled with no more Old School Baptist ministers; but was afterwards heard to say concerning Christ; "John have I beheaded, but Who is this?" The united efforts of wicked men and devils, have been employed to exterminate them from the earth, for the last eighteen hundred years; but without success, dungeons, racks, swords and flames have all failed to accomplish their hellish design. Like the bush which Moses saw, and like the three Hebrews in the furnace, they have been secure from all harm. It is confidently predicted now by the New School, that in less than half a century, all those who oppose their new schemes, will be annihilated! This we should look for, if the power to annihilate was in their hands: but we rejoice to remember that All power in heaven and in earth, still remains in the hands of Christ; and if it should be his pleasure to suffer his witnesses to be slain, it will afford but a momentary triumph to the opposing powers; for he will soon revive them again, to the utter confusion and everlasting dismay of all his enemies.

SIXTHLY, *The relation in which the ministers of Christ stand to the Church implies their mutual obligation to each other:* Gospel ministers are not only members, but, in a peculiar sense, servants of the Church; as such, they are amenable to the Church, for the course they pursue, and they are to devote their time and labors for the edification of the saints, and in the fellowship of the Church of God. In no case are they at liberty to turn their backs on the Church, by connecting themselves with the Missionary, or any other humanly invented Societies. The Churches have obligations devolving on them also towards those who labor with them in word and doctrine. Both Minister and Church, are presented by the Apostle in the position of stewards; the former, of spiritual, and the latter of carnal things; and all are solemnly charged to be good stewards. Their duties towards each other are so clearly expressed in the New Testament, we shall not enlarge.

A FEW REFLECTIONS—and we will close this letter. The present is truly a peculiar epoch in the history of the Church of Christ; a time of prophesying in sackcloth; spiritual wickedness abounds to an alarming extent. False prophets in sheep's clothing are abundant; but the faithful ministers of Christ who love not their own lives, even unto the death, are very few. It is true, the servants of Jesus are not now as in former ages, literally put to death, by sword and fire; but just as far as our Righteous Lord will suffer it, their characters and influence are assailed and traduced. From these, with many other considerations, it becomes us, both ministers and churches, to be humble before the Lord who has made us to differ from our adversaries; to watch and pray, lest we enter into temptation: and to consider Him who endured so great contradiction of sinners against himself, lest we be faint and weary in our minds. Let us also bear in mind the peculiar necessity at such a time as this, of encouraging each other; let the Churches endeavor to stay up the hands of the ministry, by regularly attending on the ministration of the word and ordinances of the gospel, by liberating them, as far as possible from the perplexing cares of this life; that they may devote themselves more fully to the work whereunto the Holy Ghost has called them. On the other hand, Let the Ministers of the cross remember, they are not to serve for filthy lucre's sake, but of a ready mind: and knowing the peculiar trials, and temptations to which the saints are, at this time, exposed: spare no pains, labor, or if necessary, sacrifice they may be called to endure; but ex-

hort, admonish, instruct, feed and comfort the dear disciples of our Blessed Redeemer, to the full extent of the ability God has endowed them with.

Permit us, dear brethren, ere we close, to admonish you, in the words of our Lord, Beware of false prophets, that come unto you in sheep's clothing; but inwardly are ravening wolves; by their fruits ye shall know them. Try the spirits, whether they be of God, for many false prophets are gone out into the world. If there come any unto you, and bring not the doctrine which Christ and the Apostles taught, receive them not into your house, neither bid them God speed. Go not after them, for in running after them, you bid them God speed, and so dishonor your Lord, and wound the hearts of your brethren.

Finally, may Grace, Mercy and Peace from God our Father, and from our Lord Jesus Christ be with you, and all the Israel of God forever.—AMEN.

Corresponding Letter.

The Ketaeton Association convened at Alexandria To Corresponding Associations sendeth Christian salutation:—

BELOVED BRETHREN:—Among the diversified blessings, which our Father in heaven has bestowed upon us, the interchange of kind sympathy and of Christian affection by correspondence should not be regarded as the least; for it is the only means of union among those, who are debarred by uncontrollable circumstances from seeing each other's faces in the flesh. It is the medium, through which we can hold sweet intercourse with each other, and thus strengthen the bonds, that bind us together. It is the medium, through which we can communicate to each other our trials, our hopes, our joys and our fears. It is the medium, through which we can make known to each other our afflictions; for afflictions constitute our inheritance on earth, if we are the children of God; for we have it from the highest authority, that in the world we shall have tribulation—we have it from high authority, that they who will live godly in Christ Jesus, shall suffer persecution. And indeed when was the Church of Christ free from persecution? Where will you find the page of her history unstained with the bloody hand or untarnished with the cruel edict? What age of the world witnessed the glorious circumstance, that he who was born after the flesh, did not persecute him, that was born after the Spirit? The Sun, that walks the circuit of the heavens, has not seen the time from the murder of righteous Abel to the present day of pious scoffing and of Pharisaical derision. That persecution indeed is not directed against the disciples of Jesus in their persons considered; but against them as the receptacles of the sublime truths of the gospel of the grace of God: in proof of this we have only to shift our position, we have only to go over to the camp of the enemy, we have only to become pupils of the schools of vain philosophy, we have only to imbibe the popular doctrines of the age, we have only to preach circumcision, then is the offence ceased—then will the opprobrious epithets, which have been so lavishly bestowed upon us, exchanged for the honored accents of brotherly regard—and then will the sneers and contempt of the world be turned into greetings and respectful consideration. But, brethren, it becomes us as soldiers of the cross to endure hardships and to consider him who endured such great contradiction of sinners against himself, lest we be wearied and faint in our mind.

The same kind Savior however, who has apprized us that in the world, we should have tribulation, has also gladdened our hearts with the cheering assurance, that he has overcome the world—this is the joyful sound that can yield us solid enjoyment amid all our tribulations: we have no world to overcome, our great Captain has done it for us; it is ours to rejoice in his strength, to glorify his name and to follow him through evil as well as good report.

Our next Association will be held with the Church at Waterlick, Warren Co., Va., on the Thursday before Third Sunday in August, 1840, when we hope to meet your Messengers, and receive your letters of comfort and consolation. May the God of Israel be your defence.

THOMAS BUCK, Jr. Mod.
SAMUEL BUCK, Clerk.

For the Signs of the Times.

Minutes of a Meeting for Correspondence held with the Elk-Run Old School Baptist Church, by an Association of churches and brethren, on the 9th, 10th and 11th of August, 1839.*

Friday August 9th.

1. Bro. Eli Scott preached from ———
2. Bro. Trott took the chair as Moderator at the request of Bro. Hansbrough, pastor of Elk-Run Church. Bro. Clark was requested to act as Clerk.

3. Letters from the churches were read.—From Chappawamsic Church, letter, Messengers, Br'n. West, Carter and Wamsley. Bethlehem letter, Messenger, Bro. Robert C. Leachman. Fryingpan, letter, Messengers, Elder S. Trott, Charles Gullatt. Occoquan letter, Messengers, Brethren James Davis and James Arnold. Mt. Pleasant, letter, Messengers, Brethren Noah Martin, Wm. Kidwell and Lloyd Kidwell. Fredericksburg letter, Messengers, Eld. John Clark. Upper Broad Run, letter, Messenger, Bro. Kercheral. Ebenezer, letter, Brother I. Chrisman from Zion Church, and Brother B. Saunders from New Valley Church also took seats. Brother Clark gave a statement relative to White Oak Church. They had not prepared a letter owing to a mistake as to the time of the Meeting.

4. Eld. Eli Scott took his seat with us as a Messenger from the Baltimore Association, he presented also a copy of their Minutes. Eld. Ries also took a seat with us.

5. Brethren Chrisman, Trott, Scott and Clark appointed a committee to prepare a Circular, to be presented to-morrow.

6. Adjourned to meet to-morrow at half-past 9 o'clock.

7. Saturday, August 10th. Met according to appointment, after singing and prayer, the Circular Address to the Churches, to Old School Brethren, and to Associations composed of Old School Churches, was read and adopted as expressive of the sentiments of the brethren present.

8. Agreed to request Brother Beebe to publish these Minutes and the Address in the "Signs of the Times." Arrangements were made, for preparing the Minutes for publication, and for having an extra number of the "Signs" struck off and distributed.

9. The Fryingpan Church having invited a Meeting for correspondence and mutual intercourse among Old School Churches and Brethren to be held with them at their Meeting-house Fairfax Co., Va., to commence on Friday before the 2nd Lord's-day in August, 1840, therefore agreed that such meeting be appointed to be held with them at the time above specified to com-

mence at 11 o'clock on Friday and to be continued over Lord's-day; and that Old School Churches generally be invited to correspond with each other through this Meeting. Old School Brethren be invited to attend, and that Associations composed of Old School Churches if disposed to extend fellowship to our churches, be requested to correspond with them through this meeting by appointing messengers to attend it or addressing copies of their Minutes to it; or both.

10. The business of the Correspondence being thus closed, we arose for preaching. Bro. Ries preached from John vi. 44, Bro. Clark followed from 1 Cor. i. 9. After an intermission Bro. Scott preached from Zech. viii. 23, followed by a few remarks by Bro. Trott.

Lord's-day, 11th. Met for preaching; Bro. Trott preached from Phil. iii. 2 and 3; following by a few remarks by Bro. Hansbrough. After an intermission Bro. Scott preached from Psal. cvii. 4—7. A parting hymn being sung, the brethren separated with feelings of increased fellowship and love.

Circular Address.

The Messengers of the Churches and other brethren met with the Elk-Run Old School Baptist Church, for mutual correspondence and united worship, To the Churches to which we belong, to the Old School Baptist Churches and Brethren scattered abroad, and to Associations generally which are composed of Old School Churches.—Send love in the Lord.

BELOVED BRETHREN:—Through the tender mercy of our God, we have again been indulged with meeting together, to continue a correspondence among the churches, &c., and to unite in waiting upon God in prayer, in the preaching of the word, and in offering thanksgiving unto Him that He has of his sovereign grace kept us from being led away by the abounding corruptions in religion, and accounted us worthy thus far to suffer reproach for our adherence to the gospel and its order.

Our Minutes show the names of the churches which have on this occasion associated in mutual correspondence. It will also be seen that one Association (the Baltimore) has united in this correspondence by her messenger. We feel to rejoice that this Association and several Churches connected with constituted Associations have been pleased to extend tokens of fellowship toward our churches in their attempts to keep up a mutual correspondence with each other, without a resort to the usual medium for correspondence; viz: constituted Associations. Considering that this departure from the track trodden by the Baptists generally for almost two hundred years, has been attempted by a few weak churches, as we are, it is not to be wondered at, that our procedure in this thing should be viewed with rather a jealous eye, and that it should be considered assuming in us thus to single ourselves out from the great body of those whom we esteem as brethren, the Old School Baptists.

To those who differ in opinion from us on this point; we say, Brethren we, do not wish to aim at singularity; and we would by no means claim to ourselves any superior wisdom or any greater regard for the order established by our Lord than have our brethren who remain attached to constituted Associations. But we think it right to walk according to the light we have, though in doing it, we should appear singular; and as we are fully convinced for ourselves that the New Testament authorizes but one order of religious bodies, viz: gospel churches, we do not wish so far to sanction any other as to become constituent members thereof. Our views upon this subject together with our objections to constituted Associations on the ground, of their being an order of standing religious bodies, different from the New Testament order of gospel churches, have been already more fully published. Whilst those grounds satisfy us, that for ourselves, we should avoid any measures which would constitute the associating of our churches together for mutual intercourse, into a *standing body*, we have never said nor wished to say to those Old School Churches and Brethren that viewed constituted Associations differently from us, that they must come to our standard on this point, or our intercourse and fellowship with them must cease. On the contrary we have uniformly invited correspondence, with Associations composed of Old School Churches. But one Association has as yet manifested, to our knowledge, a willingness to correspond in their associate capacity, with our churches through these meetings which we annually hold. If this in any instance arises from an unwillingness to countenance our singularity in not being constituted into an associate body, we have nothing further to say; they have a right to choose their own course toward us, and we would patiently submit, though it would be painful to us that, such a stand should be taken and carried out, as it would bar these churches, and their members from a participation in the correspondence of the constituted Associations. If in other instances, the correspondence of Associations has been withheld from our churches through their corresponding meetings, on the ground that it was considered inconsistent for constituted Associations in their associated capacity, to correspond with churches not thus embodied; we wish in love and candor to say a few things, to such on this point.

1st. We readily admit that there is an apparent inconsistency on our part, in that whilst we are not willing to be constituted into an associate body, we are inviting such bodies to hold mutual correspondence with us through our corresponding meetings. This inconsistency we are willing to be charged with, rather than be entirely debarred from a correspondence with those churches, which we esteem sound in faith, and correct in practice, excepting in the article of constituted associations; and which are situated too far from us, to hold mutual intercourse with us as individual churches, and they having no

* The brethren agreed, after consultation, to adopt this mode of expression (An association of churches and brethren) not to convey the idea that our churches have become a constituted associational body, but in condescension to the partiality of some to whom we would wish to condescend in things indifferent, for the name "association," and because those who associate together, in any way, may properly be denominated "an association."

other general medium of correspondence than that of constituted associations. Indeed were our churches to be strenuous for maintaining a consistency on this point, we should correspond only with churches which are detached from constituted Associations, and individual brethren; the members of our churches, would be required not to take seats with any such associate body, if they should be where they met. And if our brethren of these associations would confine us strictly to a consistency, they ought not to invite any of the members of our churches, whether ministers or others, to seats with them in their Associations. But this inconsistency, as we said before, we are willing should appear attached to us rather than be entirely isolated from a great proportion of the churches which we esteem as churches of Christ; though we think them in error, in supposing constituted bodies, other than churches, necessary for continuing a correspondence among the churches, and in submitting to have a constitutional yoke upon them. We wish correspondence and brotherly intercourse with them, if agreeable to them, and as they appear tenacious of constituted associations as mediums of correspondence among the churches, we will acquiesce in the practice, among them: though for ourselves we consider it neither necessary nor correct. We view the difference on this point as properly coming within the compass of those things which brethren should bear with in each other.

2d. We cannot conceive, on the other hand, that there would be any inconsistency in constituted association's corresponding with our churches through their annual meetings for correspondence: that is, according to the regular stand heretofore taken by Regular Baptist Associations. They could either address special letters of correspondence to the messengers and other brethren met for correspondence, could appoint messengers to attend the ensuing meeting, or direct copies of their Minutes to be sent to it. By either of those modes' being adopted, our few little churches would be made to participate in that correspondence so general among the Old School Baptists at this time; and the members of our churches would feel free to accept of invitations to seats with such associations, when at their associate meetings. We say it would not be inconsistent with the general stand of constituted associations, for them to correspond with our churches through our annual meetings. We have never known that they hold it to be an essential part of gospel order, that churches should become component parts of a constituted association, in order to be recognized as churches of Christ.—We know that such associations correspond one with another, and with the churches of which they are composed, and also occasionally in a special manner with an individual church by a committee, &c.; and why not with us? If they think it necessary that we should make the first move by appointing messengers from our meetings for correspondence to wait on them and

especially, to invite them to a correspondence with us; we would reply that we think not.—After the general invitations we have published from year to year through the Signs, for Associations composed of Old School Churches, to unite with us by their messengers in particular appointed meetings for correspondence, (which invitation we now repeat in reference to a meeting appointed to be held with the Frypan Church,) we think we should transcend the bounds of becoming modesty to make any further effort towards a correspondence with any of them, excepting the Baltimore, until they manifest a disposition to extend their correspondence to us.

If the publishing our Minutes and circular Address in a pamphlet form, and sending the same to them, instead of publishing them through the Signs would be considered a more direct and acceptable application to them, to extend their correspondence to us, we would be willing to comply with such requisition. Thus once more, in this way, laying this subject before those Associations of churches whose correspondence we would have, we await their decision. We conclude that their action or no action, in their associate capacities, within the ensuing year, may be considered as correct indications whether we in our present stand are to receive any countenance from them by way of mutual correspondence. If the result is that we must remain a little company of churches separated to ourselves, we think this division among the Old School Baptists cannot properly be laid to our charge after the solicitude we have manifested for a correspondence.

But in what we have been induced to say on this subject, we would not have it understood that we lose sight of the kindness of the Baltimore Association in requesting their messengers to attend our meetings, and whose presence among us, last year, and this, together with their preaching, cheered our hearts. Nor are we unmindful of the christian affection manifested toward us by certain churches connected with constituted Associations, which have gladdened our hearts by their epistles of love, fraught with wholesome instruction and encouragement, and by having the presence of their messengers in our meetings. We hope their hearts may remain so bound to our churches, by the cords of christian love, as to induce them to continue to unite with us, in these meetings for mutual correspondence.

This meeting, like those which have preceded, has been marked by much harmony of intercourse, and by much experience of the joy of christian unity and fellowship. There was truly a remarkable oneness of sentiment and feeling expressed in the letters from the churches. The churches, therein manifest not only a continued steadfastness in the doctrine and order of the gospel, but also a disposition to exhort and encourage each other to an earnest contending for the faith once delivered to the saints and for the order established in the churches by the Lord's

Apostles. These things, notwithstanding the complaints by the churches of coldness, &c., manifest that they are increasingly alive to the cause of Christ, and are being strengthened more and more to meet reproach for the sake of their Lord and his truth, and which encourages us to hope that they will be enabled to stand fast, in the time of the approaching persecution.

May brotherly love and love to the truth continue, and sway us more and more.

Signed in behalf of the meeting for Correspondence at Elk-Run, Fauquier Co., Va., Aug. 11th, 1839.

JOHN CLARK, Clerk.

S. TROTT, acting as Moderator.

EDITORIAL.

Alexandria, D. C., September 1, 1839.

NEW SCHOOL ANNIVERSARIES, AT PHILADELPHIA, IN APRIL.—The New School must excuse us for so long neglecting to notice their grand Jollifications which came off, at the city of *Brotherly love* during their anniversary week in April; as we have been, much of the time, from home, and when at our post a crowd of more important matters having occupied our attention.

In defence of some of their favorite institutions; if not the kings of the earth, some who doubtless *would be kings*, stood up, and their great men were assembled. On the subject of Tracts. Mr. Samuel White, (who has boxed the compass, of pretensions to religious sentiments, been twice Baptized, because he had professed to find out that his first Baptism was prior to his hope for salvation, and we have great reason to fear his second was quite too early, having once professed to be an Old School Baptist; but now an apostate to that faith;) bore record that a certain Tract, very appropriately called, "Making light of Christ," had been the means of converting a sailor, into a *New School* Baptist. The Sec. of the Ladies' T. Society, at Scotch Plains, states that another Tract, had done wonders at that place. Eld. J. S. Baker of Norfolk, Va. That a Catholic, had been converted to Newschoolism, by a Tract which her little sister found, &c.—R. Babcock, paster Spruce St. Church Phil., furnished another case, also, J. M. Challis, all appeared perfectly well satisfied with the operation of this part of their machinery. On the motion to accept the report of the Board of Foreign Missions. S. H. Cone, showed how much their English Brethren excelled them in the amount of their contributions to Foreign Missions, and asserted that they do ten times as much as the American Society does. He says, moreover, "We must raise at least \$100,000 in the next twelve months, We must do it, or be disgraced in the eyes of the christian community. We must do it or break the hearts of our Missionary Brethren." (Poor tender hearts; likely to break for want of \$100,000.) "We must do it, for the glory of God and the salvation of souls." But can Mr. Cone tell us whether the souls to be sa-

ved by \$100,000, will not be redeemed with such corruptible things as silver and gold? He *very feelingly*, (of course) adverted to the sacrifices of A. Judson, whose heart is to be broken if the money is not forthcoming, and to the self-denying Mrs. Judson, who wore a shawl away to Burmah, said to cost from 9 to \$1100. He says he is a practical man, and for nearly 25 years, has been working in Boards; (we do not understand him to mean those on which he used to *play* when a knight of the Theatre,) we presume he intended boards of managers, &c. He says, "In my pulpit I endeavor to preach Christ at home, and with my subscription Book to preach him abroad." He boasts of collecting his thousand dollars a year for the Foreign Missions; but how much of it he gives from his own \$2,500 salary, or how often his church has to raise \$9,000, over and above his salary, to pay off his extravagant debts, he does not say.—He says, he means to carry his little subscription Book, as long as he lives, and when he dies, to leave it as an *heirloom* to his successor.

Mr. Webb, of New Brunswick, N. J., had some wonderfals also to tell, and seconded, in due form the motion of Mr. Cone. Dr. Bolles, their corresponding Sec., made a long speech, in which he informed pastors of churches, that instead of diminishing their own salaries, if they would press their people to give for the institutions, it would be a means of increasing their own pay. This is no doubt one of the grand secrets of Newschoolism.

Professor Sears, offered a resolution, viz: "That God's providential care, &c., ought to increase their faith."

L. Fletcher said he was reminded of the injunction, "Have faith in God." Though, says he, "we profess to have faith in God, and to consecrate our all to him, &c. We are acting upon *false principles*. Our pride bids us to seek for worldly aggrandizement, and this induces a spirit of covetousness." Hearing so much truth from such a notorious Arminian, reminds us of the circumstance of a dumb animal's once speaking in a man's voice, and rebuking a certain Foreign Missionary.

Mr. Bennett, the general mendicant for the Society, said, *One indication of Providence's demanding more faith was PRESENT FEELING.*—They all seemed to feel very clever, and all agreed that more faith, or a different kind, was necessary.

Mr. Dodge (the *hickory-pole* man) said sometimes his heart was too full to speak, and sometimes too empty; and inquired of the gentleman in the chair, "What is faith?" As he said at that time his heart was full, we do not doubt he was enabled to squeeze out a few tears, as he is wont to do at times.

Dr. Welch, of Albany, felt a deep interest in the business, and considers the mission and some other humanly contrived institutions as a *string of pearls radiant in heaven's own brilliancy*;—but the richest, brightest and most priceless, was

the mission enterprise: this, he said was the *wing of the angel*—not a feather in the plumage, but the *WING*. Mr. W. had thought, up to that day, that he had been doing something for the Mission enterprise, he had spread out this cause at the Monthly concert, and had preached about it; but it gave him pleasure to confess his mistake! He had carried no subscription Book, but he was now resolved never again to wear a coat without a subscription Book in his pocket! He had read that a mighty angel is coming down from heaven with a great chain to bind the old serpent; and he exhorted his brethren to help him *weld* one of its strongest links. Where he had borrowed the idea, that the angels chain was a broken one, or that it needed welding, he has not informed us; but we guess old Sambo would laugh to think of being bound by a chain welded, by B. T. Welch, D. D., & Co.

On the whole the president of the Board felt peculiar delight, he had never attended a meeting of the Board, so full of promise—(Cone, Welch and others having promised to carry subscription Books.)

The committee on the Monthly concert, reported a bill, authorizing a circular to be sent to every pastor of a Baptist Church in the county, urging the importance of sustaining the Monthly concert; and calling their attention more fully to the Missionary hobby.

Professor Chase, moved to accept, the report and hoped the brethren would not only carry a subscription Book for Missions; but one also for the Missionary Magazine. Mr. Babcock thought Maps, as well as Magazines, would be useful in extorting money from the ladies. Mr. Lincoln was glad when this committee was called for, and seconded the motion. Mr. Summers of New York, said the question before them demanded the entire approbation of all their powers, mental and moral. He was convinced that in order to obtain funds, they must send out agents. Let this be done, he said, and they would not be obliged to ask whether they should send out more Missionaries.

Mr. Cone reminded them of their former resolution (at Richmond) to raise \$100,000, during that year; but that, he said, was found on the Book of Resolutions and not on the Book of Acts.

Mr. Dodge, was glad that Cone had more than anticipated him, and we suppose he cried a little more. He concluded that if the people could be *enlightened*, they will pour in their contributions, and beg the society to take it. Well, may be so; Mr. Dodge, we presume is enlightened, and Mr. Cone and Welch, Sommers, Chase, Babcock and all the clan. How much have these gentlemen *poured in*?

Mr. Lincoln, was gratified to see such a spirit, (we presume he must be a discernor of spirits, or he would not have seen it,) he hoped it would be cherished, notwithstanding Cone's motion for welding a chain to bind it.

Time, and more especially patience, would fail us to speak of Bolles, Colgate, Crane, Dunbar and Adams; all of whom seemed willing to

have an interest in the blessed prospect of collecting, under various pretences, several hundred thousand dollars from the people, and placing it in their own hands. We close this article with thanksgiving to God that there are a few names left among the people of his saints whose garments are not defiled with these abominations.

GETTING ALONG.—The following extract presents the *link* which is to connect the popular religious institutions of our country with their kindred papal institutions of Rome. His holiness, we doubt not, will very readily consent to serve as head of the whole machinery: it would be rather degrading to the old gentleman's feelings to act in any inferior station.

"*Temperance Mission to Rome.*—Mr. E. C. Delavan, of Albany, in a letter to the Secretary of the American Temperance Union, dated Rome, (Italy) Jan. 22d, 1839, says: 'I have this day had an audience with Cardinal Mezzofante, being the most extraordinary man living, in his particular department. He speaks 45 languages; he gave me the names of several distinguished Romans, whom I am to see. I am also to have a private audience with the Pope relative to my mission, at an early date.'—N. Y. Observer."

"To the Editor of the Christian Watchman,—

MY DEAR SIR.—The enclosed letter was received a few days since with twenty dollars enclosed. It exhibits so much of the true spirit of the Gospel, that we should be pleased to have it published in your useful *Watchman*. May others be induced to cherish the same spirit while they hear the Savior saying to them, 'Go thou and do likewise.'

A. B. M. Rooms, } Yours, &c. H. L.
June 11th.

Princeton, Ms., July 4, 1839.

DEAR SIR.—I have no house nor land, nor wherewith to purchase them. I have a wife and two small children looking to me for the comforts of life,—have found it necessary to practice rigid economy in order to get along without involving myself in debt with my small income—yet in view of the necessity of having funds in order to execute the commission of our ascended Lord, and my professed belief of the worth of the soul, I have felt it my duty to give more for the present year than I have formerly done. For it seems to me, that if I must neglect either, I had better neglect the body than the soul; therefore I send you \$20 to be expended as the Board may think proper, which is about two-fifths of what I hope to appropriate the current year to various benevolent objects.

Yours, in christian bonds, M. B.

Our readers may recollect that a revival of religion has been recently enjoyed in the place where this letter was written. May the genuineness of all the revivals from which we hear, be evinced by equally precious fruits.

Ed. Watchman."

Gracious Sovereign of Zion! Is this "*the true spirit of the gospel*?" By what precept of thy word are men required thus to neglect thier families, leave them houseless and helpless with but a scanty subsistence: to withhold from the wife we have sworn to cherish and protect, and from the babes which heaven has made our special care, to lavish that which is their due, upon a grasping avaricious insatiable priesthood whose delicate fingars must not labor and whose families fare sumptuously every day?

Poetry.

ON SUBMISSION.

The trifling things of time and sense,
Perplex my mind, from day to day;
So much that I would fain go hence,
And be from troubles far away.

But, stop! says something in my mind;
Enquire the cause of discontent
To stay the appointed time design'd;
By him who is Omnipotent.

Well, on maturely thinking o'er
The wise arrangements made by One
Who has in heav'n and earth all pow'r:
I'm brought to say, *Thy will be done.*

But yet I find a restlessness,
Whene'er I try to wait his will
Who can alone give me more grace;
He speaks as God, and says *Be still.*

My soul with rev'rence bow and wait,
Submissive, patient at his feet;
Who first appear'd thy Savior great,
In him complete perfections meet.

O, for more grace—a gift, my Lord
To glorify while here below,
That I in thought, in deed and word
May show his praise in all I do.

And when the work of grace is done,
In me, as predestin'd in love,
May I securely trust in none
But in my Lord in heav'n above.

There "I shall see him as he is,"
Whom I can now but darkly see;
He'll raise my soul to rapturous bliss:
Then from all troubles I'll be free.

In perfect songs of perfect praise,
And glorified with Christ their King:
Then all the ransom'd son's of grace
Will endless hallelujah's sing.

If it should be my happy lot,
Amongst the bless'd to have a place:
I often fear; but hope I'll not;
With them appear, with shamed face.

But so it is, my lot is fix'd;
I will not murmur or repine:
Nor wish God's plan of wisdom mix'd,
With schemes of mortals weak as mine.

Created mind is far too low—
Too limited in will and power;
Suppose it was inclin'd, to show
Some favor in the trying hour.

The great first cause, and source of good,
Must quicken first, and show the mind
The plan of grace; this understood;
We're then to gospel rule inclin'd.

I. CHRISMAN.

Receipts.

Eld. Henry Louthan,	Mo.	\$5 00
R. Frisloe, Esq., for S. Fitzhugh,	do	1 00
Eld. Thomas P. Dudley,	Ky.	5 00
Isaac Sperry,	G.	3 00
J. B. Shackelford, for A. Boice,	Va.	1 00
Wm. W. West,	do	3 00
S. Lynn,	do	1 00
Eld. S. Trott,	do	4 00
Jacob VanMeter,	do	3 00
Eld. Thomas Buck,	do	3 00
Paul Pierce,	do	1 00
Arther Orrison,	do	1 00
A. R. Barbee, Esq.,	do	5 00
Eld. Reed Burritt,	N. Y.	10 00
R. Lockard,	Md.	1 00
Eld. James Harder,	Ten.	3 00
Total,		\$50 00

New Agent.—Anthony Ashby, Stormesville,
Dutchess Co., N. Y.

OLD SCHOOL MEETINGS.

Please to give notice in the "Signs," an Old School Meeting will, if the Lord will, be held in Jackson, Susquehanna Co., Pa.; on Wednesday and Thursday the 18th and 19th of September next. Our Old School brethren are affectionately invited to attend.—Brethren from a distance will please to call on Brother Ichabod Hill, Jackson, Susquehanna Co., Pa.

HEZEKIAH WEST.

NOTICE.—An Old School Baptist Meeting will be held at Morrisville, Madison Co., N. Y., on the Second Wednesday and Thursday of September next. Old School Ministers are invited to attend.

DAVID BLAKESLEE.

BROTHER BEEBE:—Please give notice in the "Signs of the Times," that there will be an Old School Baptist Meeting held in the Baptist Meeting-house at Bennett's Vill, near Burdett, Thompsons Co., N. Y.; the 2nd Wednesday and Thursday in October next.—We hope that all our brethren who can attend, will especially, those who labor in word and doctrine.

REED BURRITT.

DEAR BROTHER BEEBE:—Please give notice through the "Signs of the Times," that there will be an Old School Meeting in Granby, Oswego Co., N. Y., two miles North of Bettes' Corners, Lysander, Onondago Co., on the 4th Wednesday & Thursday of September, 1839. We do affectionately invite all Old School Ministers and Brethren to attend, that can make it convenient; and may their coming be like the coming of Titus.

CHARLES MERRITT.

BROTHER BEEBE:—I wish you to give notice through the Signs of the Times that the Kenebeck Old School yearly meeting will be held with the 2nd. Old School Church in Whitefield, Me., commencing on Friday, the 13th of September inst., at 10 o'clock, A. M. Old School brethren are invited to attend.

Will you also give notice through the same medium (the Signs) that the Maine Old School Predestinarian Baptist Yearly Conference will be held with the Old School Baptist Church in North Berwick, commencing on Friday the 20th day of September inst., at 10 o'clock A. M. All Old School Brethren are invited to attend.

P. HARTWELL.

ASSOCIATIONAL MEETINGS.

BROTHER BEEBE:—Please give notice in the "Signs," that on Saturday before the Third Sunday in September inst., will commence an Old Fashioned Regular Baptist Association, with the Church at Mt. Moriah Meeting-house, in Howard County, Mo., near Fayette; at which place brethren in the ministry, as well as private brethren, are affectionally solicited to attend. May grace, mercy and peace be multiplied.

I remain your very unworthy brother in persecutions, trials and tribulations, in the good cause of our Lord and Savior Jesus Christ.

JAMES M. BUTTS.

ELDER BEEBE:—I wish you to give notice in the "Signs," that the Alleghany Old School Baptist Association will be held with the first Baptist Church in Darien, Genesee Co., N. Y., on the 27 of September inst. We hope our brethren of the Association will endeavor to be faithful in attending our Associational Meeting; and we invite all of our Baptist Brethren, friendly to the Old School Baptist cause to attend with us. In behalf of the Church.

DAVID HALSTEAD, Clerk.

N. B. The Meeting will be held at the School-house near Jonathan Vaughan's.

D. H.

List of Agents.

MAINE.—Eld. Philander Hartwell, Wm. Eustace, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—Elder William Jackson, David Cole, David Clark.

CONNECTICUT.—Eld. A. B. Goldsmith, Wm. Stanton, William N. Beebe.

NEW YORK.—Elders Hez. Pettit, G. Conklin, Reed Burritt, Alpheus Calvert, Thos. Hill, Ephraim Crocker, Martin Salmon, Jesse Briggs, J. D. Wilcox, Consider Ellis, Nich. D. Rector, D. Platt; and Col. T. Godfrey, L. L. Vail, J. Vaughn, Ezra Mosely, Thomas Faulkner, Cornelius Shons, Wm. Murray, Dr. Wm. B. Slawson, David Jackson, Cornelius Hogaboom, Amos Hart, Henry Rowland, James Burt, Jr. Lemuel Earls, Gideon Lobdell, Clement West, Daniel V. Owen, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, Charles Merritt, T. Bishop.

N. Y. CITY.—Eld. Benjamin Pitcher, 69 Sullivan St., Samuel Allen, 19 Watts St.

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DELAWARE.—Elders William K. Roberson, Peter Meredith, Thos. Barton; and Bro. Doct. Lemuel Hall.

MARYLAND.—Elders Eli Scott, Thomas Potecet, Edward Choat, Wm. Wilson, Stephen W. Woolford; and Br'n. David Uhler, Wm. Selman, James Jenkins.

VIRGINIA.—Elders Samuel Trott, Robert Cool, William Marvin, Thomas Buck, Jr., Daniel James, Wm. C. Lauck, Wm. W. Covington, Moses Grier, Peter Klipstine, E. Harrison, John T. Watkins; and Charles Gullatt, esq. James Williams, Wm. Costin, Cyrus Goode, J. B. Goode, Daniel T. Crawford, Morgan A. VanCleve, A. R. Barbee, John Triplett, F. T. Hathaway, Wm. C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearling Hillsman, P. Philips, Israel Curry, C. Hollislaw.

NORTH CAROLINA.—George Howard, Robert Gulley.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, esq.

GEORGIA.—Elders Jas. Henderson, Rowell Reese, Allen Cleveland, George Lumpkins, Joseph J. Battle, J. Grier, Jeremiah Daniell; and Br'n. W. B. Daniell, F. Ivey, E. H. Calhoun, J. W. Turner, A. Preston.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Elder Elijah Wilbanks, Joseph Barrett, Louisiana.—Henry Moore, James Mason.

TENNESSEE.—Elders John M. Watson, M. D., J. Cox, James Harder, Esq.; and Br'n. John W. Springer, James D. Harrison, Azor Compton, William Anthony, George R. Hoge, J. L. Palmer.

KENTUCKY.—Elders Thomas P. Dudley, E. W. Earle, Andrew Nuckols, Samuel Jones, Payton S. Nance, J. Cullen, Jordan H. Walker, Wm. Gosney, John Derris; and Brethren William Stanley, Aaron Cast, Abishai Van Meter, John Gonterman, James M. Clarkson, Esq., John Lawre, James Gains, Esq., Robert W. Craig, Sanford Connelly, Henry Callett, James Martin, Charles Mills, K. Williams, John Dnbell, J. Jacobs.

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OHIO.—Elders Stephen Gard, Joseph H. Flint, Lewis Seitz, Eli Ashbrook, Samuel Carpenter, James Adams, J. B. Moore, Charles B. Smith, Jacob Harshberger; and Brethren Joseph Tapscott, Linus Parkhurst, Zepheniah Hart, Isaac T. Saunders, Daniel Roberson, Nathaniel Hart, Richard A. Morton, John R. Clawson, George Ambrose, esq. John Taylor, Joseph Humphry, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, Richard King, J. Taylor.

MICHIGAN.—Archibald Y. Murray, James S. Dean, Amos Holmes, esq. Henry H. Rush.

IOWA TERRITORY.—Wm. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBBEON."

VOL. VII.

ALEXANDRIA, D. C., SEPTEMBER 15, 1839.

NO. 18.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st. and 15th. of each month,

GILBERT BEESE, Editor:

To whom all communications must be addressed (Post Paid.)

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☞ All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

Near Pittsburg, Pa., Sept. 2, 1839.

CHRISTIAN BROTHERS:—The often agitated question, Is the law a rule of life? arises. I presume from a want of understanding in rightly dividing two distinct laws in their two distinct priesthoods; the one from Mount Sinai, and the other from Mount Zion: both of which were allegorically represented by Hagar the handmaid, and Sarah the free woman. Now each of these laws was appointed to be ministered through its distinct order of priesthood; for in reference to the former the apostle saith, in the 7th chapter of the Hebrews, that under it (i. e. the Levitical priesthood,) the people received the law; and of the latter, where there is a change of the priesthood, there is made of necessity a change of the law: therefore it is a self-evident conclusion with him that two distinct orders of priesthood must have two distinct laws.

Now this change of priesthood and law is applied to Christ, who, when risen from the dead, is declared to be a priest after the order of Melchisedec, whose priestly geneology admits of no progenitor, and as it was testified of him that he ever liveth, of necessity it excluded any successor.—Hence we see that he could not be a priest under the first economy, or during the days of his flesh, otherwise death would have intervened and nullified the testimony that he as priest ever liveth.—Moreover his tribe forbid it as belonging to the tribe of Judah, because the priesthood under the Mosaic dispensation was restricted to the tribe of Levi, and Christ made no intrusion upon this divinely instituted right; for he came not to destroy the law and the prophets, but to fulfil. Besides the oath by which he was distinguished from the Levitical priesthood, and by which he was installed into office, shows plainly the period when he was called to sustain that character: but finally, to remove any doubt or mistake on this point, the Apostle has cited two scriptures as a twofold testimony to shew his calling, and the period of his inauguration. Heb. v. "Thou art my son, this

day have I begotten thee," and again, "Thou art a priest forever after the order of Melchisedec.—Now had either of these two laws been ministered by a different order of priesthood than that attached unto it, the authority of both would have been void; for each being limited by a distinct covenant to a distinct order of priesthood, could never from the nature of their appointment recognize any other: for as we cannot attach an old law to a new priesthood, so neither can we attach a new priesthood to an old law. Hence it follows that if we have the Sinai law as our rule of life, we must have its priesthood also; but if there is an end of the priesthood, there is also an end of the law; for where there is a change of the priesthood there is of necessity made a change also of the law: but if we profess to observe that law, and yet reject its priesthood, we violate that very law which we profess as our rule. Our Lord shewed us consistency in this particular when he lived under that law; for when he healed the leper he directed him to go and shew himself unto the priest, and offer the gift Moses commanded, for a testimony unto them. Matt. viii. 2. Order in this matter is the appointment of God: therefore the priesthood and law either stand or fall together.

In noticing the text cited from the 2d. Psalm, "Thou art my Son, this day have I begotten thee," the Apostle shews in Acts xiii. 33 & Heb. i. 5, that this prophecy applied to Christ in his resurrection, and which distinguishes in the character of Christ, the son from that of the servant, the first economy is designated a state of servitude. Moses verily was faithful in all his house as a servant. Now Christ being made of a woman, made under the law, he lived in this house of the servant, and while there he did the work of a servant, and the prophetic voice characterizes him as such.—Behold my servant whom I uphold, mine elect in whom my soul delighteth: therefore though he were a Son, yet learned he obedience, (that is as a servant) by the things which he suffered. He had taken upon himself the form of a servant, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Thus a Son in person, a servant in capacity; engaged, as the sinners' substitute, to die, the just for the unjust; but when he leaves the house of the servant, we hear this appropriate declaration, Thou art my Son, this day have I begotten thee. Now person and character stand in perfect agreement; but as the two economies are divided, to distinguish between the servant and the Son, is of great importance.

The figure of the promised Son, that is Isaac, or son of laughter as springing from a dead

womb, exhibits the dead state from which Christ would emanate by his resurrection, and become the son of Laughter. The Psalmist saith, Thou wilt make me full of joy with thy countenance: in thy presence is fulness of joy, and at thy right hand are pleasures forevermore; in this spiritual birth, life and immortality was brought to light. Thus he is the resurrection and the life in himself, and the inheritance like other heirship property is born with his birth, or born in him.

Now to this testimony of sonship in the resurrection of Jesus Christ, the Apostle annexes the great prophetic declaration, (Psalm cx.) "Thou art a priest forever, after the order of Melchisedec;" and now being risen from the dead, and declared to be the Son of God with power, and as such made an High Priest, it is necessary, as the typical priests were ordained to offer gifts and sacrifices, that this man or High Priest should also have somewhat to offer, not on earth but in heaven. Heb. viii. 4. We observe that on the great day of the atonement Aaron slew the substituted victim for the congregation, at the door of the tabernacle, and by this act he shewed the ministration of that law which saith The soul that sinneth it shall die; the animal personified a guilty congregation, and by substitution they die in him. Aaron's knife, which is the law sword, is to be raised, or as the Prophet saith, is to awake to put this unblemished creature to death, and after it is slain then the high priest, when properly attired, takes the blood and carries it within the veil, and sprinkles it upon the mercy seat and before the mercy seat, seven times, denoting its perfection. In this service we have a representation of something beyond that of death: this had already taken place. I ask, What would the blood typify? Why the life; the law saith the life is in the blood: hence when Aaron carried in the blood, it typified a living offering, and this shadowed out the living offering in the person of our Lord Jesus Christ, when as such he presented himself in the holiest of all, and personified the whole of his Body (the Church) as a living offering unto God, and in whose acceptance they are accepted. He had personified them in a state of condemnation, but the service did not end here; they must be personified in life as well as death: the latter removes the curse—pays the debt; but the former makes rich. We are not only justified as being free from debt, but we are justified as being the subjects of righteousness, standing in the interest of that life, that righteousness, that holiness which he himself is the subject of,—to use scriptural language, *Made the righteousness of God in him.* Now think what God's view is of Christ as a living offering; this is what is meant by the blood of sprinkling. There is a difference in the

type between that of shedding of blood and sprinkling of blood; the one refers to death, the other to life: and more generally do we find the term *blood* as used in the Apostolic writings, refer to life rather than death. How beautifully does the Apostle speak of this subject to the Romans! If, saith he, when we were enemies we were reconciled to God by his death, much more, being reconciled, we shall be saved by his life; his life is a believers life: look at the shadow under the law,—see Exodus xxviii. 26—28. And thou shalt make a plate of pure gold, and grave upon it like the engraving of a signet HOLINESS TO THE LORD, and thou shalt put it upon a blue lace that it may be upon the mitre, upon the forefront of the mitre it shall be; and it shall be upon Aaron's forehead that Aaron may bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts, and it shall be always upon his forehead that they may be accepted before the Lord. It was the iniquity of the holy things which they should hallow in all their holy gifts, showing that all the worship of the church must be sanctified in the perfection of the life of the great high priest,—accepted in the beloved. Aaron's was a constant yearly service, because it made nothing perfect; but our High Priest by his one offering hath perfected forever them that are sanctified; finished every thing which appertained to the complete acceptance within the vail. The apostle exhorts the church to reckon themselves through the death of Christ, dead indeed unto sin, (that is, free from all its condemning power;) but alive unto God, that is in righteousness by his resurrection. Therefore we are called to appropriate to ourselves the perfection of a risen life, holy as Christ in holy, and righteous as Christ is righteous. A believing acceptance is not a progressive acceptance, a Jew when circumcised was at once in full communion under the first covenant: and according to its principles, was fully recognized as a righteous man. Thus it is in reference to every believer in Christ, when inheriting his righteousness, he stands as the antitypical circumcised man. Jesus Christ became the minister of circumcision or righteousness when the promise made to the fathers was fulfilled in his resurrection; for as he is "THE LORD OUR RIGHTEOUSNESS": so the Apostle saith, In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ,—buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. It was impossible that Jesus Christ could be a minister of the uncircumcision until he arose from the dead. Compare Rom. xv. 8, with Acts xiii. 32 & 33.—He was a minister of the circumcision to confirm the promises made unto the fathers: and in Acts xiii. 32 & 33, we are told when that promise was confirmed; that is, when he arose from the dead, and cites the second Psalm as a testimony thereof.

Now every believer has full absolution from every charge of sin the moment he believes; the word is this, Faith hath saved thee, go in peace Forgiveness admits of no degree,—*Blessed is the man to whom the Lord will not impute sin.* In this particular the child is the same as the Father. Therefore John saith, *Little children, I write unto you because your sins are forgiven you.* A scriptural-righteous man, is one that is justified in the righteousness that is by Christ Jesus. Paul saith, Through this man is preached unto you forgiveness of sins, that all who believe are justified from all things, from which we could not be justified by the law of Moses.—Now in the change of law with change of priesthood, we perceive that this law is the law of the Spirit of life which is in Christ Jesus; because when it is said that Abraham's faith was imputed to him for righteousness, it was not written for his sake alone, but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences and raised again for our justification. This is the Mount Zion law; and a believer's rule of faith is a life of faith upon the Son of God, looking unto Jesus, the Way, the Truth and the Life.

In reference to professed Christendom, it is characterised in the two first individuals who offered worship, that is, Cain and Abel: Cain brought of the fruits of the ground, an earthly or fleshly offering, as all his fleshly seed bring to the present moment: it is the fruit of the earthly man, but to such, God will have no respect. He talked to his brother Abel, and has been contending in his seed with the seed of faith ever since; but like him, with a murderous intent, for the carnal mind is enmity against God: it is not subject to the law of God, neither indeed can be. The same spirit was subsequently shown in the character of the mocking Ishmael, who represented the fleshly seed of the first covenant,—but to the bondmaid nor the bondmaid's seed we give place by subjection, no, not for an hour: the voice of God is, *Cast her out, for the son of the bond woman shall not be heir with the son of the free woman.* She represents the first covenant, the ministration of death, the letter that killeth.—She brings nothing but death: when the commandment comes sin revives and I die; by the deeds of the law shall no flesh living be justified; for had there been a law given which could have given life, verily, righteousness would have been by the law. Therefore cast her out and with her all the fleshly persecuting Ishmaelites. But the voice to Sarah is, she shall have a son indeed. How emphatic the term, A son *indeed*. If the antitypical promised son shall make us free, then shall we be free *indeed*. In this text the term is equally emphatic: for if by faith we are Christ's then are we Abraham's seed and heirs according to the promise.

I am yours affectionately,

in the Lord,

WM. WAKEHAM.

For the Signs of the Times.

Wilkinson Co., Ga., Aug. 15, 1839.

BROTHER BEEBE:—I have been a reader of the "Signs of the Times" from the commencement of the fourth volume, and I think they have been somewhat to me like it was with the Apostle Paul when sent a prisoner to Rome, after escaping the storm and shipwreck; when he got to Appii Forum and the Three Taverns, the brethren met him, whom when Paul saw he thanked God and took courage. Those brethren met Paul in person, and I think not empty handed; these brethren have not met me in person, but in their communications from East to West, from North to South, have met my views of the great plan of salvation, which God himself devised and laid in infinite wisdom; his great love being the moving cause, for God is love. Yes, and they also met me in the views I had in relation to the Missionary system of the present day, believing there is no scripture to support it, and if unscriptural, no child of grace ought to be engaged in the work, nor fellowship them that are thus engaged. So when I read these communications from many able defenders of the truth, I thanked God and took courage.

My design in this letter is to let my brethren abroad hear from me and my brethren in this section, and what troubles we have had, and how we come out from among the Arminian clan called Missionaries. In doing this, I must give you a short history of our Association, which was constituted about the year 1814, and called the Ebenezer Association. About that time the Missionary fever began to rage, and we were soon attacked by them, to embrace their schemes; but we held a strong majority against them: so they had to let us rest a while. Then our business went on smoothly until they would attack us again; then there would be hard and tedious arguments, with feelings hurt. Some lived for many years, held together by a kind of hypocritical fellowship, till the year 1835, when we dropped correspondence with the Georgia and Washington Associations, because they corresponded with the Central Association, a body we believed to be in disorder. So we wrote them letters informing them of what we had done, and why we had done so. They sent their delegates to our next meeting to give their reasons for corresponding with said Association. But previous to the meeting a few churches of us felt so distressed, and were so tired of the way we were living, we were determined to separate, whether we retained a majority or fell in the minority. So we wrote in our letters a declaration of non-fellowship with all the benevolent (so called) institutions of the day, together with their members, supporters and advocates. The Association met: the great question was discussed, whether the Mission system was consistent with the gospel and in accordance with our articles of faith. On Monday morning a motion was made & seconded, that the Association now declare, by her vote, who are the true Ebenezer Associa-

tion, according to the articles of faith upon which she was constituted, and which were separate from all the Benevolent, so called, Institutions of the day. After some remarks it was moved that the motion be suspended, in pointed violation of the Rules of decorum; and contrary to the will of the mover. The report on business was then taken up. The delegates from the Georgia and Washington Associations gave their reasons for corresponding with the Central, which reasons went solely to criminate the Flint River and Oakmalgee Associations: for both of these Associations had withdrawn from one church, agreeably to their articles of decorum, and for this cause several more seceded and went with them to make up this body; but they said they were a body in good standing and of the same faith with themselves, and that was sufficient reasons for them, the Georgia and Washington Associations, to correspond with them. A motion was made to renew the correspondence which was done by a majority of seven. A petitionary letter was then presented to correspond with said Central Association which was received. — Now they had got things in a right train to please themselves, a resolution was read, to wit: *Resolved*, That we say whether the Societies and Institutions of the day, Missionary, Temperance, &c., &c., are consistent with the gospel, and in accordance with our Articles of Faith; which was submitted for discussion. Adjourned until Tuesday morning.

This morning we proceeded to the discussion of the subject, which occupied almost all the day: learned Missionaries, from several Associations, were there, who gave them all their aid and influence; when one would be up speaking, the rest were around with bibles searching for scriptures to hand to him, trying to prove a perpetual Temperance pledge; and although the whole mess was a wringing and twisting of the scriptures from their natural meaning, from what followed, they turned over some to believe them. Brother Beebe, I will tell you a little something that took place among us; though you may think it too much levity, the thing is truth and had the tendency in our distress to somewhat elevate the mind. There had been some inquiry about the constitutions of these Institutions: none would tell the truth about them, but smoothed things over. I happened to have one of the *Signs of the Times*, in my hat, the Editorial remarks headed something like this; (a popular text, though not taken out of the bible,) but from a resolution passed by the A. B. H. M. Society; and told what sort of people that Society was of, proved by many strong reasons that they were anti-republican and anti-christian, warns them of their doom, closes with a short and comfortable address to Old School Baptists. I took the paper, rose up and addressed the Moderator, and told them I had seen none of the constitutions of these Societies, but I had there the opinion of another man, about one of them, who did know; and I moved, if I could get a second,

that it be read for their instruction; the motion was soon seconded and carried to read. I then made a few remarks in relation to the false doctrine they preached, one come preaching a General Atonement, one preaching a man might start on to seek religion and become a good christian, and never feel any particular change, another saying many precious souls were lost: because you close fisted Baptists would not throw out that dollar; and as it relates to your *temperance*, I have heard it from the pulpit, and seen it in your prints, saying, It has been proven that the Church of Christ is not a Temperance Society,—come join us that you may be temperate.—I remarked that it put me in mind of the passage in Acts where some vagabond Jews undertook to call over some that had evil spirits, saying, We adjure you by Jesus whom Paul preacheth; but the evil spirit answered, Jesus I know, and Paul I know, but who are ye? so say I to you. You have denied being of the Church of Christ, and who are ye? I then closed my remarks: there was at that time a Missionary preacher standing in the pulpit, who was a very good reader; I handed him the paper, and told him to read that short sermon. He read, and the farther he went the faster he read; and when he got through, he said, I would not have read the paper, but to oblige the old brother: it appeared to strike some kind of consternation on their minds, one old Missionary preacher looked up and said, Good God almighty! where did that paper come from? After awhile another arose and said No wonder, if they believe that paper, that they declare a non-fellowship for us,—down he sat: then a learned Missionary preacher arose, who was (as I found afterwards from a pamphlet sent me) a director of said institution money paid by the Central Association, and he said he was acquainted with some of the members of that Institution, and that they were very smart men, and he was sorry there was a man upon earth that could write such a piece as that; for the whole piece was nothing but a slander upon the Institution. He undertook to excuse the fashion of amalgamating church and world, by saying, If there were anything in a town obnoxious to health, all were called upon, good and bad to remove the thing away; if wolves infested a settlement, good and bad were called upon to kill and drive them away. He said he was sorry the world had to be called in to help to reform the church: his meaning was, if I understand him, there were more of the world that would join the Temperance Society, than would of the church. So he closed with affecting a kind of cry; but believe me, both eyes were dry. One Old School Baptist had the hardihood to say, notwithstanding, the paper might have run the gauntlet to get there, it had reached their fraught with truth. The arguments being exhausted, the vote was then taken on the resolution, yeas 19, noes 15. Here for the first time, we have fallen in the minority; and now what shall we do? We have declared non-fellowship with the whole

scrape of them; and they have got our letters in possession. The Moderator made a few remarks before he adjourned, which seemed to tell me they intended to bring us up to the rack the next day; but the next day we prevented them from having that trouble, for knowing that they had departed from the faith, and thereby become unsound in principle; for their doctrine, their arguments and their practices witness against them in this matter; and we believing, notwithstanding we had fallen in the minority, we were the true Ebenezer Association: we then informed them of the ground we should occupy as guaranteed to us in the constitution of this body, and claiming the record with her propotional fund, we then adjourned the Association for thirty minutes and withdrew from them agreeable to the articles of constitutional compact, and in obedience to the word of God. The Moderator and Clerk being left with them, we retired to a house near at hand, chose a Moderator and Clerk, made the necessary arrangements, and then adjourned until the Friday before the Third Sunday in November; at which time we met drafted a preamble setting forth our reasons of withdrawal, and a few resolutions which are all set forth in our Minutes. We have ten churches in our little body, all in fellowship; our meetings seem something like they were before the Missionaries infested our churches, and sowed their seed of discord among us. Our next meeting will be held with the Ramah Church, Wilkinson Co., commencing on Saturday before the Fourth Sunday in September next. I must come to a close, as I have written more than I expected to write when I began.

Brother Beebe, I send this to you as it is, and if you think it will bare publication, please to give it any correction you may think necessary, and let it go, and if not, lay it aside and all shall be well.

So farewell for the present,

ADAM JONES.

For the Signs of the Times.

At a joint meeting of the Old School Baptist Churches of Fairfield and Canton, held at the house of Brother Elisha Kenyon in Canton, Wayne Co., Michigan, on the 17th August, 1839; for the purpose of expressing our mutual fellowship, and attending to some other matters that we consider inseparably connected with the peace, happiness and welfare of the Zion of God, after having attended to the principle business of our meeting, the following preamble and resolutions were unanimously adopted:

Whereas, The Old School Baptist Churches and Brethren generally throughout our widely extended country, have declared a non-fellowship for the new measures of the day, commonly called *Benevolent Institutions*; and our churches and brethren generally have by their acts and expressions said that they believe them to be without any authority either by precept or example in the word of God, consequently are inventions

of men. And whereas the leading characters in carrying forward those measures are styled gospel ministers, and as we have not seen or heard of any general expressions of our churches and brethren as to the validity of the above mentioned ministers, particularly as to the ordinance of baptism.

Resolved, Therefore for the purpose of eliciting an expression of the minds of the churches and brethren generally on the subject, that we propose for their consideration the following query. Can Old School Baptist Churches with propriety or consistency, receive into their connexion and fellowship by letter, or otherwise, members who have had the ordinance of baptism administered to them by professed Baptist Ministers who were at the time of so administering, the warm supporters of the newly invented measures of the day, without having the ordinance administered to them again, by a minister in regular standing and gospel order?

Whereas, Our much esteemed brethren in the ministry Carpenter and Clark, are the only ministers that we have knowledge of in our region of country that have *fully* come out and declared a non-fellowship for the popular measures of our day, and they are both of them, men somewhat advanced in life; and are both in quite a feeble and unhealthy state of body.—We do therefore affectionately invite ministering brethren of other States who are of our faith and order, to call on us and see how we do, and also dispense unto us the gospel of our Lord and Savior Jesus Christ; and we do hope and earnestly pray the Lord of the harvest, that some of his chosen and called ministers may hear the Macedonian cry, and come ever and help us.

Resolved, That Dea. John H. Carpenter and Brother A. Y. Murray, be a committee to sign the above proceedings in our behalf, and forward them to the Editor of the Signs of the Times for publication.

JOHN H. CARPENTER, } Com.
A. Y. MURRAY, }

For the Signs of the Times.

BROTHER BEEBE:—I was much gratified in being at Crawfordsville in this State; and finding the Old Fashioned Regular Baptist Church there, so abundantly refreshed; nine added by experience, and a prospect for many more. The brethren, J. Brice and J. Lee, engaged in preaching the gospel (if I understand them in what they believe to be *truth*) not themselves, the instruments, or means used; according to the popular notion of the day; but earnestly contending for the reigning power and influence of grace through righteousness by Jesus Christ our Lord, in the salvation of the sinner: and surely if they were neither the instruments nor means used, and those persons are in the enjoyment of like precious faith; it must be of God, irrespective of instrumentality, or the use of means. Peter said he obtained it through the righteousness of God, &c.

Thus I conceive they had righteousness provided for, and imparted to them; made manifest through faith, which is the only reason connected with faith, that they were his children, or sons, why they have faith. One said, because ye are sons, God hath sent forth the spirit of his Son into your hearts crying Abba Father. This is one of the most desirable things on the earth, to see the sons and daughters coming from afar, and from the ends of the earth, their faith being of the operation of God, and when these things, (unconnected with anxious seats and protracted meetings,) appear, there is less doubt in relation to its being of the Lord.

On my way to Crawfordsville, I heard that it was published in a certain paper called the "Baptist Cross & Journal," over the signature of Wm. Reis, that more than half of the Churches of the Eelriver Association, were in favor of the Missionary operations of the day.

I have been in the bounds of this Association nearly three years, and have become generally acquainted with the Churches and Brethren, personally, and from character, so that I believe that I can safely say, that it is a misrepresentation, there is however the majority of one church that has become divided on that subject, and some few individuals in two or three others; so that the whole Association with these few exceptions stands decidedly opposed to all the new schemes of the day; the doctrine they believe and preach, demonstrate the truth thereof; and neither do I believe he told the truth of the Danville Association, the same statement being made about it.

The Fourth Friday and two days following in next month will present more fully the situation of the Eelriver District Association; after which time you will hear.

I close by subscribing myself an unworthy companion in tribulation and in the kingdom and patience of Jesus Christ.

JOHN W. THOMAS.

July 29, 1839.

For the Signs of the Times.

BROTHER BEEBE:—For the first time I take my pen to write a few lines to you, wishing you grace mercy and truth:—

I will begin with *the Signs*. It has been about two years since I heard of the Signs. The reason why I did not hear of your paper before was not because I was not reader of various papers, both religious and political. But in no instance have I ever read a reference to your paper.—It is treated in the same manner in this region as were the writings and preaching of Luther by the Papists—with *silent contempt*! Notwithstanding all this, I believe that the great object which you had in view when you commenced your paper has been accomplished in a good degree. It has been like the blowing of the great trumpet for the gathering of those that were ready to perish, and the outcasts, to worship in God's holy mountain. Your paper I conceive to be a floating lamp; and I say let it float and

shine until the dark habitations of the cruelty of New Schoolism yield to the light of truth.—This is called a day of wonderful light; but I call it a day of wonderful darkness, a day of treading down, a day of *strong delusion*, a day of the reign of Anti-christ, a day that tries men's souls. And how grateful ought I to be, and others, through the ordeal of New Schoolism, that God has put it into our hearts, by means of the Signs, to open the doors of his chambers in the dark and cloudy day for God's persecuted few to enter in for a little moment, until his indignation be overpast. God has a controversy with his people, and will purge Jerusalem with judgement. Three years ago I was wandering about, bemoaning my lonely state; and frequently adopted the language of Elijah: *Lord they have digged down thine altars, slain thy prophets, and I only am left alone and they seek my life to take it away*; and notwithstanding God's answer to him, I have reserved seven thousand that have not bowed their knee to the Image Baal, and the additional testimony of the Apostle that there was at that time a remnant according to the election of grace: still I could not see them, nor hear from them; but through the "Signs," I learn that there are more than seven thousand who are willing to suffer the loss of all things for the truth's sake. I have made an unsuccessful effort to obtain subscribers for the Signs; the excuses are as various, and as reasonable as the excuses of those that were invited to the gospel supper.

I will say a few things in relation to the local situation and circumstances that surround me which will give a sufficient reason for my want of success. In the first place, I live some thirty miles from Utica, South West: I hold my membership in the Ebenezer Baptist Church in that city (Eld. T. Hill pastor) I know of no Old School Baptists nearer. I am alone, and have stood so for a number of years, when I knew not that there was such a thing as an Old School Baptist. I live at Morrisville, about eight miles North West from the Theological, or rather scientific institution at Hamilton. My hand is against the leaders of that institution, and there hands are against me. They contend that they are Baptists, and I contend they are not. This has been the ground, and the only ground of controversy for a number of years. It is true that they have been too mighty for me in some cases, not in truth or arguments; but in power and number, for it was by these modern Delilahs that I have been shown of the locks of my strength, and become weak like an other man. Yet I trust that the God of all grace has not forsaken me; but in various ways has caused the locks of my strength to grow so that at times I feel for the pillars of the house. Therefore I do not consider myself defeated; for in the first place I have ever considered a Baptist, one who is worthy to bear the name, to be consistent with himself and with the word of God. The professors of that Institution, profess to be *calvin-*

istic; but they teach their students Arminianism: if this is not true, they do not teach them at all; for they invariably come out Arminians. I have ever considered the Baptists to be honest; but where is the honesty of a *calvinistic* faculty sending out young men in their fellowship to preach a doctrine that is directly opposed to their own? Is it Baptists like for an institution calling itself *Theological*, to exercise authority over churches and ordinations, at least, in an indirect manner? I consider that institution *Anti-baptist and Anti-bible*. It was confessed to me by one of the framers of its constitution that it was the greatest monopoly in the United States. I consider it a curse to the Church; its blighting influence has already been felt. Let them throw out the name *theology*, which only remains in name, and let it stand purely scientific, and my opposition will cease.

There are a number of churches and ministers of the Old School Baptists who meet every quarter to hold meetings for preaching and social worship. At our last meeting, held at Turin, in June last, with Brother Salmon and Church, we agreed to hold our next meeting the first Wednesday in September, 1839, at Troy, with Brother Raymond. The brethren agreed to hold a meeting at Morrisville (where I live) the 2nd. Wednesday in September next. It was considered by the brethren a bold push; it will be pursuing New Schoolism to its strong hold.* The brethren in the ministry who are acquainted with you manifested a desire for your attendance. I would therefore in behalf of many brethren, invite you to attend. If you cannot come send some one valiant for the truth; for it has already been said that we shall be weighed in the balance and found wanting.

Yours, &c.

DAVID BLAKESLEE.

Morrisville, Madison Co.,
N. Y., July 29, 1839.

For the Signs of the Times.

Gun Tree Chester Co., Pa., Aug. 30, 1839.

BROTHER BEEBE:—Their is not much of importance in what is called the religious world in this section of country at present. Campbellism, Mormonism and popery are beginning to make some advances, verifying the word of God, that "they shall wax worse and worse, deceiving and being deceived."

Dear Brother, we would be glad you would attend our yearly meeting at Mount Hope the 3rd Lord's day in October, do come over into Chester Co. and help us. Brother Scott in all probability would come along with you, if you should call with him, and you both would have an opportunity of attending the Salisbury Association the week following, if you think you can attend (God willing) you will please give notice through the "Signs."*

Yours as ever,

JOSEPH HUGHES.

* Quite uncertain.

The Epistle to the Hebrews.

[Prepared for the Signs of the Times by Brother P. A. KLIPSTINE.]

CHAPTERS III. IV.

We have already observed in our introductory remarks, that the commencement of the 3rd Chapter of this Epistle, clearly points out, to whom it is addressed, viz: to Hebrew Christians; and we now invite the attention of the reader to this fact, because there are exhortatory passages both in this and in the succeeding Chapter, which have been perverted from their true meaning, by indiscriminate application to all men:—"Wherefore, holy Brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him, that appointed him, as also Moses was faithful in all his house." The Hebrew Christians here called not only, holy brethren, but partakers of the heavenly calling, are exhorted to consider the Apostle and High Priest of their profession, for reasons before advanced, and now implied in the term, *wherefore*. It may perhaps be well to briefly advert to these reasons, as contained in the preceding Chapters, upon which we have already made some comments. The 1st Chapter establishes the superiority of Christ, as the Son of God, to Angels, and consequently the superiority of the gospel dispensation under such a Head, to the legal dispensation, which was ordained by Angels; the eternity of the one being represented by the throne of the Messiah, which "is forever and ever," while the evanescent character of the other is represented under the figure of the heavens and earth, which were to perish. The second Chapter commences with a caution to the Hebrew Christians, that they should give the more earnest heed to the things which they had heard concerning the passing away of the old dispensation, for it is in our apprehension a continuation of the same subject, as is evident from the 5th verse;—"For unto the Angels hath he not put in subjection the world to come (or the gospel dispensation) whereof we speak." The passing away of the heavens and earth, or the abolition of the old covenant, was to be attended with *Great tribulation, such as was not from the beginning of the world to that time, nor ever should be; For these were the days of vengeance that all things, which were written might be fulfilled.* From this vengeance the Hebrew Christians might escape by attending to the injunctions given them by our Lord, in his prophecy concerning the destruction of Jerusalem, while on the contrary, the disobedience or transgression of such injunctions would involve them in all the horrors of that tribulation: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares," Luke xxi. 34. "But and if that evil servant shall say in his heart, my Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall he weeping and gnashing of teeth." Mat. xxiv. 48, 49, 50, 51. These passages serve to illustrate the wretched condition of those, who should neglect this great salvation, the means of their temporal deliverance, by disregarding the injunctions of their Master and by participating with the unbelieving Jews in their wickedness and rebellion. The Gospel Kingdom was not in subjection to Angels, for Angels had become the ministers of the heirs of that Kingdom; but it was under the sway of the Son of God, who had tasted death for

his subjects, who partook of their nature, sin excepted, who was identified with them, inasmuch as both he, that sanctifieth and they, who are sanctified are all of one, who was their merciful and faithful High Priest in things pertaining to God, and who by experience was fully qualified to succour them in the hour of temptation. These surely were sufficient reasons why they should consider him as the Head of a glorious dispensation about to be established on better promises, and disregard the claims of the old covenant, that was ready to vanish away.

The Apostle continues the subject by shewing the superiority of Christ over Moses, the mediator of the old covenant—an additional evidence that the chain of his argument is unbroken, and a corroboration of our view of the preceding chapters as already given.—"This man, he says, was counted worthy of more glory than Moses, inasmuch as he, who hath builded the house, hath more honor than the house. For every house is builded by some man; but he that built all things is God." Christ is superior to Moses by as much as the builder is superior to the house, or rather as he is God, who built all things. He argues further that *Moses was faithful in all his house*; but he was faithful as a servant—he made faithfully all things appertaining to his house, or the legal dispensation; for they were patterns of things in the heavens, the shadows of good things to come, or as the Apostle has it in this place *The testimony of those things, which were to be spoken after. But Christ was faithful as a Son over his own house.* Now if Moses was faithful as a servant of the old dispensation, which only testified of good things to come, how much more should the faithfulness of Christ commend itself to our consideration, who was a Son over his own house, and in whom all the types and shadows of that dispensation consummated; *whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.* The end in this place does not signify the end of life—for although it is true, that it requires a lifetime to establish the Christian character, (and sure we are, that the most eminent Christian will never see in his own person, that is in his flesh, any thing, whereon to base his confidence that he is of the house of Christ; for such confidence as well as the capability of maintaining such confidence must come from a higher source than nature) although the passage contains a truth in itself, the Apostle does not intend that it should be understood abstractedly; for he is not speaking of the Church triumphant, as such a view would imply, but of the Church militant—he holds no such language in any of his epistles to the Gentile Churches—he is addressing Hebrew Christians at a very important crisis, the abrogation of the law and the establishment of the Gospel—and with the prophecy of the Savior concerning that event before him, and from a conviction by a careful observation of the signs as contained in that prophecy, that *the end* was nigh, he tells them that they are of the house of Christ, if they hold fast the confidence and the rejoicing of the hope firm unto the end; for the Hebrews by their observance of the law and their conformity to Jewish rites had been affording poor evidence that they were of the house of Christ, or that they had full confidence in his second coming, to the overthrow of Judaism and to the establishment of the gospel kingdom. This view is in full accordance with the parable of the ten Virgins, and of the talents, delivered by our Savior in connexion with the prophecy above named, and intended to show the various conditions of those, who should and who should not attend to his admonitions given on that occasion. The Apostle's meaning is further illustrated by the following passages taken from that prophecy: *He*

that endureth to the end, the same shall be saved. "Watch therefore for ye know not what hour your Lord doth come." The end then here spoken of is the end of the old dispensation, and the confidence and the rejoicing of the hope, is the confidence and the rejoicing of the hope of the coming of Christ; and to such as considered him, by abstaining from the dead works of the law, to such as looked for him, would he appear the second time without sin unto salvation—like the wise virgins they would go in with him to the marriage; like the faithful servants, they would enter into the joys of their Lord, and constitute his house or church on earth, "Wherefore (as the Holy Ghost saith) To-day if ye will hear his voice harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation and said, They do always err in their heart, and they have not known my ways. So I swore in my wrath, They shall not enter into my rest." If we had asked for farther confirmation of the correctness of the views just expressed, we could not have received it more satisfactory than from the above quotation from the Psalms. The instance of the provocation of the Israelites in the wilderness, (see Numbers xiv.) is adduced as an admonition to the Hebrews against a similar provocation on their part in the approaching crisis: and so well adapted to the occasion is the history of that provocation that the Apostle dwells upon it with great earnestness in the remainder of this chapter, and in the greater part of the succeeding one; cautioning them that they should "Take heed lest there be in any of them an evil heart of unbelief, in departing from the living God," (by recurring to the dead works of the law, in which he had no pleasure) but that they should "Exhort one another daily, while it is called To-day: lest any of them should be hardened through the deceitfulness of sin"—the sin of mingling with the unbelieving Jews in their worship, which was the more deceitful and imposing as it was the religion of their fathers, in which they had been brought up, and to which they were naturally attached—the sin of eating and drinking with the drunken. "For as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day, that Noe entered into the Ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be"—the sin of smiting their fellow-servants according to the prediction of the prophecy, "That many should be offended, and should betray one another and should hate one another"—"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation"—To-day; the time then present, when this Epistle was written, and when the Hebrews who had heard the voice of the Son of God proclaiming

the coming desolation, or to whom it was confirmed by them, that heard him, still might profit by his admonitions. "For some when they had heard, did provoke; howbeit, not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." The Apostle uses the argument, that some of the Israelites, when they had heard the favorable report of the land of Canaan by Joshua and Caleb, did notwithstanding provoke the Lord, and takes occasion to express the fear, that some of the Hebrews might in like manner come short of the promised rest. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." The original Greek word, *euaggelismenoi*, here rendered, *was the gospel preached*, signifies the announcement of good news of any kind, and although the same word is frequently and properly used to denote the promulgation of the gospel (for the gospel is good news) yet the good news alluded to by the Apostle in this place was, in relation to the Israelites, the favorable report given by Joshua and Caleb of the land of Canaan at the time of the provocation; (See xiv. 6, 7, 8, 9,) and in relation to the Hebrews, it was the second coming of Christ, and the complete redemption of the Church from the bondage of the Jewish ritual, according to the prophecy: "And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." The case of the Israelites then was appositely adduced as an admonition to the Hebrews; the promise of entering into rest was temporal in both instances—to the Israelites, that rest was Canaan where they might rest from all their labors and enjoy a land flowing with milk and honey, but which that generation forfeited, because the word preached (or the announcement of the good news) did not profit them, not being mixed with faith in them that heard it—to the Hebrews it was a cessation from the dead works of the law, and the consequent full enjoyment of the luscious truths of the gospel, which will fully appear from the 10th verse of this Chapter: the rest then here spoken of is of a temporal character, and consists in an exemption from the works of the law, and in this sense, the Apostle continues the argument. "For we, which have believed, do enter into rest," that is, we, who have believed the glad tidings of the second coming of Christ—we, who like the wise Virgins and the faithful servants, have watched the coming of our Lord, we do enter into that rest, that freedom from the shackles and labors of the law; "As he said,

As I have sworn in my wrath, if they shall enter into my rest, although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest." The rest of God here spoken of consisted in a cessation from his works, as appears from the 10th verse of this Chapter already alluded to, and that rest commenced from the foundation of the world, for then were the works finished, as is evident from his resting on the seventh day; but inasmuch as that generation, to whom Joshua and Caleb proclaimed the glad tidings, failed to enter in because of unbelief, therefore the Apostle argues, that that rest was still in reservation, "Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief." In the following parenthesis, the Apostle brings forward additional proof, that that rest was still in reservation for the people of God. (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.) The Apostle here argues, that if Jesus, or Joshua had given the Israelites rest, when he led them into the promised land, God would not afterward have spoken by the mouth of David of another day; for David was many years after Joshua, which is meant by the phrase, *after so long a time*: and indeed the Israelites, whom Joshua led into the land of promise, failed to execute the commands of God in regard to the extirpation of the inhabitants, who became as thorns in their sides, and therefore they did not enjoy rest—neither did they cease from their own works, as God did from his, which is the characteristic of the rest here spoken of; the Apostle thus proves that there remaineth a rest to the people of God; and he uses the words of David, *To-day, if ye will hear his voice, harden not your hearts*, as being prophetic and as applicable to the Hebrews in view of the approaching rest; for he tells them in the 10th Chap. and 25th verse, that they saw the day approaching—that day spoken of in the prophecy concerning the destruction of Jerusalem. Matt. xxiv. 29, 30, 31. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.—And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven

to the other. The sun, moon, stars and heavens in the 1st of these verses are figurative of the Jewish economy, and consequently by their dissolution, the abrogation of that economy is intended—and from the time that the Son of Man appeared in the clouds of heaven with power and great glory to the present day, he has been sending his angels (his ministers) with the great sound of the gospel trumpet, to gather together his elect, and to bring them into that rest, which is as eternal in its nature, as is the rest of God: for it is his rest: hence the Christian Sabbath is always—it is one continual Jubilee. So complete too is this rest, this cessation from works, as regards salvation, that the best works of the Christian are not remembered, as is apparent from the following verses, which stand in connexion with the prophecy just referred to. See Matt. xxv. 31, to 40 inclusive.

"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." This verse is separated from its immediate connexion with the 6th verse by the intervening parenthesis. The argument of the Apostle is that inasmuch as this rest was still in reservation for the people of God, since those to whom it was first proclaimed entered not in because of unbelief, therefore it should be the labor, the chief object of the Hebrews to enter into it; to watch as the Lord had admonished them, for a contrary course would be the result of unbelief—by which the Israelites fell; and by pursuing their example they would fall. And he urges them to strive to enter into that rest by the following awful consideration, "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened to the eyes of him with whom we have to do." *The word of God* in this place, does not signify the written word as some suppose; neither does it refer immediately to the person of the Son of God, but to that word which proceeded out of his mouth when he said, "But and if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken: the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of and shall cut him asunder and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Such would share the fate of the unbelieving Jews in that awful visitation, which was fast approaching, and would perish like the Israelites, whose carcasses fell in the wilderness, and to whom he swore, That they should not enter into his rest,—it refers to the same word, which said, Vengeance belongeth unto me, I will recompence, saith the Lord.—chap. x. 30. He now exhorts them to hold fast their Christian profession, and of course to abandon

the worship of the Jews; for they had a High Priest, Jesus, the Son of God, who had passed into the heavens, and who could be touched with the feelings of their infirmities because he had been tempted in all points as they were, yet without sin, and therefore they should come boldly to the throne of grace, that they might obtain mercy and find grace to help in time of need.

EDITORIAL.

Alexandria, D. C., September 15, 1839.

Amelia Co., Va.

BROTHER BEEBE:—In the 15th No. of the current Vol., I find a request from a brother and your reply, with which I am well pleased. If it will not be too much trouble, please give us, through the "Signs," your views on 1 Peter. iii. 19. "*By which also he went and preached unto the spirits in prison.*" With my thanks for your visit and preaching among us.

I remain your unworthy Brother,

JOSIAH E. PLEASANTS.

REPLY.—In the preceding verse, the Apostle declares that, Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison, &c. We understand the *prisoners*, or spirits in prison, in this case to have reference to all those whom the Apostle has denominated *unjust*; for whose sins Christ hath suffered in the flesh, and for whose justification he has also been quickened by the Spirit, which must include all the redeemed of the Lord: this is evident, from the use he makes of the personal pronoun, in verss 18, "that he might bring *us* unto God." In coming to redeem them, Christ found his people in a state of captivity to sin and death; thither consigned by a holy and inflexible law, unable to deliver themselves; for, the sting of death is sin, and the strength of sin is the law. The work of Christ was to put away sins, and to deliver them from death: therefore in the weakness of his flesh, (in which he bore our sins) he died; but in the might of the Spirit he arose from the dead, having spoiled principalities and powers, led captivity into captivity, destroyed Death and him that had the power of death; having expiated our guilt, and made an end of sin; was justified in the spirit, 1 Tim. iii. 16., or quickened by the spirit, as in the above: by which also he went and preached unto the spirits in prison, according to Isaiah lxi. 1—3. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." See also Zech. ix. 11, 12. "As for thee also, by the blood of thy covenant I have sent forth thy pris-

oners out of the pit wherein is no water. Turn ye to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee." Thus we find him who bear our sins, by the same spirit, which brought him again from the dead, opening the prison, and bringing the prisoners out of their prison houses, proclaiming the glorious jubilee to his captives and bringing his redeemed into the glorious liberty of the sons of God. Thy dead men shall live, he says, together with my dead body shall they arise, &c. He preaches unto them. The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

The Apostle's allusion to the days of Noah, the salvation of a few souls in the Ark, as also to the like figure which we have in christian baptism, is all calculated to illustrate this subject, both are figures, and like figures too: both given to set forth that salvation of God's chosen people which delivers them from prison and from wrath. In the former, Noah, a type of Christ, as the head of his family leads them into the Ark, the prepared Ark, and God shut them in, secure from all danger; until the storm of divine wrath shall consume his enemies; in the latter, is set forth, the death burial and resurrection of our divine Lord. Our Baptism cannot save us, it is only a figure of salvation by Christ, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life: for if we have been planted together in the likeness of his death, we shall be in the likeness of his resurrection. Rom. vi. 4, 5; Col. ii. 12.

CORRECTION.—Brother Beebe, I see there is a typographical error in my communication, No. 17, Pa. 129 of present Vol. of Signs. It is in the second column line 9th from top. It reads "And according to which Christ thus first presented himself to them as a man, &c. It ought to read, as the Messiah."

S. TROTT.

The number of the Banner & Pioneer, for Sept. 13 is before us, in which Trott, Dudley, Parker and Lawrence, the Regular, Particular and Old School Baptists come in for their wonted share of abuse. We have not room, in this number, to review the article; we will perhaps notice it in our next. The services of J. L. Waller, in the *bilingsgate* department, are nearly superseded by his more talented, but not less muddy headed yoke fellow, John M. Peck. At the conclusion of his article he proposes to (hereafter) show that we have violated apostolical rules and examples, &c. This is the very thing we have repeatedly challenged him and all his fraternity to do, times without number.—We ask him, not to show that we have violated ancient or modern traditions; but show us wherein the Apostles condemn us. One word from them, will outweigh with us, volumes from uninspired men.

And while searching the bible for our special benefit, we would suggest that Mr. Peck also show us, from apostolical precept or example, the sum total of all he can find on record in support of what he and his craft calls "the benevolent institutions of the day, tract, mission, bible and temperance societies &c. &c. &c."

OBITUARY.

Died on Tuesday the 10 inst. in this city, our beloved Brother CAPT. THOMAS MONROE, in the 50th year of his age.

Our departed brother was for many years a highly esteemed, active and valuable member of the Baptist Church in this place; he was one of the first to take a firm and decided stand against the innovations and corruptions of New Schoolism in the Church; and since the division of the Church his whole soul has seemed wrapt in the prosperity of the cause of God and truth.—He esteemed no sacrifice too great or labor too severe which the little Zion here seemed to him to require.—The Church do most seriously feel the loss which they sustain in his removal from the militant kingdom. The hand of the Lord has been heavy on this department of his church; within little more than one year past, the Lord has called home to their ultimate glory as we trust, no less than six of our most valuable members; which, together with those who have turned their back upon the order of the church, in the present trying time and have been put away, leaves our number greatly reduced. We would not, however repine, for the Lord has done it, and all his judgements are right. We are reminded of the reduction of the army of Gideon; in the prostration of our strength, we are made to understand and acknowledge that all our deliverances and victories are effected by the SWORD OF THE LORD.

Brother Monroe has left an amiable companion, (who is also an esteemed member of our communion,) and an infant daughter; also an aged mother, who within the short space of some twelve or eighteen months, has buried three sons, leaving but one of a numerous family. The church, the relatives and his very many friends feel deeply humbled under this afflicting dispensation of Divine Providence. Being present with our brother in his last moments, we are prepared to add, that he died as a genuine Old School Baptist, in the triumphs of faith, and in full prospect of a blessed immortality.

"TO DIE IS GAIN."—Phil. i. 12.

Death is no more a frightful foe;
Since I with Christ shall reign,
With joy I leave this world of woe:
For me to die is gain.

To darkness, doubt, and fears adieu!
Adieu, thou world so vain!
Then shall I know no more of you:
For me to die is gain.

No more shall Satan tempt my soul;
Corruption shall be slain;
And tides of pleasure o'er me roll:
For me to die is gain.

Nor shall I know a Father's frown,
But ever with him reign,
And wear an everlasting crown:
For me to die is gain.

Sorrow for joy I shall exchange,
For ever freed from pain;
And o'er the plains of Canaan range:
For me to die is gain.

Fain would my raptured soul depart,
No longer here remain,
But dwell, dear Jesus, where thou art:
For me to die is gain.

W. W. HORNE.

LOOKING TO JESUS IN DEATH.—Titus ii. 13, 14.

Why should we shrink at Jordan's flood,
Or dread the unknown way?
See, yonder rolls a stream of blood
That bears the curse away!

Death lost his sting when Jesus bled:
When Jesus left the ground,
Disarm'd, the King of terrors fled,
And felt a mortal wound.

And now his office is to wait
Between the saints and sin:
A porter at the heavenly gate,
To let the pilgrims in!

And though his pale and ghastly face
May seem to frown the while;
We soon shall see the King of grace,
And he'll for ever smile!

SWAIN.

OLD SCHOOL MEETINGS.

DEAR BROTHER BEEBE:—Please give notice through the "Signs of the Times," that there will be an Old School Meeting in Granby, Oswego Co., N. Y., two miles North of Bettes' Corners, Lysander, Onondago Co., on the 4th Wednesday & Thursday of September, 1839. We do affectionately invite all Old School Ministers and Brethren to attend, that can make it convenient; and may their coming be like the coming of Titus.

CHARLES MERRITT.

The YEARLY MEETING of the Old School Baptist Church at Mount Hope, Chester Co., Pa., will commence on Saturday before the Third Lord's-day in October inst., at 2 o'clock P. M. All Old School Brethren are affectionately invited to attend.

APPOINTMENT.—Brother Samuel Trott will preach for the Occoquan Church, at their Meeting-house at Bacon Race, on the Second Sunday in October next, and on the Saturday preceding, at the usual time of day, and on the Monday following, at the Prince Wm. Co. Poor Houses, at the usual hour in the day.

ASSOCIATIONAL MEETINGS.

ELDER BEEBE:—I wish you to give notice in the "Signs," that the Alleghany Old School Baptist Association will be held with the first Baptist Church in Darien, Genesee Co., N. Y., on the 27 of September inst. We hope our brethren of the Association will endeavor to be faithful in attending our Associational Meeting: and we invite all of our Baptist Brethren, friendly to the Old School Baptist cause to attend with us. In behalf of the Church.

DAVID HALSTEAD, Clerk.

N. B. The Meeting will be held at the School-house near Jonathan Vaughan's.

D. H.

The Juniata Old School Association will hold their next Meeting with the Church in Springfield township, Huntingdon Co., Pa., commencing on Friday before 3rd Sunday in October next. Ministers and brethren of the faith are earnestly invited to attend.

Receipts.

H. Ransom, P. M.,	Mo.	\$5 00
Eld. Peter Meredith,	Del.	10 00
W. C. Lauck, for Mark Ruffner,	Va.	4 00
Suckner Townley,	do	1 00
Henry Davis,	Ten.	1 00
John Y. Aldrich,	N. Y.	1 00
Eld. B. Whitlatch,	Pa.	10 00
B. Lawrence, Esq.,	S. C.	4 00
James Mason,	La.	2 00
C. T. Bund, Esq.,	Ga.	2 00
Total,		\$40 00

CORRECTION.—In the statement of Receipts given in our 14th number, Brother Thomas Barton is credited but \$9; it should read \$19.

NEW AGENTS.—Elder Aaron Headly, Malaga, Monroe Co., O.

Jesse Harper, Sumner Co., Tenn.

Russell Jones, Esq., Overton, Claiborne P., La.

List of Agents.

MAINE.—Eld. Philander Hartwell, Wm. Eustace, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—Elder William Jackson, David Cole, David Clark.

CONNECTICUT.—Eld. A. B. Goldsmith, Wm. Stanton, William N. Beebe.

NEW YORK.—Elders Hez. Pettit, G. Conklin, Reed Burritt, Alpheus Calvert, Thos. Hill, Ephraim Crocker, Martin Salmon, Jesse Briggs, J. D. Wilcox, Consider Ellis, Nich. D. Rector, D. Platt; and Col. T. Godfrey, L. L. Vail, J. Vaughn, Ezra Mosely, Thomas Faulkner, Cornelius Shons, Wm. Murray, Dr. Wm. B. Slawson, David Jackson, Cornelius Hogaboom, Amos Hart, Henry Rowland, James Burt, Jr. Lemuel Earls, Gideon Lobdell, Clement West, Daniel V. Owen, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, Charles Merritt, T. Bishop, A. Ashby.

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"THE SWORD OF THE LORD AND OF GIBZON."

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COMMUNICATIONS.

For the Signs of the Times.

Remarks on Genesis iv. 23, 24, & vi. 1, 2.

BROTHER BEEBE:—I was some time since requested, by letter, to give, through the Signs, my views of the above texts. In compliance therewith I will now give such as I have.

These texts contain a very concise relation of some of the few incidents which the Holy Spirit saw fit to give us, by Moses, of the history of the world previous to the flood. There is not, that I know of, any direct reference to the subjects of these texts either in the New Testament or in the prophets by which their import as being any thing other than a relation of plain matters of fact,—for the instruction of after ages, can safely be inferred. But still as the genealogy of Cain's posterity is only traced to Lamech and his sons; and as this particular account of Lamech's family, and the conversation he had with his wives, (Gen. iv. 23, 24) is the only historical incident left on record concerning Cain's posterity, excepting what reference there is to his posterity in the other text under consideration, it must be evident that the Holy Spirit saw it particularly important on some account, that these transactions should have a place in the sacred scriptures. These are also subject to the general rules, 2 Tim. iii. 16, and Rom. xv. 4. The text, Gen. iv. 23, 24, reads thus, "And Lamech said unto his wives Adah and Zillah, Hear my voice ye wives of Lamech; hearken unto my speech, for I have slain a man to my wounding, and a young man to my hurt: if Cain shall be avenged sevenfold, truly Lamech seventy and seven fold." There have been several translations of this text given, changing in some measure its import; but the common translation is, I consider, a natural rendering of the original, and is probably the correct one. It might without doing any violence to the original, be so rendered as to represent these murders of Lamech to be in retaliation for wounds and bruises or hurts that he had received.

The design, I think, in giving this particular account of Lamech, is to show the workings, even at that early period, of that Wicked, or the

seed of the serpent, or if you please, the delusion of those whom God gives up to their own deceivings. Lamech is represented as laboring under the same kind of delusion which Satan's religionists in our day deceive themselves with.

Let us look at the account. 1st. Lamech's sins are recorded. First, he, according to the scriptural account, was the first to practice polygamy: "And Lamech took unto him two wives" Again he confesses himself to his wives to be a murderer,—to have slain his two. But herein his satanic delusion shows itself. Cain had killed his brother. God, as a part of his punishment, and to make him a living example of his wickedness, decrees that he shall not have his life cut short by the violent hands of another, and therefore pronounces that *sevenfold vengeance shall be taken of any who shall kill Cain*. Lamech, by a wrestling of this traditional decree concerning Cain, lulls himself into security that he shall be protected in his wickedness, inferring that if *Cain should be avenged sevenfold*, that is, if sevenfold vengeance should be taken upon any who should kill Cain, then seventy and seven should be taken on any who should slay Lamech for his murders. Thus a mark is set upon Lamech with his plurality of wives, as being of the *seed of the serpent*, and the prototype of those who should afterwards *wrest the scriptures to their own destruction*.

The text, Gen. vi. 1 & 2, is thus, "And it came to pass when men began to multiply on the face of the earth and daughters were born unto them, that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." The expressions in this text may imply, and probably were designed to convey the idea that the sons of God committed a twofold sin, viz: in intermarrying with the daughters of men, and in following the example of Lamech in taking a plurality of wives.

What were probably the particular points of enquiry relative to this text were, first: What are we to understand by the distinctive terms *sons of God* and *daughters of men*, as here used?—Secondly: Whether this distinction does not involve the doctrine of Two Seeds.

1st. What is the distinction intended to be marked by the respective terms *sons of God* and *daughters of men*, as here used? On this point I see no need for departing from the commonly received idea, viz: that by the sons of God are intended the male descendants of Seth, and by the daughters of men the female descendants of Cain. In justification of this distinction it must be recollected that Cain complains to God that a part of his punishment was, "And from thy face I shall be hid." (Gen. iv. 14.) Whether this

complaint referred to the circumstance, that being doomed to be a *fugitive and a vagabond in the earth*, he would thereby be deprived of worshipping before the cherubic representation placed at the east of the garden before which it has been supposed that Adam and his immediate descendants offered their worship unto God; or in a more general sense, to the fact of his offering's having been rejected, when Abel's was accepted; it is evident in either case, that he no longer considered himself recognized as a true worshipper of God. On the other hand after the birth of Enos, it is said "Then began men to call upon the name of the Lord," (Gen. iv. 26,) that is, in reference to the sons of Adam other than Cain and his descendants. This passage is translated by some *Then began men to be called by the name of the Lord*, as though this became then a distinctive appellation to Seth, &c. But I think the translation in our bibles the more correct, as the verb in the original is not in a passive but active voice. However I do not understand this to indicate that then men first began to worship God. Seth, in naming his son, *Enos*, a name used in the original, frequently to denote man as *frail, weak, mortal*, &c, in distinction from *Adam* which is the name of man as he came from the hands of his Creator, thus acknowledged the fallen helpless state of man in himself considered; so in addressing God he and his posterity called upon him not under the general name, *God, Aloheim*, by which they had heretofore called upon him, and the name probably which Cain applied to the object of his worship; but by the name *Jehovah*, the word used in the original, as expressive of his faith in God's self-existence and all-sufficiency. If indeed, as I am inclined to believe, this has not a special reference to Seth and his posterity's, under a sense of their own frailty, now beginning to call upon the promised *Seed of the woman*, by faith acknowledging him as *Jehovah* the all-sufficient Savior and the one medium of access unto God. That it was understood by Adam and Eve that the promised *Seed of the woman* who was to bruise the *serpent's head* was no other than *Jehovah*, the self-existent God, is evident from the fact that when Cain was born, Eve mistaking him for this promised *Seed* said *I have gotten a man, Jehovah*,—as it reads in the original—not as in the translation, *a man from the Lord*. In the two points of Seth's faith as above brought to view, is clearly manifested the substance of the faith of the children of God in all ages; man's helplessness, and a God in Christ's all-sufficiency—whilst Cain with his offering, not in faith, but of his own choosing, and Lamech with his wickedness, and his wresting the word of God, characterise the false worshippers in every age. Well there,

fore did Moses in writing this inspired history, denominate the one class the **SONS OF GOD** and the other class, the **DAUGHTERS OF MEN**, whether the terms be considered as referring simply to the male descendants of the one, and to the female descendants of the other, or to the worship exercised by the one as being wholly of God's appointing and producing; and that of the other being conceived in the depraved hearts of men by Satan's instigation.

We now come to the other enquiry; viz:—Whether this does not involve the **DOCTRINE OF TWO SEEDS**. I answer in short, that it does.—But still this requires a patient investigation to come to a correct understanding of what is intended by the two seeds, the seed of the woman and the seed of the serpent respectively.

The distinct origin of each, that which peculiarly constitutes each such, &c., will be the subject of our enquiries.

1st. I shall lay it down as a position supported by the whole tenor of divine revelation, that the human family in all the branches, diversities, and expansion thereof, are the creatures of God—were created in Adam and have proceeded from him according to those laws of nature which God established, and under the immediate control and administration of his providence. Hence says the Apostle, "Seeing he giveth to all life and breath and all things: and hath made of one blood all nations of men for to dwell on all the face of the earth, &c." Acts xvii. 26—29. A second position equally incontrovertible, I shall lay down, is that as the **ELECTION OF GRACE** does not run by birth or blood, is not limited to any particular families or kindreds of the earth, and none such are excluded from it; so neither is the seed of the serpent confined to any particular branches or families of the earth, nor does it constitute any blood or fleshly distinctions. That great multitude which John saw standing before the throne, &c., was out of all nations, and kindreds and people and tongues. Rev. vii. 9.—Hence the distinction and origin of the two seeds, must be something distinct from their creation or natural birth. All are alike the creatures of God, made of one blood; all have alike fallen in Adam, have alike sinned and come short of the glory of God, (Rom. iii. 23,) and alike are the children of wrath. Eph. ii. 2.

2nd. In reference to the seed of the woman, Christ was evidently more directly intended by that seed, but as his people were in him and one with him as thus revealed, and are his seed, they may also be considered as embraced in that term and here to be represented by it. The origin of their distinction from others, we know: "The election hath obtained it." Rom. xi. 7, and see also ix. 6—8. They are made manifest as this seed by being made partakers of the life that is in Christ; being born of God.

In reference to the seed of the serpent, it may be more difficult to decide with certainty the origin of their distinction as such, otherwise than as to the judicial blindness which God sends upon

them. For my own part, I am satisfied that there is something peculiar in them as the production of Satan, which constitutes them his seed. This, as has been shown, cannot be any thing in their natural birth: they are born of the same blood as are the elect. Perhaps it may be thought that the fallen state of men is that which constitutes them the seed of the serpent. There is considerable plausibility for this opinion. God is not the author of their depravity. It was by the temptation of the Serpent that the woman was in the transgression. But still the scriptures do not ascribe the depravity of man to Satan or the serpent. 1st. They assure us that Adam was not deceived, (1 Tim. ii. 14,) of course his transgression was his own voluntary act. 2nd.—They inform us that *by one man sin entered into the world; that by one man's disobedience many were made sinners; and that it was by the offence of one (man) judgement came upon all men to condemnation: the all men, who were in Adam* Rom. v. 12—18. Besides this fact that to Adam, not Satan, is ascribed the depravity of man—we must recollect that depravity does not form a mark of distinction between the elect and the seed of the serpent; unless we were to suppose that all in a state of nature are the seed of the serpent; that Christ takes of the serpent's seed to form his visible seed, that of goats he makes sheep, and of tares, wheat. Hence human depravity is not that which of itself constitutes men the seed of the serpent. Neither can the simple circumstance that they were passed by of God in election be that which of itself constitutes them the seed of the serpent, for that was an act of God's sovereignty—not Satan's. I will not say that all the non-elect will not be found among the serpent's seed; nor that they will. But this I say, that so far as they are what they are of Satan, they may be termed *his seed*, and no farther. I however think that by the *serpent's seed* is more immediately intended, an organized interest which Satan has, from the day of Cain, had in the world, opposed to the religion and kingdom of Christ. This interest is fully described in the scriptures. Its subjects are characterised as those that *sacrifice to devils*, Lev. xvii. 7; Deut. xxxii. 17; and 1 Cor. x. 20; as worshipping devils; Rev. ix. 20; by *tares* Matt. xiii. 25, 26; by goats, a herding animal as well as sheep, Matt. xxv. 32, 33. This interest is called *that Wicked*, 2 Thess. ii. 8; and Anti-christ 1 John ii. 18, &c. It has doctrines peculiar to itself, called the *doctrines of devils* 1 Tim. iv. 1; it has ministers of its own, called *false prophets, false teachers, Satan's ministers*, &c., Matt. vii. 15; 2 Pet. ii. 1; 2 Cor. xi. 13—15. It has also churches, called the *synagogue of Satan*, Rev. ii. 9 & iii. 9. Instead of the Spirit of Christ, it has its spirits called *spirits of devils*, Rev. xvii. 14; and seducing spirits, 1 Tim. iv. 1; see also 1 John iv. 1—3.

Under the gospel dispensation the true subjects of Christ's kingdom, or his seed, are manifested, by *being born of God*, being the *subjects of a new creation*, by *worshipping God in the*

Spirit, rejoicing in Christ Jesus and having no confidence in the flesh. &c. John i. 3; 2 Cor. v. 17 & Phil. iii. 3. The visible kingdom or Churches of Christ are known by a conformity to the *pattern showed in the mount* or to the apostolic church, in such circumstances as, continuing steadfast in the Apostle's doctrine, in fellowship, &c., and keeping the ordinances as delivered by the Apostles. Acts ii. 41; 1 Cor. xi. 2; see also 2 Thess. ii. 15 & iii. 6. Where these heaven born subjects are not, this spiritual worship is not, and these external characteristics of the Churches of Christ are not, and there is a profession of religion, and worship of any kind, there are the seed of the serpent, and there, a synagogue of Satan. But as in the ages preceding the gospel dispensation, these things were taught in types and figures, national distinctions were then made to represent the distinction between the kingdom of Christ and the interest of Anti-christ, or Satan. Thus the nation of Israel was made to prefigure the kingdom of Christ, and the other nations being given up to idolatry, &c., to represent Anti-christ or Satan's kingdom. Again the Jews represent Christ's Church and the Ten Tribes, or Israel, the visible reign of Anti-christ. But then this distinction was only typical; not a real dividing between the *seed of the woman* and the *seed of the serpent*. Hence Paul says *they are not all Israel which are of Israel*. Rom. ix. 6, 7. Hence also as teaching this truth, Israel and Judah were at times left to go into idolatry and to *sacrifice unto devils*.—Deut. xxxii. 17.

So before the flood certain communications were evidently made of God to Adam and others, and handed down by tradition; also sacrifices and types were instituted to a certain extent, for the instruction of the people and to govern the true worshippers of God. And even then were Seth and his descendants, and Cain and his descendants made to represent the two great interests which should divide the world in later ages, in which Christ should have visibly *divided to him a portion with the great, and he should divide the spoil with the strong*. Isa. liii. 12.

Israel in their typical relation were prohibited by strict laws from intermixing with the nations around, and from intercommuning with them in religion: and it seems that instruction also was to Seth and his posterity to keep themselves separate from Cain and his descendants, otherwise their intermixing would not have been a sin.—Thus God began early to teach mankind to put a difference between the holy and profane, and that he must be so sanctified as the Holy God, by those who are his true worshippers, as that the worship and service which he instituted to be paid to him must not be exchanged for, nor intermixed with the worship of human device, or that offered to false gods. He taught this in rejecting Cain's offering as being not of his appointing, and therefore not made in faith. And with Seth he began to teach that his worshippers must so reverence him as the only true God, as

to keep themselves separate as his worshippers, from all worshippers of false gods, as well as from their forms of worship.

Surely the gospel and its worship and institutions are not less the revealed appointments of God than were the rites of worship observed by Seth or those commanded by Moses; and his word teaches us that *he will be sanctified in them that come nigh him, and be glorified before all the people*, as much under the greater light of the gospel, as under the darker dispensations of Moses, or before the flood. If so, we are taught by those typical references that the true followers of Christ should keep themselves separate from all anti-christian worshippers and worship, or all devices of men in religion. And the consequence of thus neglecting to *sanctify the Lord of hosts himself* by the professed disciples in this day will be no less evil than it was in the case of the *sons of God* before the flood.

For our own instruction then, as also for the consideration of those who while they profess to love the Lord, seem to see no evil in intermingling in church relation with those who can *turn from the holy commandment* to practise the devices of men, nor in polluting themselves as worshippers of the Holy God, by *going in unto the daughters of men*, or in other words, *taking unto them of all they choose* from among the devices of men in religion, let us notice this piece of sacred history in its connexion. The persons above referred to, excuse themselves for thus continuing in connexion with these corruptions in religion by pretending that it is for the sake of peace, but do they not mistake? Is it not for the sake of *shunning the cross*?

In the connexion we are told (Gen. vi. 4.) that "When the sons of God came in unto the daughters of men and they bore children unto them, the same became mighty men who were of old men of renown." Has it not uniformly been so under the gospel? In the early ages of the church, when the sons of God, the professed disciples of Christ went in unto the philosophy of Greece and the rites of idolaters, that is, incorporated these things into their preaching and practice, they soon became patronized by the Imperial government of Rome, and had their religion incorporated with it, and then were brought forth *mighty men* and men of renown in history, such as diocesan bishops, archbishops, patriarchs and Popes, men famed for their interference in the governments of this world.

And in our times the Baptists, not content with one wife, one religious society, the gospel church; for it was foretold in prophecy of the gospel church, that "As a young man marrieth a virgin so shall thy sons marry thee," Isa. lxii. 5; the Baptists I say not regarding the instruction of this prophecy, have looked upon the *daughters*, the devices of men, and have gone in unto them, and taken them wives of all they chose, and like Lamech have committed polygamy. Instead of marrying to the church alone as a *young man marrieth a virgin*, they have taken to them

as wives a multitude of religious societies, such as mission, bible, &c., even of all that they have chosen. The result has been that these societies or new wives, have borne unto them children, who are *men of renown*, men of fame in the world, they have Missionaries, they have a Cary, &c., a Judson, yea and a Mrs. Judson, they have D. Ds. they have Presidents, Vice Presidents, &c. And they have preachers of high standing for their human learning and popular doctrine, &c. How long before they will be mighty in their influence in the governments of the world, I know not.

How different the standing of the Baptists now as a denomination, in the eyes of the world, from what it was before they formed this connexion with the daughters of men! Why they used to be accounted as a denomination, just as we Old School Baptists now are; as a weak, ignorant, superstitious and contemptible set; as being so bigotted and stiff-necked, that they would not go one step in religion, further than they had a *thus saith the Lord* for. Yea like us, they were considered the mere refuse of society. Alas how altered now!

But many will say, Is not this alteration in the Baptist denomination for the better? Is it not of great advantage to the denomination to stand on a footing with other denominations? to have learned and popular preachers among them?—Yes according to the wisdom of this world, these things are of great advantage. And no doubt the sons of Cain thought it a great acquisition to the world to have those *giants* and other *men of might and renown* born. But my brethren, that which ought to concern us as professed disciples of Christ, is not, how men view these things—but how God views them. We are informed in the verse following the one we have been considering, how God viewed those corrupting intermixings of the sons of God with the daughters of men, then; and of course how he looks upon such things in the spiritual kingdom of Christ now. It stands recorded *for our admonition, whom the ends of the world are come*, that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. vi. 5. What! did God view in this awful light, that wonderful benevolent plan of bringing in the daughters of men as helps to multiply the sons of God, by there being more sons born unto them in proportion to the number of their wives; and when these sons too, were men of such *might and renown* in the world?—Yes; so it is written, that God viewed these things as being wicked to a great degree. And so it remains to be, that God *views every imagination of the thoughts of his (man's) heart to be only evil continually*. How vastly wicked then to incorporate the fruits of these *evil imaginations* into the religion and service of the Holy God! God's judgements then followed that wicked corrupting of his religion, by *bringing in the flood upon the world of the ungodly*. So

will suitable judgements, rest assured, follow the spiritual wickedness of these times. O that God's people would take timely warning and *come out of mystical Babylon, before they partake further of her sins, and receive of her plagues*.

S. TROTT.

Centreville, Fairfax Co., Va., Sept. 17, 1839.

For the Signs of the Times.

Eatonton, Ga., July 26, 1839.

BROTHER BEEBE:—A considerable lapse of time has passed since my precious brethren that are scattered abroad have heard from me through the medium of your much esteemed—hated—loved—persecuted and valuable paper, the Signs. I shall offer no apology for my delay, only I thought best for your precious columns to be filled with the productions of abler pens, for the mutual benefit, edification and comfort of the saints of God. But of late the command of my master Jesus, (that was given to the man out of whom he had just cast a legion of devils) has been impressed upon my mind,—Mark v. 19 & 20. "Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed and began to publish in Decapolis how great thing Jesus had done for him. And all men did marvel."

In illustrating the above text I shall claim the name of LEGION, *for we are many*;—and I hope my Master has cast them out by the word of his power, and hath brought me to his feet, clothed, and in my right mind: and so sweet was his voice, and his countenance so comely that I wished to be, and prayed him that I might be with him: For

"My willing soul would stay,
In such a frame as this;
And sit and sing herself away,
To everlasting bliss."

Howbeit he suffered me not. I will therefore most cheerfully submit to his laws, and try to obey his commandments. Permit me, therefore, to tell you, my friends, what great things the Lord has done for poor ruined, wretched me.—He created me in the loins of father Adam, who fell under the curse of the holy law,—and I fell in him: but yet my Master sustained me from sinking under the fire of his wrath. And on the ninth day of August, 1796, he brought me into actual being through the instrumentality of a woman of the same stock, in Southampton Co., Va. In about twelve months after my first birth he brought me to Nash Co., N. C., where he nourished my sinful body till nearly twenty years had gone their rounds; for *legion* was my name by nature, *for we are many*. He then brought me by his overruling hand of providence, to this state, (*legion* all the while) and after his preserving care's being extended to me, in keeping me from the jaws of death and destruction, yet no man on earth could tame me; for I had my dwelling among the tombs: seeking the living

among the dead, i. e. salvation by works; no man could bind me, no, not with chains of arguments: loose I would be among the tombs, cutting myself with stones, by trying to defend my Arminian principles with quoting scripture that I was dead to a knowledge of.

I went to hear preaching occasionally from the first of my recollection till nearly twenty-five years of age,—sometimes the Arminians and then the Predestinarians. The Arminians would preach *Do and live*. O yes! thought I, that's the doctrine for me. I can work as well as any of you: therefore I will take my pleasure in sin; I can get religion time enough to die upon, and that will do for me. Next the Predestinarian would preach salvation by grace, and that not of ourselves, it is the gift of God; and that there was a definite number of the human race chosen in Christ before the foundation of the world, to grace and glory; and that they in particular were the redeemed. Here notice: I believed the Arminian doctrine and would indulge my lusts, and thus go on cutting myself among the tombs: the other doctrine I did not believe, but would think and sometimes say, If that be so, what is the use of preaching, exhorting and praying? for if I am one of the chosen, I shall be saved any how; and if I am not I shall go to hell any how. And here allow me to say that though I believed the Arminian or Methodist doctrine, yet their church practice I would not have; for they did not receive members as I thought the scriptures directed; and I was certain they did not baptize after the scriptural mode. But when I would go again to hear and see the Predestinarians or Baptists, though they preached a doctrine I could not believe, I was sometimes surprised (as bad as I hated them) to see them practising in accordance with the written word, which they all professed to take for the man of their counsel. And here I was disposed to conclude that they were all wrong, and that if I ever made a pretension to religion I would be an Arminian Baptist. But when it pleased my Master to call me by his grace the scene was materially changed. It took place on this wise: The ninth day of June, 1821, was a day set apart for the preacher to give the Church at New Salem, Putnam Co., Ga., an answer whether he could serve them or not; and my loving companion (whom grace had saved) requested me to go with her to meeting on Saturday: but she met with cold comfort, an obstinate denial. But while following my plough, about ten o'clock that morning, I found something asking me if I loved my wife. I answered in my mind, Yes. The reply was, If you love her, you ought to go to meeting with her; and it appeared that something consented to go: for in one minute or less I had loosed my horse from the plough and was going to the house: so we went to meeting for the first Saturday that ever I had time to go. Accordingly the preacher came, (Elder James Brooks, an unlearned and ignorant man) and took his text, Cant. i. 9: "I have compared thee, O my love, to a

company of horses in Pharaoh's chariots." And in speaking on the business of training, he seemed to urge the great propriety of training horses well, before people of common sense would like to risk themselves in the chariots to ride for pleasure; and when he came to make the application he appeared clearly to point me out as the wild ass' colt snuffing up the wind. Very unfit, thought I, for the church; much less for the kingdom of heaven; and the balance of the discourse was directed at me. For, said he, the wages of sin is death, and I know that I was the man. My idea was, that the preacher was inspired from above, and surely God had spoken through him, for he brought my sins to remembrance. I had heard many men preach, and had heard him before; but never till now did I hear it on this fashion. Well, here I was and knew not what to do nor where to go. But to work I went, father-like, to try to make a garment to hide all my shame and nakedness. But alas! I soon found it was not a light job to make a garment of fig-leaves, or human productions, that would do to cover my shame; and if I did succeed in making it, it would be but filthy rags or a refuge of lies; for my name was *legion*, for we are many. And thus my Master permitted me to pray and cry, and cry and pray, till I thought it was presumption in me to try to do either, from the consideration that all sprung from a deceitful heart. And on the 16th day of June, 1821, I thought of all men I was the most miserable. I was excluded from the law of works, for I had worked myself to death in my own view. I therefore was compelled to surrender the case into my Master's hand, willingly and unconditionally on my part. Through deep distress and sorrow my Master led me on, revealed to me his kindness when all my hopes were gone. In the midst of my extremity, these words were made sweet to my taste, and the countenance of him that spoke them was comely: "Let not your heart be troubled, ye believe in God; believe also in me." John xiv. 1.

My heart rebounded like a roe,
And glory in my soul did flow.

My burden left me and I appeared to be clothed and in my right mind, and sitting at Jesus' feet, willing to receive instruction at his mouth.

I have filled my sheet and have barely begun to tell of His goodness to a poor, devil possessed, Gadarine.

No more, till next time.

ROWELL REESE.

For the Signs of the Times.

Three Springs, Huntingdon Co., Pa., Aug. 17, 1839.

ELDER BEEBE:—I have herein taken the liberty of giving you a relation of the Juniata Baptist Association, which has heretofore consisted of fourteen Churches; but is now reduced to only six Churches, as five churches, being anxious to go into the benevolent system, (so called) made application for a dismission from the Juniata Association, which was granted to them. Consid-

ering it better to drop off dry limbs, than to be encumbered with them: one other Church fell off without applying for a dismission, two others dwindled away; some of the members moving away to other sections of the country, and some joined the New School system. At our last Meeting of the Association in October last, with the Huntingdon Church, Huntingdon Co., Pa., there was members but from three Churches met: and that not in the way we formerly met, that was by messengers and letters. Some of the members who met last October with the Huntingdon Church, took upon themselves to make another appointment of the Association to meet with the Springfield Church, Springfield township Huntingdon Co., Pa., on Friday preceding the Third Lord's day in October, 1839: and that to meet by messengers and letters from the Churches for the purpose of coming to a conclusion whether the Association shall be dissolved, or be continued. Some of our worthy brethren are of the opinion, that they have no authority in the word of God to meet in an associated capacity: but are we not exhorted in the word of truth, not to neglect the assembling of ourselves together as the manner of some is? And was not the direction of the Redeemer to his disciples, *Go ye therefore and teach all nations, &c.* I have thought, respecting Associations, that it excites the minds of the people around about where the Association is to be held; and the people collect to see and hear what is going on, and where the people are collected, there is the place and opportunity for teaching and preaching the gospel; leaving the event with the Lord, to make such application as may seem good in his sight, for his glory and the comfort and consolation of his people. As we are weak in the ministry, having but three ministers living within the bounds of the churches that now compose our Association, and Elder John Hutchinson, who lives in Virginia, and has been, and perhaps is now pastor of two of the churches; has always met with us at our Associations until last fall: and I do not know whether he will meet with us this fall or not. We shall be exceedingly glad, and rejoice if you or some of the ministering brethren from your section of country or else where could meet with us at the time and place appointed for the Meeting of our (the Juniata) Association. And as I have given you a short relation of the state and standing of the Juniata Association; if you think the same would be expedient to have a place in your excellent *Intelligencer*, the Signs of the Times, you may make just such use of it as you may think proper; one thing I would ask of you, to publish in the Signs; the time and place where the Juniata Association is to meet the ensuing October, that is, on Friday preceding the Third Sunday in October, 1839, with the Springfield Church, Springfield township, Huntingdon Co., Pa.

You will excuse my address in the commencement, as I should have called you brother. I have no doubt on your part of being worthy of

the spiritual relationship as a *brother*; but as to myself, I am not worthy of the appellation of brother. I have called your excellent piece, the "Signs of the Times," by a name which I have not heard it called, why I have called it the *Intelligencer*, is this. In reading its pages I receive joyful intelligence, that is, to hear from nearly all the States in America that the Lord has not left himself without a witness, as there are many fathers in Israel who have not bowed their knee to Baal, nor are they worshipping the beast, (nor feeding the swine with husks, as many are doing and calling it preaching the gospel.)

Your unworthy brother in affliction and tribulation.
HUGH MADDEN.

For the Signs of the Times.

Auburn, Richland Co., O., April 12, 1839.

BROTHER BEEBE:—It is a great satisfaction to me to read the Signs of the Times, as they always bring something consoling to a poor sinner, as I find myself to be. I have, when reading the various communications of my brethren, thought them almost like visits from them: I have thought it a great favor that a paper should be published, and put in circulation through which the brethren can know the sorrows and rejoicings that follow us along our pilgrimage state. In the management of your paper in regard to the best interest of the cause for which it is engaged, I think you must be judge; for brethren located all over America will have different views as to the best method to be practiced for the good of the cause for which your paper professes, and in reality is engaged. And I for one like the present plan under which the Signs is managed, better than any I have seen; and hope you will continue as heretofore you have done.

I now proceed to let you know of the death of Brother JOSEPH TUCKER, who died the 7th of the month. Brother Tucker was a firm Old School Baptist, and some acquainted with the Signs of the Times like myself, has taken great satisfaction in reading them. He was no stranger to the various persecutions common to the *Old School*; but possessed that faith that evidently worked in him love to all around him, and in a special manner to the brethren of like precious faith, was a bold soldier in the cause, used the sword edge foremost. Not long before his death he told me that some of his New School neighbors would come in to see him; although very feeble, they would begin with their New School schemes, as if to take the advantage of his weakness and draw, in his last days, some acknowledgment to their schemes: but this only aroused his powers of mind in defence of the truth, and would make him talk boldly for the cause of Christ and against the speculating schemes of the present day, till his strength was gone, and then he would stop. He said he would not hear the doctrine of Christ ridiculed as it was by the New School; he must talk while he had strength.

I feel an interest in your welfare; and I do hope that God will preserve you in meekness and in godly sincerity, so that in all your undertakings he will be your friend that will never leave nor forsake you: this is the desire of your unworthy brother.

GEORGE HAMMOND.

P. S. Romans viii. 29, 30. In these 2 verses the Apostle is explaining to his brethren how they were made heirs to Christ, that it was because that God foreknew and predetermined them to that end. And that their calling and justification was the result of his foreknowing and predestination; that is, the subjects of grace were all chosen before the foundation of the world, and that according to his foreknowledge and predetermined will: and the calling and the justification spoken of as well as every other favor of a spiritual nature bringing to pass those things that God determined should be. We are time beings, a sacrifice for us was made in time; we are made acquainted with God in time, and all in consequence of his predetermined will and foreknowledge. The subject of these 2 verses above, declare to my mind that God in time brings about what he determined to do, before time began.

G. H.

EDITORIAL.

Alexandria, D. C., October 1, 1839.

NEW SCHOOL THEOLOGY.—An obituary, published in the last number of the Christian Index, (so called:) after stating that the deceased little girl, (aged about 10 years,) was "In a course of discipline to become an early follower of the blessed Jesus," says—"Only a few hours before her death, desired that her little stock of money should be devoted to the Missionary cause; thus casting all that she had into the Lord's treasury. Blessed legacy!—May the news of its glorious effects be conveyed to her in that paradise above, by the heathen redeemed, (under heaven,) through its influence."

Reflections.—That widow's houses should be plundered—silly woman led captive, laden with iniquity, the example of the unnatural wretch that boasted of withholding a house and home from his wife and children, and his conclusion to neglect the body, (as he termed his brutal course) rather than the soul, and to contribute \$50, per annum, to the popular institutions, (as mentioned in our 16th number, should be lauded, as an example worthy the imitation of christians, by the Am. Bap. Mission Society; and that even the death bed of little girls and boys, should be haunted, by these *ravening wolves*, in human form, does not constitute all our objections to the *benevolence*, (what a burlesque on the name!) of the *New School*. That on which we ananadvert is, that persons claiming the Baptist name, should be recognized as such, while teaching the doctrines embraced in these extracts, viz:

1st. That, the child mentioned in the obituary, was in a course of discipline to become an

early follower of the blessed Jesus; as though according to the popish or Pædo Baptist notion; we could train our children mechanically, for heaven, without grace.

2nd. That the ill-gotten plunder, clandestinely taken from the poor deluded dying child, will redeem some from hell, for whom the blood and righteousness of Christ had failed to secure redemption.

3rd. That through the modern Missionary *humbug*, a way of communicating the affairs of earth to heaven, is really brought into requisition.

4th. That, the harmony of heaven is frequently arrested by the arrival of heathens, redeemed by money, ascribing salvation to their golden idols; or to any other source, than to the abounding grace of God to the chief of sinners, and consequently.

5th. The introduction into heaven, and into the presence of a thrice Holy God, whose glory he will not give to another nor his praise to graven images, a system of downright idolry; and in direct terms blasphemously contradicting the express declaration of God himself, that He is the only Savior.

6th. The evident bearing which this doctrine is designed to have upon the weak, the ignorant and the dying, that the little gaudy effects which death is about to remove them from, will, not only serve as a *peace offering* to secure the divine favor for themselves; but that they possess a kind of supererogatory virtue, sufficient to save others, who, in the absence of it would be eternally lost.

In the letter copied from the "Watchman," into our 16th number, with the introductory encomium by the Board of the Am. Bap. Missionary Society, and the Editorial puff; and on which we were prevented from remarking at large, for want of room, we have the true spirit of the modern mission *mania*, flowing from its very fountain. The Board of the great national institution, glorying in what should be their shame, furnished the letter to the "Watchman," desiring its publication, because it exhibited so much of what, they understand to be the spirit of the gospel; and in the hope that others may cherish the same spirit, and go and do likewise: (to wit,) rob their families, and place that which a bountiful providence has furnished for the comfort of their wives and helpless children, into their pious hands. Our object in again calling this subject up, is to impress upon the minds of our readers, what the Board of the American Baptist Missionary Society, profess to believe is the true spirit of the gospel. Who would not hire Missionaries to go to the ends of the earth to preach to the poor heathen, that the true spirit of the gospel, requires of them to neglect their wives and children, and give what they are now wasting, in providing house and home, and sustenance for their families to the mission institutions?

The editorial puff by the conductor of the

"Watchman," deserves a passing remark. He says that a revival of religion has been recently enjoyed at the place where the letter was written, and prays that *the genuineness of all the revivals from which we hear may be evinced by EQUALLY PRECIOUS FRUITS, (money!)* What delicious fruits are these!—\$20, and a threat to rob his wife and two small children of \$30 more during the current year!

We see, as we have often seen before, that the spirit of the gospel, in their estimation, is the spirit that will give them money; the spirit that will rob one's family, break asunder the sacred ties of conjugal obligation, that will make the husband neglect his wife, parents neglect their offspring, and make a man worse than an infidel. See 1 Tim. v. 8. Yea, the spirit that would arrest the clammy hand of death itself to grasp a few pence, which a dying child may be about to leave. Such a spirit, better suited to the character of the imps of hell, than to be coupled with the sacred name of the christian religion, is deemed by our New School Baptists productive, of genuine revivals of religion, of the salvation of the heathen; and able to open a mail-route to the world of glory, to carry intelligence to departed spirits, of what is, on earth, resulting from the idols which they, in their lifetime had set up. May the Lord in mercy deliver us from such delusions, forever and ever. AMEN.

WALLER'S BANNER & PECK'S PIONEER.—As we proposed in our last, we will now notice briefly as possible, J. M. Peck's article, then alluded to. Mr. Peck asserts that he has *thrown us into an awkward position*, by statistical accounts in his 4th of July number, of Philadelphia Association, the English and Welch Baptists, &c. But is this assertion true? have we changed our position? Have we not, times without number, met the same, or similar historical accounts of some discrepancies of the Baptists of from 50 to 200 years past; and uniformly treated them in the same manner?

2nd. Mr. Peck further says, "In his [our] paper of August 15, he devotes three and a half columns to our [his] communication; but makes not the least effort to avoid our [his] conclusions, that the party of which the "Signs" is the organ, has stolen the name belonging to the denomination." Is this true? turn to our 16th number and see if the whole three and half columns were devoted to that subject, or if the same article did not embrace remarks on what we had noticed in the "Baptist Record"? Again, Did not our assertion that we were a New Testament party of Baptists, organized by our Lord Jesus Christ, whose existence had been perpetuated to the present period, in thus asserting our legitimate claim and title to the name we bear, amount to an effort to avoid his conclusion, that we had stolen our name? We leave the candid reader to decide. But Mr. Peck further asserts.

"He [the editor of the Signs] tacitly admits

the truth of our historical gleanings; he admits all the facts referred to, yet calls them antichristian practices." This declaration comes much nearer the truth, than the balance of his article does; for we did not deny that there were instances among the English, Welch and American Baptists, of some uneasy spirits like himself, even as we have them among us now, who committed such outrages upon the order of the gospel, as he has produced from history; but that we admitted these broken fragments of history to be a fair statistical account of the Kingdom of Christ, as he insinuates, we most unequivocally deny.—They are only known and lamented in the Kingdom of Christ, as *spots* which have appeared occasionally, in the bounds of the nominal church, *on our feasts of charity*, &c. But even admitting that those blemishes had tarnished the lustre of the Baptists of former times, there was nothing in all Mr. Peck could produce from history, which could amount to a precedent for such *creeping things*, as Mission Societies, with their kindred institutions, amalgamating church and world, selling memberships, and honorary titles, &c., to men of the world under the pretence of promoting the interests of that kingdom which is not of this world, and of those subjects of that kingdom, which were not redeemed with such corruptible things as silver and gold. But hear him again.

"Let the reader understand that the Baptists—the *Regular* Baptists—the *Particular* Baptists—the genuine *Old School* Baptists—were engaged in a series of anti-christian practices, from 1641, to 1800, as Mr. Beebe maintains." [1] We have often been astonished that men who profess a sacred regard for truth and a decent regard for their own characters, should expose themselves in open daylight to the abhorrence of those who think it criminal to lie even about the Old School Baptists; but in this case every body acquainted with us knows that the above sentence is not true, that we have never made any such assertion, much less "maintained" the absurd position.—Mr. Peck's next assertion which we quote, is scarcely less untrue than the former, viz:

"By the *MISSIONARY LABORS* of Elders Gano, Miller and VanHorn, sent out and paid by the Association, (Philadelphia,) the Ketocton and Kehukee Associations were formed. These were Regular Baptists until they disowned their origin, committed suicide and cut themselves off from the denomination by their unchristian declarations of non-fellowship with the genuine Missionary Baptists. We now call upon them to yield their inappropriate and stolen names, or stand branded before the world as a base counterfeit."

Having now before us a history of Ketocton Association, from her commencement up to the year 1803, we are prepared to *nail to the counter as base metal* (using the very classic terms of J. M. Peck) or in our own more homely style, as downright falsehood, so much of the above extract as relates to Ketocton Association. So far

is she from being the production of a set of hireling missionaries, her history, published by the late Elder Wm. Fristoe, shows her to be the workmanship of God, built up in Christ. And neither of the three preachers stigmatized by Mr. Peck as being the hirelings of Philadelphia Association, are once named in connexion with the formation of Ketocton Association. The first Baptist preacher settled in the bounds of this Association was Elder John Garrard, in 1750; and under his ministry the church at Ketocton and that called Mill Creek were raised up: the former is the oldest in the Association, and the first ever organized in these parts. The second preacher that ever labored in the bounds of this Association, as mentioned in her history, was Elder John Marks. The third was Elder John Alderson. These preachers all came from the Eastern States. The fourth was Elder David Thomas, from some part of Pennsylvania. Under their ministry the four churches which were the only constituent churches in the organization of the Ketocton Association, viz: Ketocton, Mill Creek, Broad Run and Smith's Creek, were raised up. We might go on to furnish copious extracts from the only authentic history of Ketocton, proving that in doctrine and in practice the Ketocton Association was, 73 years ago, at her constitution what she is now; and that she has never committed suicide nor denied her origin; that she has always from her origin declared non-fellowship with the workers of iniquity; and that, although on very many occasions since the religious inventions of the day have been introduced, powerful exertions have been made by Staughton, Rice and others, to carry her away from her original purity, she has firmly refused to commit suicide, or to disgrace or disown her origin.

We have very little doubt that Peck's assertions in reference to Kehukee Association are equally false. We leave Brother Joshua Lawrence, or some other of the old members of that Association who are more familiar with her history, to speak for themselves.

As to the impertinent demand with which the above extract closes, we will only say, If we could be convinced that any name attached to us fairly implied that we were any part or parcel of the New School lying clan who claim to be the denomination from which they have been expelled, or that we were of the fraternity to which Peck, Waller, Greatrake, Campbell, Joe Smith or the prophet Matthias belong, we would gladly change our name to avoid bad company; but, as we believe it is sufficiently understood that we have no fellowship with them, we shall retain our name, the threat of Mr. Peck to have us *branded* before his party (the world) to the contrary notwithstanding.

Another untruth we detect is in the following words, viz: "Mr. Beebe, their oracle, has been compelled to yield the point that the Regular Baptists, for 200 years have been a missionary & a ministerial educating people." Although we deny being an *oracle* for any people, yet from

the connexion this sentence bears to the article, we presume he refers to us; and if so, the sentence is most egregiously false, and we challenge Mr. Peck to make good his assertion if he can. The balance of his article is a base and presumptuous perversion of the third Epistle of John, and utterly unworthy of even a passing remark.

"*Hath not God made foolish the wisdom of this world?*" 1 Cor. i 20.—The entire connexion, but especially Chap. iii. ver. 9, gives an affirmative answer to the above question. *For the wisdom of this world is foolishness with God.* It therefore becomes us who profess to be governed, in our faith and practice by the revealed mind of God, to mark the line which he, with unerring precision has drawn in the scriptures between that wisdom which cometh down from above, and that which is of this world; the former, the Apostle says, God hath revealed unto us by his Spirit; but the latter is common to all intelligent beings, whether christians or infidels. The wisdom of God can only be received by the spiritual family of God; "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The wisdom of this world may be discerned by natural minds; it may be attained by dint of study; it may be acquired mechanically, in schools, colleges or otherwise, and when confined to its proper sphere, is an excellent qualification for the pursuits of this world; but it is ever looked upon with abhorrence by God, when confounded with divine revelation. God certainly would not have made it foolish; if it had been, or could possible be compatible with his will that it should ever be incorporated with the things of his spirit. Since therefore God has thus stained the pride of the wise and great men of this world, the Apostle declares that he had laid it aside, and that his aspeech and preaching was not with inticing, (or persuasive, as it reads in the margin,) words of man's wisdom; but in demonstration of the Spirit, and of power: that the faith of his brethren, should not stand in the wisdom of men, but in the power of God.

Can there be any difficulty in determining the proper bearing of this subject on the various religious bodies who figure at the present day?—We think not. The New School Baptists, with all their brotherhood of the several denominations, boast of their erudition, literary attainments and worldly greatness: they have their colleges, Theological, Infant and Sabbath Schools, for the purpose of teaching their religion as a mere science. Indeed it would be folly for us to deny that their religion may be taught as a science; for it certainly cannot be taught in any other way. Actual experiments which they have made clearly demonstrate that it is as practicable for them to teach the principles of their religion by schools, tracts, commentaries, &c., as it is for them to get up religious revivals, and make thousands of converts without one spark of grace.—

The New School Baptists profess to have called to their aid, the arts and sciences of the world; they profess to have adapted these as a handmaid to religion; but remove from their religion all that may properly be denominated *worldly wisdom*, and what will remain? A blank! How frequently do they meet in large conventions, to consult the best means for the accomplishment of their religious designs; and when in ecclesiastical councils assembled, compare notes, strain every nerve, like the ancient Greeks, in the context, to find out wisdom: and the description of wisdom which they seek after is not that which cometh from God, such as God giveth by his spirit would ruin them; it would make foolish all their schemes and plans; it would not make them popular in the eyes of the world; it would not point out to them the best *modus operandi* for collecting funds, or for acquiring worldly celebrity and fame. They seek that wisdom which shall entitle them to the distinction, A. M. and D. D.; and that will qualify them to figure well before their worldly congregations, command large salaries, conspicuous posts, write *premium tracts*, compose flowery sermons and deliver them with eloquence and applause.

There is however, a small company of the disciples of him who was meek and lowly yet on the earth, who, in the absence of that wisdom which puffeth up, are now bearing the sneers and reproach of the New School, as ignorant, illiterate, few and contemptible; yea who see their calling, how that not many wise men after the flesh, not many mighty, not many noble are called: this people enjoy the inestimable privilege, when they lack wisdom, to ask of God who giveth it to them liberally and upbraideth not. Such a people are the genuine Old School Baptists; those to whom this distinctive name belongs have renounced the hidden things of dishonesty, and cunning craftiness of such as lie in wait to deceive; they are not heard enquiring after a best way or the most efficient means, &c; they know the right way is the best, and no way but God's, is right, and while all those who would be initiated into the arts of worldly religion, have to obtain it as Simon Magus, thought to obtain apostolic gifts, with money; these rejoice that "Of God are they in Christ Jesus, who of God is made unto them wisdom and righteousness and sanctification and redemption."

Circular Address.

The Ebenezer Association, To the several Churches of which she is composed, sendeth Christian salutation:—

DEAR BRETHREN:—Through the tender mercies of the God and Father of our Lord Jesus Christ, we have been again permitted (according to a previous arrangement) to meet together and transact such business as particularly interests this Association. And we are happy to inform you that, notwithstanding we have recently had much of that coldness and indifference peculiar to the children of promise when the mists of unbelief intervene between them and the Sun of Righteousness. Yet on this occasion we feel more than usually enlivened, warmed up, invigorated and strongly encouraged, to press forward towards the heavenly Jerusalem, still looking

unto Jesus, whom we believe to be the author, as well as the finisher of our faith. Yes, dear brethren, although we have heretofore labored under many sore trials and conflicts, temptations, doubts and fears, yet the Sun of Righteousness (in whom we trust) has arisen with healing in his wings and dissipated our fears; so that we now find ourselves (like the man spoken of in the gospel) at Jesus' feet, and in our right mind. And we beseech you now, beloved brethren, to bear a few words in an epistolary way from us who so strongly desire the health and prosperity of your immortal souls.

A great deal is said now-a-days about the different duties incumbent upon professors of religion, and there are very many, we believe, who are disposed to heap burdens upon men's shoulders, grievous to be borne, which they themselves will not touch with one of their fingers. We are well aware, if indeed you have tasted that the Lord is good, the first enquiry was, "What wilt thou have us to do?" And from that time to the present you have been more or less anxious to know, what you should render to the Lord for all his benefits. Some of the professed teachers in Zion will tell you one thing, and others another thing is your duty, so that we have reason to fear that some of you have had your attention diverted from the fountain of living waters, [the Word of God,] and have hewn out to yourselves cisterns that will hold no water, [men's inventions.]

That there is no vital religion in existence, separate and apart from a reformation of life and a moral and upright deportment, is plainly revealed in the word of God. For it was said to certain individuals who would profess religion without a correspondent moral deportment, "Bring forth fruit meet for repentance." And as an evidence of being true disciples of Jesus we are required to deny ourselves ungodliness and worldly lusts, and take up our cross and follow him, in obedience both to his divine precepts and holy and benevolent example. And in so doing, dear brethren, we should be careful to render unto Cesar the things that are Cesar's, and not take children's bread and give it to the dogs. We therefore, brethren, beseech you to read the scriptures prayerfully and attentively, and whatsoever the Lord requires at your hands, that do; and remember that it is the *doer* and not the *hearer of the word only* that is blessed in his deed. But it is very important that we properly discriminate between what *is* our duty and what *is not*: for by an improper distribution of such things as may be committed to our charge, we evince unskillfulness as stewards of the manifold grace of God. Upon reading the scriptures attentively, we think you will find that there are relative duties existing between the pastors and churches under their immediate charge, and that what is the duty of the one is not, in every case, the duty of the other. For instance, it is the duty of the pastor or shepherd to watch over the flock, and to feed the church of God which he hath purchased with his own blood; and it is moreover the duty of the pastor to give himself wholly to this good work, "To be instant in season, out of season, to reprove, rebuke and exhort with all long suffering and doctrine." And while he thus faithfully attends to the spiritual welfare of the Church, *not for money*, but for conscience's sake, and because he is called to the work by the irresistible grace of God, it is equally the duty, the imperative duty of the Church to administer unto his necessities of their temporal things.—We think, dear brethren, upon reading the holy scriptures you will find that they abound with this divine injunction, and do hope that none will have occasion to reproach you with injustice towards your pastors, or disobedience to your God.

In conclusion let us entreat you brethren to endeavor through grace to preserve the doctrine, discipline and ordinances of the gospel inviolate—These are *perilous times*. Many have already "Departed from the faith, giving heed to seducing spirits." The lusts of the flesh—the policy of the world—the wiles of the devil and cunning craftiness whereby some lie in wait to deceive, and all confederate against the truth and against the Lord's anointed. Some there be who walk disorderly, and many are the innovations upon the ordinances. Therefore beloved give the more earnest heed to the things which you have heard lest at any time you should let them slip. Let your conversation be as it becometh the gospel of Christ; stand fast in one spirit, with one mind, striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Grace of our Lord Jesus Christ be with you all. AMEN.

Corresponding Letter.

The Ebenezer Baptist Association, To the several Associations with whom she corresponds, sendeth greeting:—

BELoved BRETHREN IN THE LORD:—Another annual revolution hath renewed the period when, agreeably to our custom, we should address you by letter. We have met together, through mercy, according to appointment, to transact the business of our Association, and to worship God.—And truly we may add, we have, through the goodness of God, enjoyed a soul refreshing interview. In attending to the duties assigned us, nothing has transpired to mar our peace or interrupt our fellowship—the preaching at the stand was all of a piece, and decency, good order and decorum prevailed among the congregation, whilst unanimity of sentiment, peace, harmony and, we hope, brotherly love have characterized us as the people of God. The letters from the churches composing our body, communicate the pleasing intelligence, that peace and harmony abound in most of them; but a general complaint of languor, coldness and deadness (as to the life of religion.) We will not suffer ourselves to murmur nor repine, nor undertake to point out the causes, which have led to the present dark and gloomy state of our churches. We believe that salvation is of the Lord, and that He worketh when, and how He pleaseth, and we desire to submit to his sovereign will. We believe that human hopes, human expectations and human exertions, are all vanity in the sight of God, as regards religion; unless they are produced by the operations of the Spirit of God. We desire to be in the spirit of prayer, and solicit our brethren to pray for us, that we may maintain purity of doctrine and practice, and that we may be so wrought upon by grace, as to be enabled to leave the rest to Him who worketh all things according to the counsel of his own will. We acknowledge with gratitude the kindness and attention manifested towards us, in the presence of your messengers, and in the breathings of christian love in your letters.

Our next Association (if the Lord will) will be held with the Hawksbill Church, in the County of Page, on Friday before the Fourth Lord's-day in August, 1840. Where and when we hope again to be favored with the presence and aid of your Messengers.

ROBERT GARNETT, *Mod.*
WILLIAM C. LAUCK, *Clerk.*

Poetry.

"WATCH AND PRAY."—Matt. xxvi. 41.

Dangerous is the path we go,
In this wilderness below,
Savage beasts, of every kind,
Aiming to distress the mind.
[Scarce an hour but pilgrims see
They from danger are not free:
In some unsuspected way,
Something fills them with dismay.]
Thus beset, they daily feel
They have neither strength nor skill
Rightly to oppose the foe,
Or to guard against the woe.
How, then, can they persevere?
Must they of the prize despair?
No; 'tis theirs to watch and pray,
And the Lord will guard the way.
[When the watchful eye can view
Dangers, whether great or few,
'Tis their privilege to pray:
Christ alone can guard the way.
Watchfulness alone may fright,
And perplex them day and night;
But when faith and prayer be there,
They have nought to dread or fear.]
[They by watching oft may see
What they need, and where it be;
But if faith and prayer's withdrawn,
They can only look and mourn.
'Tis the Christian's lot to know
He can neither will nor do,
But as God gives power and might,
And directs his footsteps right.]
Christ the Master, Lord of all,
Bids his children watch and call;
May it be our blessed case,
Both to watch and seek his face.
Jesus, may we understand,
And obey thy wise command;
May it be our constant care,
Steadfastly to watch in prayer.
When we watch, then may we pray,
And in prayer watch every day:
And with pleasure ever prove,
All our strength is from above.
[Thus supported we shall be
More than conquerors, Lord, thro' thee;
And, when every danger's past,
Live and reign with thee at last.]

GADSBY.

OLD SCHOOL MEETINGS.

The YEARLY MEETING of the Old School Baptist Church at Mount Hope, Chester Co., Pa., will commence on Saturday before the Third Lord's-day in October inst., at 2 o'clock P. M. All Old School Brethren are affectionately invited to attend.

APPOINTMENT.—Brother Samuel Trott will preach for the Occoquan Church, at their Meeting-house at Bacon Race, on the Second Sunday in October next, and on the Saturday preceding, at the usual time of day, and on the Monday following, at the Prince Wm. Co. Poor Houses, at the usual hour in the day.

ASSOCIATIONAL MEETINGS.

The Juniata Old School Association will hold their next Meeting with the Church in Springfield township, Huntingdon Co., Pa., commencing on Friday before 3rd Sunday in October next. Ministers and brethren of the faith are earnestly invited to attend.

Receipts.

Wm. W. West,	Va.	\$1 00
James Towles,	D. C.	1 50
Total,		\$2 50

List of Agents.

MAINE.—Eld. Philander Hartwell, Wm. Eustace, John Bailey.
NEW HAMPSHIRE.—Joel Fernald.
MASSACHUSETTS.—Elder William Jackson, David Cole, David Clark.
CONNECTICUT.—Eld. A. B. Goldsmith, Wm. Stanton, William N. Beebe.
NEW YORK.—Elders Hez. Pettit, G. Conklin, Reid Burritt, Alpheus Calvert, Thos. Hill, Ephraim Crocker, Martin Salmon, Jesse Briggs, J. D. Wilcox, Consider Ellis, Nich. D. Rector, D. Platt; and Col. T. Godfrey, L. L. Vail, J. Vaughn, Ezra Mosely, Thomas Faulkner, Cornelius Shons, Wm. Murray, Dr. Wm. B. Slawson, David Jackson, Cornelius Hegabeom, Amos Hart, Henry Rowland, James Burt, Jr. Lemuel Earls, Gideon Lobdell, Clement West, Daniel V. Owen, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, Charles Merritt, T. Bishop, A. Ashby.
N. Y. CITY.—Eld. Benjamin Pitcher, 69 Sullivan St., Samuel Allen, 19 Watts St.
NEW JERSEY.—Elders Christopher Suydam, J. Miller; and Br'n. Peter Hoyt, Jr., George Dolano, Col. Wm. Patterson, Wm. Drake, Jonas Lake.
PENNSYLVANIA.—Elders Hezekiah West, James P. Bowen, Barnett Whitlatch, Zopher D. Fasko, Henry Clark, Theopolis Harris, (No 162, North 9th Street, Philadelphia) Eli Gitchell; and Br'n. George Chamberlain, Wilmot Vail, Nathan Greenland, Arnold Bolch, John Critchfield, Joseph Hughes, Joseph G. Dance.
DELAWARE.—Elders William K. Roberson, Peter Meredith, Thos. Barton; and Bro. Doct. Lemuel Hall.
MARYLAND.—Elders Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson, Stephen W. Woolford; and Br'n. David Uhler, Wm. Selman, James Jenkins.
VIRGINIA.—Elders Samuel Trott, Robert Cool, William Marvin, Thomas Buck, Jr., Daniel James, Wm. C. Lauck, Wm. W. Covington, Moses Grier, Peter Klipstine, E. Harrison, John T. Watkins; and Charles Gullatt, esq. James Williams, Wm. Costin, Cyrus Goode, J. B. Goode, Daniel T. Crawford, Morgan A. VanCleave, A. R. Barbee, John Triplett, F. T. Hathaway, Wm. C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearling Hillsman, P. Phillips, Israel Curry, C. Hollislaw.
NORTH CAROLINA.—George Howard, Robert Guiley.
SOUTH CAROLINA.—Theron Earle, B. Lawrence, esq.
GEORGIA.—Elders Jas. Henderson, Rowell Reese, Allen Cleveland, George Lumpkins, Joseph J. Batte, J. Grier, Jeremiah Daniels; and Br'n. W. B. Daniell, F. Ivey, E. H. Calhoun, J. W. Turner, A. Preston.
FLORIDA.—David Calloway.
ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee.
MISSISSIPPI.—Elder Elijah Wilbanks, Joseph Barrett.
LOUISIANA.—Henry Moore, J. Mason, R. Jones, Esq.
TENNESSEE.—Elders John M. Watson, M. D., J. Cox, James Harder, Esq.; and Br'n. John W. Springer, James D. Harrison, Azor Compton, William Anthony, George R. Hoge, J. L. Palmer, J. Harper.
KENTUCKY.—Elders Thomas P. Dudley, E. W. Earle, Andrew Nuckols, Samuel Jones, Peyton S. Nance, J. Cullen, Jordan H. Walker, Wm. Gosney, John Derris; and Brethren William Stanley, Aaron Cast, Abishai Van Meter, John Gonterman, James M. Clarkson, Esq., John Lawre, James Gains, Esq., Robert W. Craig, Sanford Connelly, Henry Callett, James Martin, Charles Mills, R. Williams, John Danbell, J. Jacobs.
MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, Wm. Davis, Theodore F. Webb, Thos. P. Stephens, R. Owings; and Br'n. Fielding C. Hathaway, Thomas J. Wright, Green Wood, James M. Butts, C. Gregory, Stafford McGee.
ILLINOIS.—Elders Thomas H. Owen, Richard M. Newport, Elijah Bell, Moses Pearce, William Watkins; and Charles S. Morton, Esq., Nicholas Wren, Aaron Badgley, James Ticknor, James P. Bennett, Reu. Merriman, Isaac Brisco, Jesse Sawyer, A. Norton.
INDIANA.—Elders Wilson Thompson, Peter Saltzman, David Shirk, John Lee, Jonathan Jones, John W. Thomas, Hiram T. Craig, A. Baker, H. D. Banta, R. Riggs; and Br'n. John Hartgrove, John T. Crooks, Jameson Hawkins, Samuel Stalcup, George Sangster, Abraham Hauser, George Anderson, John D. Priemore, Avery A. Cole, Wm. Sampson.
OHIO.—Elders Stephen Gard, Joseph H. Flint, Lewis Seitz, Eli Ashbrook, Samuel Carpenter, James Adams, J. B. Moore, Charles B. Smith, Jacob Harshberger A. Headly; and Br'n. Joseph Tapscott, L. Parkhurst, Zephaniah Hart, Isaac T. Saunders, Daniel Roberson, Nathaniel Hart, Richard A. Morton, John R. Clawson, George Ambrose, esq. John Taylor, Joseph Humphry, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, Richard King, J. Taylor.
MICHIGAN.—Archibald Y. Murray, James S. Dean, Amos Holmes, esq. Henry H. Rush.
IOWA TERRITORY.—Wm. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBION."

VOL. VII.

ALEXANDRIA, D. C., OCTOBER 15, 1839.

NO. 20.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st. and 15th. of each month,

GILBERT BEEBE, Editor:

To whom all communications must be addressed (Post Paid.)

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☞ All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him.

Proverbs.

BROTHER BEEBE:—It is a long time since you have heard from me directly, or been troubled with my scribbles and scribbling, to occupy the room of better matter in the "Signs;" and even now, I am dragged out before the public again in *self-defence*, and in the defence of those precious brethren who are *every where spoken against*; of whom also the world is not worthy, and for whom I am willing to still bear the loss of all things, if I can only be counted worthy to suffer shame and persecution for Christ's sake, and as a *martyr* on their behalf; and were it not that this defence is against one who stands as yet unidentified as an Old School Baptist, and who ought to be exposed, the effort might be needless and uncalled for. Now as there are many in the *great West*, and elsewhere who have not seen the charges preferred against us by Eld. Osbourne, if Brother Beebe would copy into the Signs, along with this letter, Osbourne's P. S. to his Dutch Minister, commencing at page 18, and ending at page 21 of the first No. of 3rd Vol. of the Advocate and Monitor, (excepting and reserving however, those remarks immediately following the *extract* in which he speaks so odiously and disrespectfully of my religious character, &c.) And now Brother Beebe, if consistent with your views on the subject, I hereby request you to publish this defence, least brethren at a distance may be wounded on my account, not knowing the cause why, and wherefore, of my writing the LETTER, from which he took that *extract*, nor my meaning therein. And here I would suggest to brethren who are unacquainted with the whole affair, to *suspend* or withhold their opinion of the matter, and of the Baptists in the *great West* till we get through with an explanation, and general defence too.

As I intend to follow my own plan in this first setting out, I propose to give a *history in detail*, of the correspondence had between him and

myself, that brethren may see the position that I was placed in, as Osbourne's confidential friend, who never exposed him, until compelled to do so now in self-defence, I was also bound to him. as a faithful brother, to do as I did in laying before him the objections that might be set up against him from time to time; and when the brethren have read this history of his conduct through, I think they will understand the cause of that LETTER of mine to him in 1837, to which he takes exceptions, and from which he made an *extract* for the purpose of exposing me to *censure*. The first time that I ever wrote Elder Osbourne's name, was a request in the middle of a letter dated Nov. 10th, 1835, and published in the "Signs of the Times," wherein I desired to obtain some of Osbourne's writings, particularly his Hymn-books: shortly after that, I received a letter from him informing me, that he had seen my request in the "Signs;" (and after offering some insinuations, not very favorable to Elder Beebe) he stated that he had sent on the books to the care of I. Lawrence, Cincinnati, requesting me to take them and dispose of them, all which I performed cheerfully; and from that time on until he arrived here, he and I, kept up a correspondence the most friendly, freely, and frequently; as the bundle of letters now on hand will show. An honest man, will *confess the truth, and shame the devil*; and I am free to confess, that all I have done for Osbourne, in the disposal of his books, I have done cheerfully, with pleasure and delight, hoping at the same time to see the Author soon, "face to face." I was so pleased and enamoured with his letters, (as my answers to him will show, *poor as they are*) that I longed to see him, while I often hesitated to write to so *great a personage* as I took him to be, on account of my inferiority and unworthiness. My love for him was such that I stuck to him like a brother; founding my hopes of acceptance, (both as to letters and my person) upon his *greatness*, his christian humility and simplicity—knowing that to be *great*, is to become as a little child, easy of access, and free to overlook the faults and weaknesses of his associates. His letters of correspondence were written in a strain so desirable and pleasant, that I always read his addresses to the brethren, either in little companies at my house, or in church meetings, as well also, I read his lengthy addresses to the Miami Association in session at Dry Fork Church, 1836; (and printed the same in our Minutes, and that too upon my own responsibility) and if I am censurable for that digression, I hope to be forgiven, upon the purity of my motive, which doubtless was the glory of God, and the comfort of his children, as well as to give notice, that the

great Osbourne, the *note book-missionary* of the Old School, would shortly make his entrance into the dark regions of the *great West*.

His books I advertized for sale in our newspapers, with an invitation to the Old School Baptists to come, examine, and buy them. The truth is, I did all within my power to introduce his books and his person to the notice and fellowship of the Baptists; for I then esteemed him as a man of God, and a Minister of the gospel; and as such, honored him and loved him, or I never should have made so free with him in confidence. Now is it not strange—passing strange indeed, that two persons, so united by love to each other, *with a pure heart fervently*, should so fall out by the way, as to loose all fellowship and regard for each other, simply because they could not see alike, on a subject so little understood as that of the *modis existendi* of Deity? But is that all that separates us? No, I answer no—though I once thought it was; and in that *EXTRACT* which he exposed of my letter: I set before him the inference to be drawn from some *erroneous notions*, by which I tried to make him believe that he did not hold to *three gods*; but by his getting mad about it, and not thanking me for *helping him out*, I have concluded that I was mistaken. But to pass on with the *history of his life*. In Sept. 1837, Osbourne arrived at my house, where we were anxious to please him, make him comfortable, and feel himself welcome, and perfectly at home. But to be plain and candid, we were most woefully disappointed, both as to his *appearance, manners, and dulness of conversation*; for instead of being easy of approach and come-at-able, like some humble Ministers of the gospel which we had seen; he appeared *dry, distant and self-important*. Perhaps, however, all this was owing to the fact, that it is seldom we get to see extraordinary great-men: and in future let it admonish us, not to look at man, the flesh—but to Christ. However, shortly after he arrived, Eld. W. Thompson called upon me, when I had the pleasure of giving the two Elders an introduction to each other, and concluded then, that the *spell* would soon be broken, as he had found company worthy of the notice of his majesty, and equal as to station, &c.: but it was all the same. In fact, I doubt whether he ever so much as *looked down* to see what my *Hoozier-preacher* looked like; and I can't now account for that interview, except big [I] and little u got in the way, or else a dislike to preachers in general. However, I, at that time, tried to account for his *absentmindedness and unconsciousness* of all around him, in this way, viz: that he was either making a book, or soaring aloft above the skies, filling the "earthen vessel" full, and pre-

paring for the Association, or next day, for Sunday, when the full contents would be poured forth, accompanied by the power of God, in such rich abundance of the dainties and good things of the kingdom, that the saints of the Lord would rejoice, be glad and most frantic in praises and glory to God for his goodness, and his wonderful works towards the children of men. In many of these remarks I am serious, and no doubt have exposed the thoughts and feelings of many brethren who were disappointed in Osbourne and his visit here. From Trenton to the Association, I had the company of Elders S. Gard and Osbourne in the hack with me; and in this interview I was again disappointed—but forbear further remarks on that head. And when we arrived at the Association, the brethren came flocking up to the carriage, to welcome the long-looked-for, where, with joy and gladness, they bid him a hearty welcome to our Association and Churches, and invited him to open the Association by praise and prayer, which I believe he did acceptably. On the first two days I was confined to business as Clerk, consequently I cannot tell what transpired that would be offensive to Osbourne; but I was with him on Saturday evening, and heard him preach at Bro. Moses': and on Sunday morning a circumstance occurred which "surprised me," and gave me pain and sorrow, for it was the first time I had seen Osbourne frown directly at me, since our interview—it was this.—He solicited my opinion as to the propriety of "offering his books for sale" at the stand that day; and as to the most proper time, whether before preaching, or after, or between sermons: and in answer I gave him to understand that it would not be approved of, and that in my opinion it would operate more against him, than for him. But I plainly saw that he rejected my opinion with an air of disdain, and demanded of me the impropriety of such a course. The above fact I can prove by Bro. G. Louthan, and perhaps others. The fact is, I felt myself almost responsible for him, and desired sincerely that he might acquit himself well, and be well received by those to whom I had said so much about him, and for him, as I had been instrumental in encouraging him to come here—after he had proposed to visit us of his own accord in the first place, (mark that!) And occupying the position in which I stood towards him, I felt interested in his welfare; and little did I then suspect that I would have so much trouble for my PAINS, or that I was then hugging in close embrace an ADDER that would one day sting me to my sorrow.

Here permit me to digress so far, as to tell a DREAM in few words. A Baptist Sister in this Valley dreamed, before Osbourne arrived, "That she saw him arrive here, when he and I. T. S. were so excited with joy and gladness, that we clinched each other, and drew together in close embrace, and never let go until we got to fighting as hard as we could pelt."

Now Brother Beebe, I am approaching the important part of the history of Osbourne's visit

here, by which you will soon see the cause of my sending that last LETTER to him, from which he exposed that extract. From Bro. Moses', we repaired to the Association on Saturday, where Eld. W. Thompson preached from "And as it is appointed unto men once to die," &c. And Osbourne from 1 Thess. i. 5:—"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." And in his illustration, when perhaps about half through his sermon, he made use of the following language, which I have put in capitals. "GOD THE FATHER CANNOT REGENERATE A SINNER, BECAUSE IT IS NOT HIS PREROGATIVE. GOD THE SON, THE SECOND PERSON IN THE HOLY TRINITY, CANNOT REGENERATE A SINNER, BECAUSE IT IS NOT HIS PROVINCE SO TO DO; BUT IT IS THE PROVINCE AND WORK OF THE HOLY SPIRIT, THE THIRD DISTINCT PERSON IN THE TRINITY, TO EFFECT THE WORK OF REGENERATION." And to this agrees his own account of that sermon, which you will find on page 19, of the 1st No. of 3rd Vol. of the "Advocate and Monitor," where he says: "In a sermon which I preached at the Miami Association in Ohio, in Sept. 1837, I had occasion to treat distinctly of the person and work of the Holy Spirit, and of the work of each person in the Trinity, as that of God the Father, God the Son, and God the Holy Ghost. And for this deed of mine I was hissed at by the little *Sabbellian foxes* then on the stage with me: and in a short time after this, I was written to, on the subject of worshipping a plurality of gods, by one Isaac T. Saunders of Hamilton, Ohio."—Now we in the *great West* think, that those *cannots*, place Christ and Osbourne directly at issue: and if the Baptists in the East, or elsewhere, can receive the above sentiments, and approve of such language, they can't receive us; for we reject the sentiment with disgust, as being presumptuous to say the least of it. Indeed some have thought, that these *cannots* amount to blasphemy against the God of heaven, and a direct denial of the Savior; and that he who "Denies the Lord that bought him, brings in damnable heresies," and "He is Anti-christ that denieth the Father and the Son." How awful does the declaration sound upon close investigation! To think that a man should so limit the power of Almighty God, as to declare what God the Father cannot do, in the work of regeneration, sounds awful to us indeed. That that "Father who raiseth up the dead and quickeneth them," cannot regenerate a sinner for want of a prerogative: and that that "Son of God who quickeneth whom he will;" who as the "Last Adam was made a quickening Spirit," who had "All power in heaven and in earth," as well as "Power over all flesh;" who of himself hath declared with a Verily, verily, that "The dead shall hear the voice of the SON OF GOD, and they that hear shall live," cannot regenerate a sinner! And why? NOT HIS PROVINCE! Oh! how awful must those *cannots* appear to a hum-

ble saint, who holds the honor of Deity in holy reverence.

Those who live in *glass-houses*, ought not to throw stones: and as it respects the guilt of *heresy* and *blasphemy*, &c.; (with which we in the *great West* are branded by Osbourne) we think at least, that he is as deep in the *mud* as we are in the mire. How now Jimmy?—Again we have other objections to his sentiment, viz: his manner of *personifying* the Deity so very distinctly, as to declare what *two* of the Gods cannot do, and what the other one can—he himself calling each *distinct person* God;—"As God the Father, God the Son, and God the Holy Ghost." And now, if *two* and *one* make *three*, there are *two* of the Gods that *cannot*, and *one* God that *can*:—(please excuse our ignorance, the Baptists in the *great West*, are such *fools for Christ's sake*, that according to our arithmetics, we can't add *two* positive *cannots*, and one *can* together, without having a product of *three*, no how we can fix it: perhaps if we had more of Osbourne's *learned ignorance*, *vain-philosophy* and *new-science* we could go it, and then despise those who dare oppose us.) Our *back-woods-preachers* can preach the doctrine of *regeneration*, by the operation of the Holy Spirit, (and so might Osbourne) without confusing the hearers, by attempting to tell what the Father and Son *cannot* do. With regard to our views of the doctrine of *regeneration*, by the operation of the *Holy Spirit*, we in the *great West* say, we do hold it in the highest esteem and reverence, and contend that it is one of the main pillars, or principle branches in the doctrine of the gospel; and that the Baptists throughout the United States who know any thing about us—know very well, that the *necessity* and *all-sufficiency* of the *Spirit's work* in *regeneration*, is the very rock on which the Old and New School Baptists *split*: for the Old School here contend for the doctrine of *eternal union*, *predestination*, *election*, *special atonement* and *all-sufficiency* of the *Holy Spirit's work* in *regeneration*, without the aid of human agency; while the New School insist that thousands were lost for want of *money*, *means* and *human agency*. Therefore to brand us with irreverence towards the Holy Spirit, is ungenerous. But to the history again: we are still the Miami Association, and the sermon half through. To prove that it was wrong for christians to doubt when in the dark, he observed, that when he was a boy, his parents would send him for *groceries*, and for fear of forgetting his errand, he would continue to repeat it over, such as "coffee and sugar,"—"coffee and sugar,"—"coffee and sugar:"—and just so, said he, christians ought to do, they should repeat over—"I'm going to heaven,"—"going to heaven,"—"going to heaven,"—"going to heaven," at the same time pounding his [?] on the board, at every sentence; but some of the weakly lambs here, do not always feel that assurance in their dark and trying hours. I shall pass over his figures about *killing squirrels*, &c. My design in exposing

some things, is to show, that great as he thinks he is, he can betray weakness and a *soft place*, as well as his old friend could in that *extract*, which he exposed to injure me, and followed the same with his disrespectful opinion of me. The fact is, Osbourne is very much mistaken, if he thinks he can say and do as he pleases about me and my letters to him; and wantonly and provokingly brand the Baptists in the *great West* with divers *heresies* in the public prints, without catching a reply from us.

Again, in consequence of a *shower*, the Association broke up, before Eld. Lee from Indiana, was through his sermon; but he and divers other brethren insisted that it was my duty to let O. know how he had hurt the cause and brethren by his remarks on the Trinity. Well, I came home, wrote Osbourne a *LETTER* on the subject in a friendly manner, though in much haste, packed it in his box of books, and sent them to care Bro. Wilson, Troy, Ohio. He got it, and answered me in the most abusive and insulting manner, and accused *innocent W. Thompson* as being the Author of my letter to him; (but Eld. Thompson never saw the letter or copy to this day.) A few weeks after, he returned to my house, without filling a single promise or appointment to the churches on his return; which if he had, he might have removed the wounds given; and that he might visit them (with a knowledge of their cause of dissatisfaction) was the cause of my writing to him, at the brethren's request. And before we parted for good, he expressed perfect satisfaction with me, after I explained to him the cause and design of my letter, wherein he had mistaken my design; but declared that he would ever after hold the churches in the Miami Association as *heretics*, and that he did not predicate his opinion upon my *LETTER*; but on information which he received while at the *Mad River* Association. He and I then closed our business relative to my agency in the sale of his books, in a satisfactory manner; he professing reconciliation and satisfaction as to my motives and faithfulness toward him in that *LETTER*: (a copy of which shall come to the public if called for) and now to think he has betrayed me, and exposed me at last, two years after the letter was written too, is rather tough and ungentlemanly. But if I had the word *Father* substituted for *Pa.* and *instrument* for *tool*, the extract might go for what it would fetch, as I was only trying to represent some fancied notions, or idols in fancy, and not the true faith, as Osbourne knows very well.

I close by observing that the Miami Association has taken up the subject, and after denying the charges against her, referred it to the consideration of the churches, and in obedience thereto, the Hamilton Church has appointed me, as her Clerk to write in her defence, and expose the Author of the charges against the churches in the Miami Association.

More hereafter—My sheet is full.

P. S. I challenge O. to contradict what is written.

I. T. SAUNDERS, *Ch. Clk.*

For the Signs of the Times.

Owen Co., May 15, 1839.

DEAR BROTHER BEEBE:—I did not expect to write to you so soon again; but I am so much gratified to see your valuable paper encouraged in this part of the country that I cannot forbear: for I do not expect you had a subscriber in Owen County until myself, with two or three others, sent on by Brother Dudley. I had been a reader of the Signs of the Times some time previously to my moving to Owen County, and it has always been a great satisfaction; more especially in these days of trials, as a few of us here, only thirteen I may say, have come out of the anti-christian church; but which few have raised our banner, as I hope, under King Immanuel.—But, dear brother, I can assure you it is a time of trial and persecution with us. There is but one Church (to my knowledge) within fifty or sixty miles, of the same faith and order,—nor preacher, (I mean true gospel preacher) for all in this part of the country have gone the way of Balaam—after the world and not after Christ.—Since we were constituted, which was about Christmas, Brother Dudley, with some others, have been with us once a month, and by arrangement will continue to do so until next August, if the Lord will. And dear brother, if you will only take the trouble to examine the 4th volume and 206th number of that paper edited by a Mr. Waller, at Louisville, Ky., you will there find a piece published as an extract from a letter addressed to W. C. Buck, by some fellow—that I suppose, although the devil is a brazen old fellow, he was cunning enough not to give him brass enough to put his name to such base slander as that article contains, both as it respects Brother Dudley's sowing discord, and his herding drunkards together in Owen County. He seems to think that Brother Dudley richly deserves the title that a brother Scott, as he would call him, has given, "A divider of brethren." I would merely ask the gentleman (!) [if I do not nickname him] what was the situation of the churches in Owen County before W. C. Buck came through last summer with his money making machinery, and telling the people it was the Lord's work? From the way this gentleman speaks about it, it would seem as though the Lord was not able to do his own work, but had got such men as I suppose he is to help him out, benevolent men (so called.) The churches then all seemed to be at peace, and harmony to abound. Brother Dudley never had been in Owen Co., until the members of the little church that he speaks of with so much contempt, sent to the church where Brother Dudley was a member, to send helps to constitute the little Church, and they sent Brother Dudley, who came with helps from other churches.

He (the gentleman) seems to think that the churches have been too negligent in dealing with idle and intemperate members; and I think so too, or else they would deal with more of them that actually drink spirituous liquors because

they love them, and would not be slandering individuals that do not use them at all, but because they will not join their institutions.

Dear brother, I must come to a close, although it seems that I am not half done;—but I really think you ought to notice such base slander more fully, and expose its authors. For it almost seems to chill my blood when I think of such characters' professing to be the followers of Jesus,—and to be guilty of the like!

I will do all that is in my power to encourage your paper in this part of the world, while it maintains the principles it now does: but you may be sure we have enough who are trying to prejudice the people's mind against it, and I do believe that we have some among us, who had they the power, would put us and the paper to the flames or stake. I pray the Lord may make us all faithful, even unto death.

I hope to remain yours in the fellowship of the gospel, which binds with cords of love.

JAMES MARTIN.

For the Signs of the Times.

Ossipee, Stafford Co., N. H., July 14, 1839.

DEAR BROTHER BEEBE:—If I may take the liberty to so address you, I, for the first time, will try to address you a few lines. It has not been from forgetfulness or a want interest in your paper that we have so long delayed to write and remit, the balance due, but I hope you will not discontinue sending us your valuable paper, as I should be loathe indeed to give it up. If I am not deceived we have been much benefited by it, it has been fraught with comfort and consolation, strength and food to my hungry soul: in perusing it, my thirsty spirits have been watered; reading, as I have been frequently, from the pens of God's dear children in various parts of the world, who all speak the true language, and all declare the dealings of God with them and the operation of his blessed Spirit in bringing them out of darkness into light; and from the power of sin and Satan into the liberty of the sons of God, it revives the witness in my heart that I am born of God; for this is the way that I trust the Lord has dealt with me. And, dear brethren, it enlivens my poor, cold, unbelieving and dead heart, and begets such a unanimity of spirit and fellowship with the dear scattered children of God, that I feel assured that, truly we are all one in Christ Jesus.

It is the love of the truth, my dear brother, which leads me, unlearned as I am, to take my pen; I feel myself insufficient, illiterate and unworthy to write to the able brethren and ministers of Christ; but the strong must bear the infirmities of the weak, knowing that every good and perfect gift cometh down from the Father of Lights, with whom, there is no variableness nor shadow of turning.

We have received seven numbers of Brother Jewett's paper, and we prize it highly for the truth's sake; but we cannot give up your papers, Elder Beebe, so long as they continue what they

are now. I think your paper ought first to be supported, as you first came out into the field, single handed, to meet the enemy; but that is not all,—I admire the Signs, for the firm and decided stand which you have taken, and uniformly maintained in the support of bible truth; and exposition of error; drawing the true line, between truth and error, between Abraham's promised seed, and the seed of the bond woman. Nor is that all: Your faithful exposition of, and opposition to all the popular religious societies, which have been invented and reared by men, and which have attracted wonder, admiration and confidence of poor deluded and bewildered men in this day of error and rebuke. You know that all who are set for the defence of the truth are set at naught—nevertheless the promises are all the same as when the Blessed Jesus said "Blessed are they that are persecuted for righteousness' sake; for theirs is the kingdom of heaven." To the Law and to the testimony,—To God and to his word, this is my refuge, my consolation. The foundation of God standeth sure, having this seal, the Lord knoweth them that are his.

Dear brother, will you favor us with your views on 1 John ii. 2, through the Signs; if so, we will be gratified, as we have no under shepherd, to teach us, or open up to us the good word of God to our weak minds. True we have very many preachers in these parts; but I think there is a lack in them all; they do not feed the flock of God, nor speak a word of comfort to the weary and heavy laden; neither do they proclaim liberty to the captives, nor the opening of the prison to them that are bound. Neither do they tell us how the Lord, through the operation of his Spirit, converts a poor lost sinner into a saint, nor do they tell the saints of their relation to him, nor their interest in him.

Dear brother, when all these things are left out of the preaching, I cannot get one crumb to feed my poor hungry soul upon; the very essence of the gospel is left out. I admit there is much said about man, his noble powers and abilities to choose for themselves the salvation of the Lord, and to obtain it by their works; I can truly say I have not so learned Christ. The Lord loved me when I was dead in sin, He found me in a desert land; I was cast out like the wretched infant: no created eye could pity or arm sustain me, and when he passed by me, it was a time of love; he said unto me live, and at his word I was quickened into newness of life.—Dear brother, I can never forget the wormwood and the gall, I was condemned by law, by conscience and by a Holy God, I could see no way, in which God could be just, and the justifier of such a poor guilty sinburdened soul. I thought I could see that he would be perfectly just to cut me off forever. I was sunken low, without hope, and had no God that I dared to approach; I felt too sinful to ask mercy of such a Holy God.—In my desperate condition, my last and only alternative was to fall into the hands of the Living

God; if he saved me I should live; but if not I could but die: to help myself was utterly impossible. But Blessed be his name, he put forth his *naked arm*, for my salvation, I was brought out of prison, made free by the Son; freely Justified from all things that I could not be justified from by the law of Moses. Old things were done away, and all things became new. I then saw by the eye of faith how the Blessed Jesus had satisfied Law and Justice, and had opened a way in which mercy could flow to the chief of sinners. My feelings at that time I can never express; but I would like to give you my views which were given me on that happy occasion; I did not receive them of man, but by the Spirit of the Lord. I have only given you a few broken hints; but I must forbear, lest I weary you. I consider myself the greatest debtor to grace of Adam's family; my mind is so barren and unfruitful and I find myself so unlike my Blessed Lord, I live so little to his glory, and I have such a sinful, unbelieving heart, that my little hope is almost buried over with the rubbish of this world.

I do not send these lines, under the impression that they are worthy a place in your columns; but if you think that any part of them can be of any use to the dear Lambs of Christ, you can act your pleasure. I desire that you may continue the publication, and that the Lord may prosper you and make you valiant for the truth.

Accept this from your unworthy

Sister in tribulation,

JAUNNA FERNAL.

DEAR BROTHER:—I am still a friend to your paper, and to all my Old School Brethren. I can say I believe the Signs, speak the language of the bible, both of the Prophets and the Apostles, and I have taken great delight in reading them. The price is small compared with the value of the Signs, and as there is so much said against them, I can say I value them higher than all the religious papers published in the United States. I have been waiting for a visit from Elder Hartwell, to see how he sent—for he and I put our money together, I sent you \$10 for what Signs I received, and I do not mean that you shall be a loser by me; for I think I love the cause of God too well for any of his servants to suffer on my account. I want you to send me the Signs, as long as you publish and edit them. I enclose \$3 in this which you will place to my credit.—If any thing should prevent my writing when the Volume is out, you will please continue mine, and you shall have the money in full. I pray the Lord may strengthen you for the labors in which you are engaged, and also all your correspondents. I can assure you, when I first took the Signs, and found that there were so many Old School Brethren scattered throughout the United States I felt rejoiced at heart, that I was not left alone: for, at that time, there was but one, beside myself in all this region, and when Bro. Hartwell came into this place and brought the first number that I had ever seen or heard of I

could bless the Lord that he had not left himself without witnesses. As you, my dear brother commenced your publication in such perilous times, it was evident to me that it was of the Lord, and I hope none will feel disposed to "Give up the Ship." I hope myself to do better for the paper in future than I have done; for all those who hate us, do not dishearten me in the least.—If I should ever again feel as though I could write to you I will do so.

I remain your brother in the Lord,

JOEL FERNAL.

For the Signs of the Times.

BROTHER BEEBE:—I see by a reference to the eighteenth number of the present volume of the Signs, our brethren in Michigan have, over the signatures of John H. Carpenter and A. Y. Murray, as their committee, referred to a subject which I think an important one; the proposition of a query which is well worthy our consideration. I allude to the validity of the ordinance of baptism administered by New School preachers. It is a subject I have reflected much upon, and have some time since come to the conclusion that such men are not gospel administrators: and as a gospel administrator is essential in order to the validity of baptism, it follows of course that the baptism administered by such men is not valid. Consequently persons receiving the performance of the ordinance at their hands, though themselves gospel candidates, are nevertheless unbaptized. It becomes necessary then, if such come to us and give us evidence of regeneration in their experience, to baptize them according to the gospel precept and example.

I have said that New School preachers were not gospel administrators,—simply because they are not gospel preachers, but instead thereof are teaching for doctrines the commandments of men. My view of the subject in hand is about this: When persons come to us with a gospel experience, if they have been baptized years ago, before the division among the Baptists, by a preacher, who at the time was in fellowship with the sound Baptists, though he [the preacher] may now have fallen away and gone into the new measures, I should feel disposed to receive them simply on their experience. But when they have received the ordinance at the hand of a preacher who at the time was a professed new measure man, my course is clear, viz: hear their experience and baptize them. In pursuing this course, we shall be consistent with ourselves and treat all others alike. Our Old School brethren would none of them think of receiving into membership persons from the Methodists or Presbyterians, (though the individuals might have been immersed by them) without baptizing them. And what do New School Baptists differ from them in doctrine? In reality nothing. I am quite confident our Old School brethren generally will eventually see and feel the propriety and importance of pursuing a course of this kind in this matter.

I am glad the Brethren in Michigan have suggested the subject, proposed the query, &c. for the consideration of our brethren generally; and may the Lord make them, and us, and all who Love our Lord Jesus Christ in sincerity, as wise as serpents and as harmless as doves.

Yours in the gospel of Christ,
GABRIEL CONKLING.
Slate-hill, Orange Co., N. Y., Oct. 12, 1839.

For the Signs of the Times.

“PROCEEDINGS OF A COUNCIL

HELD AT CORNLANDVILLE, CORTLAND CO., N. Y., AUG. 28th, 1839—agreeably to the request of ELDER NATHAN PECK—in view of treatment lately experienced by him, from the 1st BAPTIST CHURCH in CORTLANDVILLE: and as to his gospel standing.

At half past 10 A. M. the Council was opened by prayer, by Elder Reed Burritt. The Council was then organized by appointing Elder R. Burritt Moderator, Eld. D. E. Jewett Clerk, and Bro. Dexter Barnes Assistant.—The following names were entered as constituting said council, viz:—

From the Reg. Baptist Church in Virgil,
Eld. David Pratt, Brn. Dea. Zach. Price, Dea. S. Freeman, David Robinson, Dexter Barnes.

From the Baptist Church in Colesville,
Eld. Wm. Storrs, and Bro. G. Little.

From the Bap. Church in Binghampton,
Eld. Daniel Robinson.

From Bap. Church in Caroline,
Brn. John Grout, Simon Hough, Kenner Hollister, Robert H. Watkins, and Dea. Isaac Hollister.

From the Bap. Church in Endfield,
Brn. Joel Bassett, Lemuel Potter, Charles Woodward, and James Robinson.

From the Bap. Church at Cayuga Lake,
Eld. Jesse Briggs, Brn. Jonathan West and Ananias Smith.

From the 3rd. Bap. Church in Hector,
Eld. Reed Burritt, Brn. John Coddington, and Richard Terry.

From the Bap. Church in Tyrone,
Elders Samuel Bigelow and Daniel E. Jewett.

Brother John Corley, from the 1st Bap. Chh. in New York city, being present, was invited and took a seat with the council.

The council being constituted, Eld. Peck is requested to state his reasons for calling said council. When he rises and makes a brief statement of the relation that had existed between himself and the 1st Baptist Church in Cortlandville,—of his having been long and variously tried with modern movements in the Church, as also in the Association with which it was connected, on the ground of which he had been led to ask for a letter of dismission—and he further stated that, on the 15th of June 1839, he made request for such letter, and that it was moved and seconded, that he receive it; but that it was objected to by the pastor and a few members of the church on the professed ground of some prejudi-

cial reports in circulation against Eld. Peck.—He further states that the church-meeting was then adjourned for 2 weeks, himself requesting; that meantime the church or any members of it would bring their difficulties to him, that, if possible, he might remove them. And no such complaint having been brought to him, when the adjourned meeting arrived, he attends,—a list of charges are brought forward, to which he replied, but which were still urged as provable; though no proof, as called for by him, was shown. But finding that an act of exclusion, was appended to the charges, which, with the exclusion, were urged to be immediately passed, he objected against the course of the church as unscriptural, and asked that their proceedings might be suspended, until a mutual council could be convened. Which request being unheeded and the Charges and Exclusion Voted, he had requested this council to convene, to consider the gospel character of the aforementioned course, together with his standing as to a christian character.

Inquiry is next made of Eld. Peck whether he can bring any other testimony to these things, or whether any delegation is expected from the Baptist Church in Cortlandville, to sit with us; Eld. P. replies, that at the last meeting of the church he visited them, gave notice of such a council being expected to assemble on this day, in this place, and requested that, if they had the means of establishing the charges laid against him, they would show their proof at the meeting of this council. He added, that they voted not to attend or do any thing in the case.

Mr. Montague, the acting pastor of said church, being present, is inquired of, whether the Chh. have any delegation meeting with the council.—He answers that, if there is, he supposes they are of age to speak for themselves. No such delegation appearing, the council proceed, requesting Eld. Peck to bring forward what other evidence he has to present on the matter before us.

In doing so, Elder P. introduces a Bro. Kenney, a member of the Church in C—, who can inform the council, whether the account given by himself is correct.

Bro. Kenney is requested to make as full a statement as possible, from his own personal knowledge, of the proceedings of the church in the case. He proceeds—and in the main his account accords with that already given by Elder Peck.

An inquiry arises whether the council ought to appoint a committee to ask from the Baptist Church in Cortlandville a copy of their records touching the case before us. Mr. Montague—still being a present spectator of the council—says, that ‘Eld. Peck has all along had free access to the records of the church.’ So, therefore, Eld. P. is requested to bring forth what evidence he has.

On the motion for adjournment, voted to adjourn 30 minutes.

The council again coming together, Elder

Storrs leads in prayer. We return to consider the evidence brought before us; and Eld. Peck lays before the council a copy of a preamble and ten charges, which were together the professed ground of his excommunication. According to request the same is read, and with it the attestation of C. Bennet to its correctness. Not finding this witness to call himself the clerk of the Chh., inquiry is made by the council, whether he is so or not. Eld. Peck in reply asks Mr. Montague, now present, is C. Bennet Church-clerk? Mr. M. says, he supposes he is. Bro. Kenney being asked, says *he is*.

Eld. Peck adds, that this copy was granted by Bro. Bennet, as a citizen only, not officially, the church having voted no such copy when he (Eld. P.) requested it.

As many things brought against him were of some long standing, the question arises, whether he (Eld. P.) had been in the visible fellowship of the church during the time past, referred to.

In answer to this question it is plainly shown, that, however he had on various occasions dissented from the course pursued by the church, yet he had not broke fellowship with them, and that he had never known of any church labor with himself, except on one occasion; and that then, when he had stated the circumstance in the case, they professed themselves satisfied. And he adds, that it was the first time, that these charges were made known to him, when brought forward as the ground of his Excommunication.

Some queries appear in the council, whether it be of use, considering the slender character of the charges, further to pursue our examination of the case. On motion, however, opportunity is afforded to Eld. P. to make any remarks, which he may wish to, in relation to the charges.

He proceeds to make some remarks, taking charge by charge, and specifying what things were true, and what were not true; and in testimony of what he had said regarding his visible union with the church in Cortlandville, also as to his last statements regarding said charges, he referred the council to Bro. Kenney.

Bro. Kenney in substance affirms the same things. On particular examination of Bro. K. it appeared, that there had been no such thing, as a labor of the church with Eld. Peck on one of the charges urged against him. The witness Kenney was thinking, that there had been some proof of one charge, which was brought forward on the day of his exclusion; but on enquiry only such evidence was found as rested on report.

Another brother of the Cortlandville Church, who was not at the meeting on the day Elder Peck was excluded, comes forward and being requested to state what he knows of the case in hand, testifies, that, in regard to the charge with which his own mind was most tried, he had made diligent inquiry and found it to be false.

The council having gained what evidence they can, vote to be by themselves—after some remarks a few resolves are introduced by certain

EDITORIAL.

Alexandria, D. C. October 15, 1839.

brethren, as expressions of the opinion and decision of the council in the case. But, as some members of the council are left in doubt as to the present views of Eld. Peck, regarding gospel doctrine and practice, he is called to speak for himself. On coming in, he freely expresses his views, and shows his opposition in conscience to various *modern* (by many deemed *benevolent*) movements of the churches to have been the occasion of his requesting a letter of dismission from the 1st Bap. Church in C. Various questions are proposed by some of the council and are answered to their satisfaction by Elder Peck.

The previous resolutions are now brought forward and *voted unanimously*, as the result of this Council,—as follows,

—Having patiently and thoroughly as possible investigated the evidence, touching the treatment received by Elder Nathan Peck from the First Bap. Church in Cortlandville, as that evidence has come to us, not from himself alone, but also from its present pastor and certain of its members, and from its records,—it is now *Resolved*,—

1st. That in the view of this council the 1st Bap. Church in Cortlandville have entirely departed from the rules of the gospel, in *excluding Elder Nathan Peck*.

2nd. That in the view of the council Elder Peck has fully sustained his cause of grief against the 1st Bap. Church in C—.

3rd. That, in the view of this council, Elder Peck is clear from all the charges preferred against him by said church.

4th. That *Elder Nathan Peck* be, and is hereby commended to the confidence, support and cordial reception of the churches of our LORD JESUS CHRIST, as a gospel minister.

Also voted, that Elders Burritt, Storrs and Jewitt be a committee to revise the minutes of the council and to have the same published in the 'Signs of the Times,' and in the 'Chr. Doctrinal Advocate and Spiritual Monitor.'

In behalf of the Council,

REED BURRITT, *Mod.*

D. E. JEWETT, *Clerk.*

For the Signs of the Times.

N. T. Stephensburgh, Oct. 8, 1839.

BROTHER BEEBE:—In Eccl. iii. 10 & 11, it is said, "I have seen the travail which God hath given to the sons of men to be exercised in it.—He hath made every thing beautiful in his time. Also he hath set the world in their heart: so that no man can find out the work that God worketh from the beginning the end." If you, or any brother that may have any light on the second member of the second verse, i. e. "Also he hath set the world in their heart," it may be servicable to other brethren as well as myself, to show it in the Signs.

Yours in the bonds of christian love.

I. CHRISMAN.

All must be aware that the Editorial head would appear ridiculous here. Well, then we will fill this space with something else. Pr.

MR. OSBOURN *vs.* THE OLD SCHOOL BAPTISTS.—It is to us a matter of regret that those in whom we have had confidence as brethren of the same faith, and especially such as have in these perilous times professed to be Old School Baptists, and have been regarded as such by people of God, should find occasion to spread their grievances with each other before the public.—The communication of Brother I. T. Saunders, commenced on the first page of this number, purports to be a defence of himself and the Old School Baptists of the West, against charges made against them by Elder James Osbourn, and by him published through the "Doctrinal Advocate," in letters addressed to a Dutch Reformed preacher, which Mr. O. claims as a true yoke-fellow with himself.

Whatever may have been the merits of the question of doctrine on which Mr. Osbourn felt himself called on to differ from Deacon Saunders and the western Old School Baptists, his course was certainly very exceptionable in laying his grievances before his *yoke-fellow*, of a denomination with whom orderly Old School Baptists do not hold any fellowship, unless his design is to discard the latter, and embrace the fellowship of the Dutch Reformed religionists of the day.—That portion of Mr. Osbourn's letter which we were requested to copy, with Brother Saunderson's defence, into the Signs, we cannot at this moment lay our hand upon, the first number of the current volume of the Doctr. Adv. having been mislaid. The 12th number of volume ii. of that paper, containing Mr. O's first letter to the Dutch Minister, is now before us, in which is his charge against the Old School Baptists of the west, as formerly stated in the Signs by Brother Trott.

We cannot commend the levity betrayed by Brother Saunders in the use of the terms *pa*, and *tool*, when speaking upon a subject so awfully sacred as to demand our most profound reverence, neither does Brother S. contend for the propriety of it: they were thoughtlessly used, with a view, in a private communication, to illustrate to Mr. O. the apparent absurdity of his views of Deity. But the remarks, or rather declarations made by Mr. O. at the Association, we could not ourselves have listened to without disgust and horror.—That a mere worm of the dust should roundly declare, in the face of scripture testimony to the contrary, that God the Father, and God the Son cannot quicken a dead sinner, and that it is the prerogative only of God the Holy Ghost, looks to us, like awful presumption—not to say unbounded conceit and self importance. Popish councils, not a few, have taken upon themselves to define, in creeds and otherwise, the precise mode of the Divine Existence, and then to enforce their dogmas at the point of the sword, or to denounce as heretics all such as should express a doubt of the correctness of their views. If the Seballian heresy has found a place among the

Old School Baptists of the west, it is passingly strange that this should be the first we have heard of it, when they are watched so narrowly by their opponents that every thing which can be brought to bear against them has been emblazoned to the world from time to time.

If to be *orthodox*, we must believe the extravagant language of Mr. O., we hope there are not many orthodox persons among the Old School Baptists. None can more firmly believe that *There are three that bare record in heaven, the FATHER, the WORD, and the HOLY GHOST, and that these three are ONE*, than does the writer of this article; but, at the same time, that there are three gods, so distinct from each other, that one of them can do what the other two cannot do, is as foreign from our creed as is the doctrine of heathen Mythology.

If Mr. O. really considers the Old School Baptists as Seballian foxes, and their honest remonstrance against his extravagances, as the barking of foxes; why does he not connect himself with his *true yoke fellow*, within the pole of the Dutch Reformed establishment? He has not for years past manifested either union or respect for the Old School Baptists in this part of the country, where he ought to be best known; he has never met with us at any of our Old School Meetings since we took our stand against the prevailing abominations of the New School; but from the time he took the liberty to dissolve the church to which he then belonged, (and that too, as we are told, without their knowledge or consent) he held his membership with a New School Church, until within two or three years past he connected himself with the church under the pastoral care of Eld. Tho. Poteet. Beside all this we have received repeated complaints from various quarters where he has travelled, of his speaking in a very disrespectful manner of the brethren of the Old School Associations in these parts; and why, under such circumstances, he wishes to be classed or named among us, unless for the sale of his publication and portraits, we cannot tell. That Mr. Osbourne is not a very great man, and that none but nominal professors and graceless hypocrites refuse to acknowledge his greatness, buy his books and implicitly believe all that he asserts, we will not presume to say; but we do say that the Old School Baptists of our acquaintance are a very little sort of people, poor, afflicted, despised, weak, trembling and having no confidence in the flesh. We therefore, in our weakness, very naturally conclude that his greatness, self-confidence and self-importance qualify him for higher company, even for such as that of his Dutch Reformed brethren, and true yoke fellows.

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

1 John ii. 2.

At the request of Sister Fernal, as expressed in her letter on page 156, we will offer a few thoughts on the above passage of scripture.—This epistle was written to those Hebrew disci-

ples, which were at the time John wrote, scattered abroad, by a persecution which had arisen soon after the day of Pentecost; a "General Epistle." It was evidently designed primarily for the same. Strangers, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, to whom Peter directed his epistles. The design of the Apostle John, or rather, of the Holy Spirit, by him, in sending this circular out among the dear scattered flock, is clearly stated in several instances, throughout the epistle; one object was, that their joy might be full. See Chap. i. and ver. 4. He had been speaking to them in the preceding chapter of the remaining depravity which all the children of God, while here on earth have to lament and mourn over, and which was calculated to make these early disciples who had been principally brought up in Judaism, think that they must make some offering or sacrifice for their sins; or otherwise fear that they could not be what they had hoped they were, viz: the children of God. But the Apostle tells them, that if any man sin, WE have an Advocate with the Father, Jesus Christ the righteous: this was calculated to comfort them, and to prevent their sinning, either by attempting to receive Jewish ordinances which were now abolished, or otherwise. Had he been inspired to assure the Pharisees or Arminians, that if they sinned they had an Advocate, or Propitiator with the Father, who had atoned for them, and who could and would assuredly sustain them; the consequence would be, as they have often themselves declared, they would, with such assurance, sin the more: yea, they would take their fill. But not so with those whom the Son of God hath made free; these are radically changed, and sin is no longer their element. Hence the Apostle writes to them these glorious truths, these sure mercies of David, *that they sin not*; see, preceding verse. Well did the inspired writer know, that the more the children of God could know of the rich, free, sovereign, immutable, invincible and unfrustratable grace of God, the less would be their relish for sin, and the greater their joy in the Holy Ghost. In this text, Christ is not only presented to the dear tried, tempted, sin-burdened and scattered saints, as a propitiator, to whom they might have access, and plead with him to make reconciliation for them; but "He is the propitiation," itself. That is, Christ is the satisfaction of all demands which could possibly be brought against his people; hence the Apostle calls him, as our Advocate, "Christ the Righteous," or the righteousness of his people. He is of God made unto us, Wisdom, Righteousness, Sanctification and Redemption. This is the name whereby he shall be called, The Lord our Righteousness. Therefore as He is their Advocate, propitiation and justifying righteousness, other offerings were not acceptable to God. Certainly, the Apostle could not be mistaken in supposing that this doctrine would revive the spirits of the drooping lambs of Christ; this was indeed a word in season to them, in that time of special trial. But as our Sister

Fernal tells us that she has not yet got beyond temptations, doubts and tears; and as she complains bitterly of a want of conformity to the image of her blessed Lord; perhaps she may conclude from what we have written that all these good things were written by the Apostle *exclusively* for the Hebrew saints, and, being, according to the flesh, a poor Gentile, that she has no Advocate, no Propitiator; but let her not despair: the Apostle tells us that Christ as a propitiation is not confined to the Hebrew saints to whom he was writing, but he is so also to the Gentiles; for in this sense the term *whole world* is used by this Apostle throughout his writings, meaning Jews and Gentiles, which truly includes the whole world. See Chap. v. and ver. 19. And we know that we are of God, and the whole world lieth in wickedness. The simple meaning is that in the behalf of all the saints of God, both Jews and Gentiles, Christ is the Only Advocate with the Father, as it is written, "Look unto me, and be ye saved, all the ends of the earth;" but why look to him? he adds, "For I am God, and besides me there is no Savior," no Propitiator, no High Priest, no atonement or acceptable sacrifice; this is truly a good and sufficient reason why all who, being quickened by his Spirit, (and until quickened there are none that seek after God,) should look away from self from self-righteousness, from Moses, from anxious benches and human devices; for it requires a God to save a sinner. So also every poor, afflicted, trembling, sin-burdened Gentile sinner, who has experienced the washing of regeneration, (for none other can answer the description given,) may rely on the propitiatory sacrifice of Christ, and rejoice that he is able to keep them from falling, and has pledged himself that they shall never perish, but have everlasting life. We would write more upon this pleasing subject; but must forbear for the present. May the Lord bless these few hints to the comfort, not only of Sister Fernal, but also to many of his dear *hidden ones*, is our ardent desire for the Redeemer's sake.

RELIGION, RUM & RUIN!—From the "Boston Recorder, we copy the following remarks as introductory to a very long letter from the South Sea Islands, in which the writer shows that the religion carried thither by American Missionaries is not proof against temptation, rum and ruin. "AFFECTING INTELLIGENCE FROM THE SOUTH SEA ISLANDS.

Appended to several of our London Magazines for July, we find a letter, addressed to the directors and friends of Bible and Missionary institutions in Great Britain and America, by R. Ferguson, of the British and Foreign Sailor's Society. It is headed 'Affecting intelligence from the South Sea Islands,' and is intended to show that all which has been done by Christians in Britain and America, for the islanders of the Pacific, during the last 40 or 50 years, is in danger of being lost in consequence of the vices of British and American seamen who visit the islands, and especially by the introduction of ardent spirits in British and American ships. We copy the letter below, in the hope that it will arrest the attention of those who are best able to devise and apply a remedy to the evil."

REMARKS.—What a pity! The labor, expense and piety of forty or fifty years is likely to be lost! The *cob-house* begins to totter to its centre; and an overthrow of missionism on these ill-fated islands seems inevitable. O Baal, Awake! Ye Britains and all ye saintly sons of Columbia, Arouse from your slumbers! Apply the remedy, the *best remedy*, and that speedily, else will the magnificence of your missionary idol be in danger. Let the governments of America and Great Britain apply the remedy! Let them forthwith supply a mighty fleet, (manned with pious officers and crews) to protect those Islanders from the impending danger; and let them deal out thunderbolts of vengeance and of death to any who may approach these consecrated islands, except they be sound in the missionary creed. The pious missionaries have toiled forty or fifty years incessantly. Millions of money have probably been spent for the support of these missionaries; and after so much labor, piety and expense, the missionaries have reported the numbers of their converts,—but how can they *stay converted* unless something can be done to keep sin off from the Islands? The missionaries can undoubtedly keep their converts sober if the governments of England and America will prevent their being able to obtain intoxicating drink. They can manage to keep them orderly so long as there are no temptations before them; but to keep them sober and chaste when the temptation is presented, is more than can reasonably be expected from any system of religion ever invented by man since the world began.

What a comment the missionists have in this case furnished on their own delusions. In order to convert the heathen, immense labor, money and time are brought into requisition; and then to keep them converted, the governments of the nations of the earth must interpose their authority, or all that men have done to save souls is lost, utterly lost. As the letter written itself remarks, "But what can be expected, while these poor islanders are exposed to temptations and disease brought among them by the *notorious crews of the shipping*, whose vicious practices CANNOT FAIL to subvert and banish every virtuous feeling.

But ere we close these remarks, we wish to call the attention to a kind of religion, very different in its origin, nature and effects: we allude to the Religion of the Lord Jesus Christ; that which emanates from God; not from Mission Societies. That which effects a radical change in those who are so favored of God as to become the subjects of it, and which can never fail to lead its subjects to desire and pursue after holiness, in life and conversation—that which can meet and resist the fiery darts of temptation, and that which teacheth us to deny ourselves of all ungodliness and worldly lusts, to live soberly, righteously and godly in the present world. For we, Old School Baptists, are confident of this very thing, that he that hath begun a good work in us will carry it on unto the day of Jesus Christ: and that he is able to keep that which we have committed to him until that day. What the Lord doeth is well done, it is done forever, none can add to it or take from it, and the Lord doeth it that men may fear before him.

Poetry.

"JEHOVAH NISSI" THE LORD MY BANNER.
(Exodus xvii. 15.)

[By whom was David taught
To aim the dreadful blow
When he Goliath fought,
And laid the Gittite low?
No sword nor spear the stripling took,
But chose a pebble from the brook.

'Twas Israel's God and King,
Who sent him to the fight,
Who gave him strength to sling,
And skill to aim aright;
Ye feeble saints, your strength endures,
Because young David's God is yours.]

[Who order'd Gideon forth,
To storm the invader's camp,
With arms of little worth—
A pitcher and a lamp?
The trumpets made his coming known,
And all the host was overthrown.]

Oh! I have seen the day,
When, with a single word,
God helping me to say,
"My trust is in the Lord,"
My soul has quell'd a thousand foes,
Fearless of all that could oppose.

But unbelief, self-will,
Self-righteousness, and pride,
How often do they steal
My weapon from my side?
Yet David's Lord and Gideon's Friend,
Will help his servant to the end. COWPER.

THE IMMUTABILITY OF GOD'S WILL.—
Phil. i. 6; Judges vii. 20.

O, my distrustful heart,
How small thy faith appears;
But greater, Lord, thou art,
Than all my doubts and fears;
Did Jesus once upon me shine?
Then Jesus is for ever mine.

Unchangeable his will;
Whatever be my frame,
His loving heart is still
Eternally the same.
My soul through many changes goes;
His love no variation knows.

Thou, Lord, wilt carry on,
And perfectly perform
The work thou hast begun
In me, a sinful worm;
Midst all my fear, and sin, and woe,
Thy Spirit will not let me go.

The bowels of thy grace
At first did freely move;
I still shall see thy face,
And feel that God is love!
My soul into thy arms I cast;
I trust I shall be saved at last. HAMMOND.

SAINTS' FINAL PERSEVERANCE.—
Rom. viii. 38, 39; Isa. xlix. 15, 19.

A debtor to mercy alone,
Of covenant mercy I sing;
Nor fear with thy righteousness on,
My person and offerings to bring:
The terrors of law and of God
With me can have nothing to do;
My Savior's obedience and blood
Hide all my transgressions from view.

The work which his goodness began,
The arm of his strength will complete:
His promise is, *Yea, and Amen*,
And never was forfeited yet.
Things future, nor things that are now,
Not all things below nor above,
Can make him his purpose forego,
Or sever my soul from his love.

My name from the palms of his hands
Eternity will not erase,
Impress'd on his heart it remains,
In marks of indelible grace;
Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven. TOPLADY.

PERSEVERANCE DESIRED.—Ps. cxix. 117.

Lord, hast thou made me know thy ways?
Conduct me in thy fear;
And grant me such supplies of grace,
That I may persevere.
Let but thy own almighty arm
Sustain a feeble worm,
I shall escape, secure from harm,
Amid the dreadful storm.
Be thou my all-sufficient Friend,
Till all my toils shall cease;
Guard me through life, and let my end
Be everlasting peace. FAWCETT.

"MY BELOVED IS MINE AND I AM HIS."—
Cant. ii. 16.

Christ is mine, and I am his:
Centre, source, and sum of bliss:
Earth and hell in vain combine
Me and Jesus to disjoin.
Thou my fortress art and tower;
Having thee I want no more:
Strong in thy full strength I stand;
None can pluck me from thy hand.
Nothing in myself I am;
All I have is in the Lamb:
While his face on me doth shine,
All in heaven and earth is mine.
In my Jesus' arms secure,
To the end I shall endure;
Join with me, ye angels, join!
Praise his name in hymns divine. FAWCETT.

DIVINE PROTECTION.—Ps. iii. 3—6.

A sovereign Protector I have,
Unseen, yet for ever at hand:
Unchangeable faithful to save,
Almighty to rule and command!
He smiles, and my comforts abound;
His graces the devils shall descend;
And walls of salvation surround
The souls he delights to defend!
Kind author and ground of my hope,
Thee, thee for my God I avow;
My glad Ebenezer set up,
And own thou hast help'd me till now.
I muse on the years that are past,
Wherein my defence thou hast proved:
Nor wilt thou relinquish at last
A sinner so signally loved! TOPLADY.

APPOINTMENT.—Elder S. Trott will preach, if Providence permits, at Mr. James Thompson's, near Hillsborough, on Wednesday, November 13, (common time of day.) On Thursday 14th, at Zoar, Jefferson Co., Va.

If not providentially prevented, the editor of this paper will attend the Old School Meeting at Walkill, Orange Co., N. Y., on Sunday 3rd, November next, and preach at New Vernon on the Sunday following.

Receipts.

J. Humphrey, O., by Eld. S. Trott, Va.	\$2 50
Elder Harbert Cool, do	1 00
Elder Peter Saltzman, Ia.	3 00
Elder R. M. Newport, Ill.	2 00
Eld. A. Nuckol, per J. W. Cannon, Esq., Ky.*	10 00
Total,	\$18 50

NEW AGENT.—Elder Moses W. Sellers, Hamburg, Clark Co., Ky.

*This remittance was mailed Aug. 30th, but being misdirected to Georgetown, has just reached us.

List of Agents.

MAINE.—Eld. Philander Hartwell, Wm. Eustace, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—Elder William Jackson, David Cole, David Clark.

CONNECTICUT.—Eld. A. B. Goldsmith, Wm. Stanton, William N. Beebe.

NEW YORK.—Elders Hez. Pettit, G. Conklin, Reed Burritt, Alpheus Calvert, Thos. Hill, Ephraim Crocker, Martin Salmon, Jesse Briggs, J. D. Wilcox, Consider Ellis, Nich. D. Rector, D. Platt; and Col. T. Godfrey, L. L. Vail, J. Vaughn, Ezra Mosely, Thomas Faulkner, Cornelius Shons, Wm. Murray, Dr. Wm. B. Slawson, David Jackson, Cornelius Hogaboom, Amos Hart, Henry Rowland, James Burt, Jr. Lemuel Earls, Gideon Lobdell, Clement West, Daniel V. Owen, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, Charles Merritt, T. Bishop, A. Ashby.

N. Y. CITY.—Eld. Benjamin Pitcher, 69 Sullivan St. Samuel Allen, 19 Watts St.

NEW JERSEY.—Elders Christopher Suydam, J. Miller, and Br'n. Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake.

PENNSYLVANIA.—Elders Hzekiah West, James B. Bowen, Barnett Whitlatch, Zopher D. Pasko, Henry Clark, Theopolus Harris, (No. 162, North 9th Street, Philadelphia) Eli Gitchel; and Br'n. George Chamberlain, Wilmot Vail, Nathan Greenland, Arnold Bolch, John Cribfield, Joseph Hughes, Joseph G. Dance.

DELAWARE.—Elders William K. Roberson, Peter Meredith, Thos. Barton; and Bro. Doct. Lemuel Hall.

MARYLAND.—Elders Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson, Stephen W. Woolford; and Br'n. David Uhler, Wm. Selman, James Jenkins.

VIRGINIA.—Elders Samuel Trott, Robert Cool, William Marvin, Thomas Buck, Jr., Daniel James, Wm. C. Lauck, Wm. W. Covington, Moses Grier, Peter Klipstine, E. Harrison, John T. Watkins, and Charles Gullatt, esq. James Williams, Wm. Costin, Cyrus Goode, J. B. Goode, Daniel T. Crawford, Morgan A. VanCleve, A. R. Barbee, John Triplett, F. T. Hathaway, Wm. C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearns Hillsman, P. Phillips, Israel Curry, C. Hollislaw.

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SOUTH CAROLINA.—Theron Earle, B. Lawrence, esq.

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FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee.

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MICHIGAN.—Archibald Y. Murray, James S. Dean, Amos Holmes, esq. Henry H. Rush.

IOWA TERRITORY.—Wm. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. VII.

ALEXANDRIA, D. C., NOVEMBER 1, 1839.

NO. 21.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed (Post Paid.)

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CIRCULAR LETTER.*

DEARLY BELOVED BRETHREN AND SISTERS:—

We desire to be especially thankful to our adorable Redeemer, that we have enjoyed another comfortable interview as an Association. Although clouds have occasionally intervened and obscured our path, and our peace has for a time been interrupted, yet we rejoice that Licking Association is herself again, united and harmonious in maintaining the faith and order of the gospel, as delivered by the King to his Zion.

Brethren, it is the part of wisdom to "Learn obedience by the things that we suffer." Christians cannot radically depart from the faith or practice of the primitive church, without procuring, sooner or later, the chastisements of their Heavenly Father. Prompt action on the part of the body, where departures from first principles exist with its members, is attended with salutary consequences, whilst a want of faithfulness seems rather to encourage further aggressions.—The same rule which renders it proper that a Church should arraign a member for a departure, either in doctrine or practice, from fixed principles to which he has voluntarily subscribed, is alike applicable to Associations and Churches, where churches have united upon certain defined principles and rules. Nor do we conceive it less incumbent on an Association, having opened a correspondence with other Associations, if she shall subsequently discover that one or more has departed from the basis of such correspondence, to labor with the delinquent party, with a view to restore harmony and unanimity of sentiment; and if she shall fail, it becomes her imperative duty to sever the cords which have hitherto united them, so far as the correspondence is concerned. By our reducing to practice the above theory, (as it is believed,) several Associations which have hitherto held correspondence with us, have suspended that correspondence, not at all to the prejudice of our peace and happiness as a body.—"They went out from us, because they were not of us." If a faithful adherence to fixed principles, (regarding them to be in strict accordance with the gospel of the Son of God,) shall close correspondence with all others, we shall conclude we have made a happy escape, remembering that

the Master has said, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4.—Let us not forget the admonition, "A little leaven leaveneth the whole lump." That there is on their part, a radical departure from the doctrine contained in the Constitution of our Association, to which each of those Associations professed to subscribe, and which they were *pledged to us* to maintain, and departures from which, in either of their bodies, they were bound to correct, there can, we think, be no doubt with those who have paid attention to the subject; and yet have some of them endeavored to make an impression that we are the delinquent party. If our delinquency is thought to consist in our rejection of the following principles and practice which they have *recently* avowed and practiced, and which are unknown to our Constitution or the Bible, then indeed are we willing to be considered delinquent. 1st. Some are understood to contend, that "The *spiritual* import of the scriptures is a *revelation to mankind indiscriminately*." Upon that sentiment we put our veto, and offer the following reasons which we consider conclusive. "Unto you (disciples) it is given to know the *mystery* of the Kingdom of God; but unto them that are without, all these things are done in parables." Mark iv. 11. The very term "*mystery*," used by the Savior, is antagonistical to the term "*revelation*." The Apostle is very explicit upon this subject, "But as it is written, eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. But God hath *revealed them unto us by his Spirit*; for the Spirit searcheth all things—yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now, we (*Christians*), have received *not the spirit of the word, but the Spirit which is of God*, that we might know the things that are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are *spiritually discerned*." 1 Cor. ii. 9, 10, 11, 12, 13, 14. Again, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. 2nd. They contend that "Adam was a spiritual being before he transgressed the law of God."

We maintain that man was only a natural being, and the fact that his Creator placed him in a NATURAL HABITATION is proof conclusive, as to his character; that he was insusceptible of any other than natural enjoyments. "And the Lord God formed man of the *dust of the ground*, and breathed into his nostrils the breath of life, and man became a living soul. And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And *out of the ground* made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.—And the Lord took the man, and put him into the garden of Eden to dress it and to keep it.—And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die." Gen. iii. 7, 8, 9—15, 16, 17. Again, "Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. 1 Cor. xv. 46, 47, 48, 49, 50.—Jesus said, "Behold my hands and my feet; that it is I myself, handle me and see; for a spirit hath not flesh and bones, as ye see me have."—Luke xxiv. 39. We ask, had Adam flesh and bones antecedently to the transgression? If he had, then was he not a subject fit for the Kingdom of heaven. But it is said, "Dust thou art, and unto dust shalt thou return." Gen. iii. 19.—The arguments introduced to prove man to have been spiritual anterior to his fall, are, First, that it would have been unjust in Jehovah to have required a natural being to obey a spiritual law, and the Apostle has said, "For we know that the law is spiritual; but I am carnal sold under sin." Rom. vii. 14. Do not all intelligent beings know, that every law, whether human or divine, has its *spirit* so well as its letter? The letter looks to the act—the spirit to the intention; the one is found externally, and consequently is manifested to sense—the other is found internally, and is *revealed* alone to faith. Hence, a man may deprive his fellow being of life, and yet not be a murderer according to the spirit of the law, because he had no *intention* to kill him. Again, he may resolve to take his life, and take every meas-

* Of the Licking Association.

ure that human forecast may suggest, and the Providence of God may intervene to prevent the accomplishment; that man is a murderer, according to the spirit of the law. The Apostle tells us,—"For I was alive without the law once: but, when the commandment came, sin revived and I died." Rom. viii. 9. It is very evident the Apostle did not mean that he was without the *letter* of the law, but that he was ignorant of its spirit. Hence he says, "Nay, I had not known sin but by the law; for I had not known *lust* except the law had said, thou shalt not *covet*." Rom. vii. 7.—Lusting and coveting being found to exist within his heart, and being violations of the *spirit* of the law, and finding "The *thought* of foolishness is sin," he died to all hopes of salvation by the works of the law. But it is said, man must have been a spiritual being, because he had a spirit. If this argument prove any thing, it proves more, perhaps, than its advocates design. Then, indeed, should we have beasts, all, to be spiritual. "Who knoweth the *spirit* of man that goeth upward, and the *spirit* of the beast that goeth downward to the earth." Eccl. iii. 21. The third point at issue is, whether it is proper to draw a distinction between moral or natural, and spiritual obligation—whether the gospel is properly an address to all men indiscriminately; and whether it is the duty of unregenerate man to believe and repent evangelically to the saving of the soul? If we have established the point, (as we think we have conclusively,) that a distinction is taken in the scriptures, between *natural* and *spiritual* men; it follows necessarily that the distinction between natural and spiritual duties as referable to the two classes, is proper. We conceive that obligation *originally* implied ability; that man was required in the law to employ only such powers as he had, in the service of his Creator, that nothing was required of him which was unreasonable or which he could not have complied with, constituted as he was. He was commanded to eat of *natural food*: could this sustain a spiritual being? And forbidden "The tree of the knowledge of good and evil." Hence an Apostle said, "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Rom. v. 12. The same Apostle tells us, "Where no law is, there is no transgression." And another Apostle informs us, "Sin is the transgression of the law." When our attention is turned to the scriptures, we hear it said, "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. iii. 19. The law requires the ceaseless practice of virtue, and forbids vice in all its forms. And, although *man has rendered himself* incapable of complying with the requisitions of the law, yet does the law require the same of him subsequently, as it did antecedently to the original transgression, which brought death and all our woes upon us. "For as many as have sinned without law, shall also perish without law; and as many as

have sinned in the law shall be judged by the law." Rom. ii. 12. "But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." 1 Tim. i. 8, 9, 10. We find, then, that God has not required man to make himself better than he was in creation, or any thing other than he was when he came from the hands of his Creator. Nor did he require him to perform natural action, until he had first formed him a natural agent. The first covenant was made with Adam the first, and embraced all his natural progeny. The second was made with the Lord Jesus Christ, and embraced all his spiritual seed. Observance of the first secured natural enjoyments. Interest in the second secured eternal enjoyments. Man was taught to look for perpetuation in a natural paradise; to yield his obedience to the precepts of law. He is taught to look for that peace which passeth understanding—to his connexion with the second Adam, the Lord from heaven. As a natural being, he was, and is, the subject of law exclusively.—Hence, when the Savior addressed the unregenerate, he addressed them through the law as the appropriate medium, as in the case of the young man, Mat. xix. 16 to 22; the *certain ruler*, Luke xvii. 18 to 22; and he told the unregenerate Jews, "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust." John v. 45. If any ask, who is Moses? we answer, "For the law was given by Moses, but grace and truth came by Jesus Christ." John i. 17. We remark, that every thing God required of man was purely of the moral kind, and that the curse brought upon man was consequent upon transgressing the law. Hence, "And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, THOU SHALT NOT EAT OF IT: cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life." Gen. iii. 17. Let us bear in mind that man was condemned before an intimation of a Savior had ever been given, consequently before the gospel was ever preached. It is therefore evident that the want of faith in the Son of God, nor disbelief of the gospel, was the cause of condemnation. Indeed man is not saved for his faith, nor is he damned for his unbelief. Faith is a fruit of the Spirit, and where it exists, is proof of divine life in the soul. Unbelief is evidence that men are destitute of spiritual life. When the gospel came, it found men in a state of condemnation, *dead in trespasses and sins—enemies to God by nature and wicked works*. Yet, Jesus said, "And if any man hear my words and believe not, I judge him

not, for *I came not to judge the world*, but to save the world." John xii. 47.

Is the gospel a spiritual system? If it is, and man is, as we have shown him to be, only a natural being, then the gospel is not addressed to him—"And *this gospel of the Kingdom* shall be preached in all the world for a witness unto all nations, then shall the end come." Mat. xxiv. 14. Here it is declared to be the gospel of the kingdom. The King is spiritual, the kingdom (not of this world) spiritual—the subjects spiritual, and the address to them spiritual. Here we see a fitness of things, but destroy this idea and all is unintelligible—confusion—jargon. The Apostle said, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith." Rom. i. 16, 17. "All men have not faith." Faith is a "Fruit of the Spirit." Gal. v. 23. The gift of God, Eph. ii. 8, consequently the gospel is not revealed to all men. If then, the unregenerate are not the subjects of gospel address, it cannot be their duty to repent and believe evangelically to the saving of the soul; and those who contend that it is, are charging injustice on the throne of God. They are making the advent of Messiah and promulgation of the gospel the greatest calamities that have befallen a guilty world.

They are "trampling under foot the Son of God, and counting the blood of the covenant an unholy thing."

We ask, if men are dead in trespasses and sins? If the gospel is a spiritual system? If Divine influence is indispensable to our believing on the Son of God? If they have no guaranty that God will send his Spirit where they send the gospel, without whose influence the heathen cannot believe it? If their rejection of it, is the cause, either in whole, or in part, of their condemnation, why send condemnation among the heathen at home or abroad? According to the system of some of them, if no gospel is sent to the heathen there will be no condemnation to any, while others believe, the condemnation, or rather the punishment of those who reject the gospel will be enhanced by its rejection. What becomes of their benevolence, of which they boast so much? If we could believe that the condition of the human family or a part of them, would be rendered worse by the preaching of the gospel in their presence, and their incapacity to receive it, we should think that man, an enemy to his species, who would attempt to address a congregation on the subject of religion until he had first ascertained that every individual of the congregation belonged to the household of faith.

We conceive that those who differ from us, and who take no distinction between natural and spiritual obligation have very inadequate ideas of the character of the Judge who said: "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth,

that thou hast *hid* these things from the wise and prudent, and hast *revealed* them unto babes:—even so, Father; for so it seemed good in thy sight." Luke x. 21. Will Jesus then as judge, condemn those from whom, he thanks his Father he has hid these things, because they have not, and could not believe them? Forbid it Lord, that any of the children of the regeneration should harbor so mean a thought of our glorious Advocate.

Where modern divines have found the obligation imposed upon "Mankind, indiscriminately, to repent and believe evangelically, to the saving of the soul, and that man's CANNOT IS THE CAUSE OF HIS DAMNATION AND JUSTLY SO," we know not; but of one thing we are very sure, that is, that the sentiment is not found in the bibles, where we learn that, "Where no law, there is no transgression." They may per possibility have taken hold of the *Mormon bible*, and found some such sentiment recorded there. In addressing the regenerate, the Apostle Peter said:—"Ye also, as lively stones, are *built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.*" 1 Peter ii. 5, and Paul said to the Church, "For sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. vi. 14. Whence it appears that spiritual duties pertain *alone* to spiritual men. And as the natural birth brings with it natural powers, which are ultimately capable of acting upon natural subjects, even so, the spiritual birth is attended with spiritual perceptions and powers capable of investigating spiritual subjects, neither does the Almighty require spiritual duties; of the number of which, is, evangelical faith and evangelical repentance of men, until they are born of the Spirit—constituted spiritual beings. Hence the Savior said: "But ye believe not, because ye are not of my sheep, as I said unto you." John x. 26. Is it man's sin, that he is not a sheep of Christ? A writer calling himself a regular Baptist, said in a Circular letter, not many years since, that "God required the *natural man to become a spiritual man*, the impenitent unbeliever to become a penitent believer,"* and the sentiment was endorsed by the Association for which the letter was written. We have looked in vain for authority in the bible, for that declaration, and are constrained to believe it had its origin in the fevered brain of the writer of that Circular.

Brethren, the confounding of law and gospel, is believed to be one among the most fruitful sources of error, in existence. If we mistake not, the same Association which sanctioned the heterodox Circular, has incorporated in her new constitution, (adopted in 1834,†) the following article, viz: "And the obligation of every intelligent creature to love God supremely, to believe what God says, and practice what God commands." Take one or two examples. "For

we know, that if our earthly house of this tabernacle were dissolved, *we have a building of God, a house not made with hands, eternal in the heavens.*" 2 Cor. v. 1. We ask, have the non elect such building of God? If they are required to believe they have, are they not required to believe that which is not true? Again. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i. 9.—We ask, had the non-elect grace given them in Christ Jesus before the world began? If they were to believe they had, would they not believe a lie and be damned? Once more—"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the Righteous." We ask have the non-elect an advocate with the Father? "And this is the record that God hath given unto us eternal life and this life is in his Son." 1 John v. 11. Has God given to the non-elect eternal life in his Son? Were they to believe he had, would they not believe that which is not true? But God has commanded some men (believers) to be baptized. Is this command obligatory upon the unregenerate?—He has commanded some men to preach the gospel. Is that work obligatory upon all men?—The absurdity is too palpable to meet the approbation of such as are taught in the School of Christ, and who have paid any regard to the instruction given. The truth is. It is the duty of all men to believe what God has said to THEM, and practice what God has commanded of THEM. It is the duty of the *unregenerate* to believe and obey the injunctions of the LAW. And it is the duty of the regenerate to obey the injunctions of the gospel. Without this distinction the bible is wholly unintelligible. We proceed to the fourth point in controversy, viz: Whether the atonement is universal, or whether it was made for the Elect of God and sheep of Christ only? A recent writer has said "The prime meaning of the word atonement is *atonement.*" If this exposition be true, and the atonement was made for mankind indiscriminately, it follows that God and mankind indiscriminately are *at ones*.—What then, is to produce the eternal damnation of any? The Lord Jesus said, "As the Father knoweth me, even so know I the Father; and I lay down my life FOR THE SHEEP." John x. 15. Again, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." Acts xx. 28.—Again. "Husbands, love your wives, *even as Christ also loved the church, and gave himself for it*: that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish." Eph. v. 25, 26, 27.—But why need we multiply proofs, when the doc-

trine of special atonement, articular and Efficacious Redemption is not only the doctrine taught in the "Philadelphia confessions of Faith," and these Associations were pledged to maintain it—but is emphatically the doctrine of the bible.—No man can be consistent, who holds with universal provision, unless he holds with universal salvation. If Christ has borne the curse for ALL, then can none be cursed. If for a part of the human family, then is that part redeemed from the curse of the law, and that redemption is eternal. We frankly confess that, if called upon, and compelled to make our election between Universalism and any other system than Predestinarianism which is emphatically Particularism, we should, for the sake of consistency, and that we might not trample upon the blood of the adorable Jesus, select the former, which although radically wrong, yet it is more consistent than any other *ism* except Predestinarianism. The last point of difference in doctrine which we shall notice in this communication, the already too protracted limits of which admonishes us to a speedy close, is the subject of Justification. Whether it is eternal, or only coeval with faith? It would be superfluous to enter into a labored argument upon this topic, as it was the subject of our last Circular but one. We may be permitted however, to say, after all we have seen and heard on that subject within the last two years, we have nothing to retract of what we then said, but are the more confirmed in the views we then advanced. We presume none will deny that justification is a spiritual blessing. If so, the question is settled by the Apostle who said "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all *spiritual blessings* in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love." Eph. i. 3, 4. If justification did not exist in Christ 4000 years before he died on Calvary, how comes it, that Abel's faith embraced it? If the saints were not "complete in him" before the atonement was actually made, how happened it, that God testified to Abel's gift, that *he was righteous*, so long before the advent of Messiah? If the Old Testament saints went to heaven, they went there in a justified state, clad in the same righteousness that the saints under the new are clothed with. It is the object of faith, and that is the perfect righteousness of the Lord Jesus. If the spouse was not justified *actually* a thousand years before Christ came into the world, with what propriety could it be said, "*Thou art all fair my love; there is no spot in thee?*" Song. iv. 7. He did not say, thou shalt be fair when I arise from the dead. Let us remember it is not the release of the prisoner which justifies him. His release is only a consequent upon justification.

It is confidently believed that a failure on our part to give in our adhesion to the brood of unscriptural institutions got up for the purpose of evangelizing the world; and a refusal to be

*Minutes Franklin Association 1833. †See Franklin Minutes of 1834.

silent lookers on, at the assault made upon the citadel of truth through these means, has formed no considerable part of the true cause of abandoning the correspondence. Brethren, we exhort you to look around you, and see whether, where those measures prevail, gospel truth in its doctrine and practice is not trodden under foot by their advocates? We cannot yet believe that our Spiritual Zerubbabel can fail to rear the building, when the voice from heaven declared, "The hands of Zerubbabel have laid the foundation of this house. His hands also shall finish it."—Yea, "Not by might, nor by power, but by my Spirit saith the Lord of Hosts." Then trust ye in the Lord, for in the Lord Jehovah is everlasting strength. We exhort you, dear brethren, to take the word of God for the man of your counsel, and remember, "If they speak not according to this word, it is because there is no light in them." The grace of our Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all now and ever. AMEN.

We refer you to the annexed Minutes for information touching the business which claimed the attention of the Association, with its final disposition.

Done by order of the Association.

Attest, THO. P. DUDLEY, Mod.
JAS. S. PEAK, Clerk.

COMMUNICATIONS.

For the Signs of the Times.

Vienna, Ala., Oct. 1839.

BROTHER BEEBE:—Once more, through the kind mercies of God, I embrace an opportunity of addressing you, and the brethren through the Signs. It being a happy medium of correspondence, that our beloved brethren can learn and know from each other, (though far distant) of matters and things pertaining to our welfare.—First, I may not confine myself to any particular subject; but merely to glance at some things which appear to crowd on my mind with some weight: and peradventure may be of some benefit and consolation to some of my brethren—though I am well aware that more abler pens than mine, could occupy the Signs. But my brethren, if I digress from what you conceive to be not as systematic, as you would wish, bear with me in my faint ideas. First, I have attended a (distracted) meeting, a short time ago, not a hundred miles from this place, which held a little longer than a week, which I attended very closely and paid very particular attention to the practice and course pursued, and doctrines advanced. They concluded no doubt, to make a goodly number of proselytes from the commencement: for a very commodious arbor, and a considerable quantity of straw was prepared: and all of us that are a little acquainted with our effortites, know that they are not apt to work for nothing—consequently they had an idea, no doubt, of getting some before they broke up. Now to the doctrines—Notice brethren, the word *doctrines*. I call it so, because I heard more than one kind:

but when I mean or speak of the doctrine of the scriptures, or that kind that the Apostles and Christ taught, I only say doctrine. The first thing I shall notice, is the position or idea advanced by Mr. F.—, that a person could resist the Holy Spirit.—Oh! my dear brethren, what an idea that vain man, such defiled beings as we are, should say that we could resist God's Spirit. It reads to me that men are a little more powerful than God. I can look at it in no other light. My brethren, what must we think of people who say they are Old School Baptists, and claim that title, and preach from their stands such doctrines, Methodism? Very far, I conceive, from Old School Baptist doctrine, or Old School Predestinarian principles. Error! Brethren, error!!

Again, some of their silver heeled speakers, Mr.— says that this doctrine, called the Predestinarian doctrine, is a mysterious doctrine; and as such would rather class it with some, or the rest of their non-essentials. I would ask any orthodox Baptist how it has come to pass, in these latter days, that this doctrine which all Old School Baptists feast upon, which gives God all the glory; which is so consistent with that covenant of redemption entered into for Christ's elect, and which makes man totally unable, of himself, to recover himself from that lost state he is in: I say how has it come to pass in latter days, that it is mysterious? Error, Brethren, error; and from such turn away. If these are not Arminian doctrines, which Old School Brethren know nothing of, I confess I know nothing about it.

Again, it is preached up very strongly by the effortites, by Mr.— in particular, that the heathen are dying and know nothing of a God, a Savior or a bible, nor any thing of the kind.—The same Mr.—, in speaking on the spread of the gospel, declared it first commenced at Jerusalem, spread through Asia, Europe, Africa and America, while (says he) the Isles of the sea are anxious, waiting for it, (notice brethren—a contradiction of terms.) I am certain that a man or set of people, to be anxious for a thing, must in a greater or less degree have some idea of what it is, or its benefits. Then if the heathen are anxious for the gospel, they must have some, or a little idea of its benefits: and if they know nothing of a God, a Savior or bibles, then as a matter of course, they cannot be anxious for it. Error, Brethren, error.

Again, I hear doctrines of this kind advanced, that the covenant of redemption is just as large as repentance. Very good, provided they put repentance in the right place: but to say as they do, the people must act faith, and repent, and give up their hearts to the Lord, when their anxious seats have a goodly number on them—will not do, how is it possible they know it is the Lord's time—Error! Brethren, error!! Then to say, the covenant of redemption is just as large as repentance, and put the work of repentance for the creature to do, I conceive destroys the idea

of a divine purpose. How does this idea comport with John vi. 37? "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." I cannot see in this text any *may-be's* nor *ifs*. If then there is no condition, which there is not, (for it says positively and directly that all the Father gave him shall come to him) as a matter of course, there is no condition *if we will* or *if we will not*, about the matter: consequently the idea is absurd. For if the idea even was correct that men—poor frail men, could repent, I conceive it destroys a purpose, and no person can be justified until they repent; and as a matter of course, what men and women can attain to, they can easily lose.—Error, Brethren, error, and very far from Old School Baptist doctrine.

Again I hear some of them saying, in speaking or characterizing the creature from nature to grace, that some of the heathen believe, and disfigure their person; and think, in so doing, that they make a kind of atonement for their sins. I think they ought to exhort their missionary brethren whom they have sent among them, to their duty, unless they have found another savior, and not teach them such practices as disfiguring their persons. The gentleman was not explicit; he did not say what nation of heathen they were, nor how he learned the news, or whether he had visited them or when he returned. For he must needs know that if their foreign presses practise the course pursued by their brother presses, among us, I cannot put any confidence in what they send back. I am inclined to think, with numbers of my brethren, that ere long, the missionaries and a number of other creeds will commune together: they do almost every thing else together; they preach and pray together: their congregations together, and all seem to enjoy themselves as though they were one profession—in fact, they are nearly one; a little difference truly in government, but as to doctrine the same. But, my dear brethren, they have commenced one thing that renders me a little more uneasy than some other things they have embarked in.—They have commenced holding conventions, they say, for the purpose of altering the scriptures: so that they when altered will read more to the taste of refined people. The scriptures they say are too vulgar. Oh! my dear brethren, what is human nature when left to itself! That man—poor man—frail man—defiled being, but little if any better than brutes, in one sense of the word, should get so smart, so good and honest as to alter the plain written word of God, so as to suit refined, silver badged, stiff necked people. Missionaries, if you please, ask yourselves this simple question, What is man? But to the subject, they wish to alter that portion of scripture where it reads *Apostles*, and to insert the word *missionary* in its place; for they say that *apostle* and *missionary* are the same. If so; I would ask them why they wish it altered? Words that have the same meaning, one with the other—I cannot see why they wish one word in the place of another

with the same meaning. Brethren, the plain simple fact is this: If they could fill the bag as quick by mounting the saddle *Missionary*, now, as they could if inserted in place of Apostle, I am induced to believe it would not be such a *hum-bug* among them.

Again. If they have the power to hold a convention this year to alter some place in God's word, they have the same power next year to alter some other part. Error, brethren, error! From such turn away: for if possible they would deceive the elect.

Again. Some of the effortites say, If it had not been for old father Joshua Lawrence's writing his filthy pieces, there would not have been half the interruption among the Baptists there is. I am induced to believe that if none of the Old School brethren ever had made the scratch of a pen concerning their false measures, any man with one eye could see as much difference in doctrine as there is between day and night—and in practice too. I am induced farther to believe that if old father Joshua Lawrence, Henry Petty and some others were under the clod, they (the missionaries) would mould another calf and dance around it both in and out of the camp.

So, my dear brethren, let us stick close to the word of God. I mean the *OLD* one. If they alter, let them have the alteration among themselves, but let us partake of none of their abominations. Let them glean in what field they please, but as for us, let us stick close to the right one, and let us remember them in our prayers. Let us pray with and for each other; and in all our godly consultations let us remember to be honest, plain, familiar and candid, and not be slack to fight error when we meet it.

May the God of heaven be with us all, and keep us from vain abominations, is my prayer.
HENRY HARRISON.

For the Signs of the Times.

Mt. Carmel, Fleming Co., Ky., Oct. 15, '39.

RESPECTED BROTHER:—I have nothing very pleasing to inform you of. There is much strife and contention among the different professions of religion: and I am sorry to say there are some contentions and divisions among the Regular Baptists of the same faith and order, as to the plan of salvation. There are several churches of us who have withheld correspondence with Associations for several years past, believing that Associations with us have not been conducted in the spirit of the gospel, though they have been in fashion and have been kept up so long. It appeared to us that the farther they progressed or continued, the farther they departed from the true spirit of worship. They have so much business brought in that should be left with the churches to settle; so much cavilling and disputing introduced, and points to be carried, which always produce unpleasant feelings, that many members return home more distressed and burdened than when they met together—others not so much distressed, and, we fear, some rather

exulting, having gained or carried their points. We do believe there frequently are designing men in such meetings; and it gives the opportunity for them to impose on God's people, the poor humble penitent souls. So we conclude that such meetings are calculated to do as much harm as good: but in so doing we do not wish to be understood as renouncing fellowship with all those who are in favor of Associations,—far be it from us. We just wish to use that liberty which we hope God has given us, of choosing our own mode of worshipping God, and cheerfully give our brethren the same, esteeming all as brethren who subscribe to Paul's doctrine, that it is by grace they are saved, through faith, and that not of themselves, but the gift of God; not of works lest any man should boast,—and who have also shown their faith by their conduct, by their lives' and conversation's becoming the gospel, being baptized in obedience to their Heavenly Master's command. As Peter says *Not the putting away of the filth of the flesh, but as the answer of a good conscience towards God.*

There are about seven small churches of us who have united together for social worship. We have had two meetings much to our satisfaction; and we have a meeting appointed to commence the Friday before the second Saturday in May next, and to continue for three days. Our plan is about the same of the meetings in your section, the proceedings of which you published in the Signs, about the first of September last. We have not as yet kept any minutes nor made any publication of the course we are pursuing. We made a resolution at our last, and appointed a committee to prepare a Circular Letter to be brought forward at our next meeting, after which it is probable you may hear from us. We appear unanimously disposed to have as little business as the nature of the case will admit of, believing that those meetings should be principally devoted to worship, and that the churches are the proper places to settle business. The Reformers or New Fashioned preachers are using every exertion to make proselytes, principally aiming to make inroads among the Pedo-baptists. They have rather abated their exertions among the Baptists of the old order, having done as much mischief among them as they could: and they rather despair of doing much more. But we have no doubt the Lord will do his work and save his people with an everlasting salvation.

I send you these lines purely for your own information, and in my feeble manner to inform you something of the signs of the times in this section, respecting the religious or professing part of our community, believing fully that there is more gross and profane wickedness acted and committed in our section than formerly. We have never experienced so great a drought generally in our state as we have the past season.—I will come to a close lest I weary you.

I remain yours, as I hope,
in christian affection,

JOHN D. BELL.

For the Signs of the Times.

Lawrenceburgh, Ky., March 26, 1839.

DEAR BROTHER BEEBE:—I have been musing upon the situation of the elect lady and her children, whom I love in the truth; and not only I, but also all they that love the truth for the truth's sake, as the truth is in our Lord Jesus Christ: and I feel disposed, if I can, to entertain yourself and her ladyship with a few things concerning Zion's King.

Dear lady, I have been thinking that various as have been the straits through which Zion has been called to pass,—great as her conflicts have been,—gloomy as her prospects have appeared—low as she has sunk through oppression—boastingly as her enemies have exulted over her, and distressing as have been the circumstances under which she has labored; yet never once could she say in truth that her God was a barren wilderness unto her, or that he at any time has forsaken her in her calamities. So far indeed hath he been from acting thus towards her, that he hath constantly had his eye upon her for good, while his everlasting arm has been stretched out for her defence, and hath at all times manifested all that unfeigned love and affection for her that becomes his divine perfection. Such then have been his tender mercies and his faithfulness in his loving kindness, that in all her straits and distresses he hath been her Helper, her Deliverer, her Shield, her Buckler, the Horn of her Salvation, her Refuge, her High Tower, the Rock of her Salvation, her Safe Retreat, and her Resting Place. Such then is the safety of her ladyship that in the heart of her affectionate Sovereign she rests; in his affections she has a seat; in his covenant mercies she shares largely, and under the hollow of his hand she has been, is, and will be kept safely till the storm which has been beating vehemently upon her from generation to generation, be overblown, and she safely landed on the shores of endless felicity, beyond the reach of sorrow; where she will with pleasure recount the tender mercies of her glorious King, and sing redeeming grace and dying love beyond this vale of tears. But while she is here the promises of God are the breasts of her consolation, and God who is mighty is in her midst.—He suffers no event to take place in Divine Providence, but that he in the same consults the welfare and best interest of his eternally and much beloved Zion. All things must and will tend to her good, inasmuch as all things are for her sake. Yes, empires, thrones, kingdoms, states and armies may rise and fall; yet the welfare of Zion is at the bottom of all: for the desire of his heart is towards his holy mount; and what his soul desireth that he doeth. His purposes of good to her cannot be broken off nor made void; for the Lord loveth Zion, and hath chosen it for his habitation: this is his rest forever, and here he will dwell, and that without a rival. So determinately hath God engaged in the behalf of Zion, that all the efforts made by wicked men against her are positively sure to

fail. Zion must be upborne, even if all nations should sink in ruin: for the eternal God is for her, and precious is she in his sight. For saith he, Since thou hast been precious in my sight, thou hast been honorable, and I have loved thee, yea, thou art all fair, my love; there is no spot in thee (not *there will be no spot in thee*, but *there is no spot in thee*.)

Again, I have loved thee with an everlasting love; and therefore with loving kindness have I drawn thee. And all God's covenant blessings are for her; all the rich stores of grace are for her; all the blessings of the gospel are for her; all the promises of God in Christ Jesus are for her; yea, all the streams of comfort which flow from that pure, eternal and inexhaustible fountain of love and mercy, are for her, and flow most abundantly from her Savior, who will bless her provisions, and feed all her hungry poor with living bread; for all things are hers, whether Paul, or Apollos, or Cepas, or the world, or life, or death, or things present, or things to come, all are hers, and she is (not will be) Christ's, and Christ is God's. Then Zion is in Christ; her justifying righteousness is in Christ; her acceptance with God is in Christ; she was (not will be) chosen in Christ; she is (not may be) preserved in Christ; he hath blessed her with all spiritual blessings in Christ: hence she is (not will be) complete in Christ; and she groweth up in Christ—she rejoiceth in Christ. Also in Christ God is well pleased. In him are hidden all the treasures of wisdom, (not part in a Theological School.) Yes, and knowledge too. Yea, in Christ dwells all the fulness of the Godhead. In Christ God's covenant stands fast for evermore. In Christ is righteousness and strength. In Christ all the promises of God are yea, and in Christ amen, to the glory of God the Father. In Christ God dwells; and of his [Christ's] fulness have all we received, and grace for grace,—and not grace for works. That is, Grace given in time by Christ for grace given us in Christ before time; and that grace, when revealed to us in time, is precisely the same that was given to us in Christ before time. Hence grace was our justification in Christ before time, and grace by Christ is our justification in time: therefore as eternal as is thy Christ is thy union with him; and as eternal as is thy union in Christ, so also is thy grace in Christ. And as surely as there was grace given thee in Christ before time, he will be thy righteousness in time: for it is said that he [Christ] is (not will be) of God made unto thee Wisdom, and Righteousness, and Sanctification, and Redemption: all this apprehended by faith, which is the fruit of the Spirit, in contradistinction from the act of a creature;—gives thee peace with God through our Lord Jesus Christ.

Hence dear lady you can understand that I believe all your spiritual blessings were given you in Christ before time, and that a revelation of them to you in time is only a positive proof that they did exist before given; and that they

were the same when given to you in time, that they were when given to you in Christ before time. And the Holy Ghost hath said, and cannot lie, All thy children shall be taught of the Lord, and great shall be the peace of thy children. So I conclude that all Israel shall be saved with an everlasting salvation, in the Lord.

I subscribe myself

Your brother in tribulation,

for the truth's sake,

ENOCH S. TABER.

For the Signs of the Times.

Hamilton, Ohio, Oct. 5th, 1839.

DEAR BROTHER BEEBE:—On part of this sheet I forward an obituary notice of the death of our aged and beloved brother, Elder Gard: and I am only sorry that I am so incapable of doing justice to the merits of him who is the subject of my effort. I had intended to have full recourse to his papers for facts, dates, &c., as well as try to obtain some information from his family and friends, before I would attempt to write; but being disappointed in my desires, and closely confined at home, as well as *nearly blind with sore eyes*, so that I now can scarcely see what I write, I have concluded to delay the matter no longer. Generally speaking, I am not in favor of puffing the former acts and merits of dead folks, because I think they have been belied in some instances, where they died as they lived—in unbelief. Still there is exception to all rules, and I am in favor of *giving honor to whom honor is due*, and am often pleased as well as deeply humbled when reading the obituary notice of the departure of a saint in the triumphs of faith, and wish my end may be like theirs.

If I should betray some weakness in my feeble efforts, I hope to be excused on the grounds of my love and attachment, and the peculiar position which I occupied towards my worthy brother in his lifetime.

Elder Gard and myself were among the first (at least, in this valley) who took a bold and decided stand against the innovations and corruptions of the New School in this region: and during the whole war and struggle with a popular host, until a separation was effected, my aged and departed brother sat or stood at my right hand, both in Associations, in Old School Meetings, and in Church Meetings, as well as in the many private opportunities, interviews and privileges, in which we enjoyed each other's society, sometimes to my rebuke, but always to my comfort and profit. And although it was father and child in one sense, yet in another we lived like brethren, free, easy and sociable. And when I would call upon him within the last two or three years, I generally found him in bed; but before I would leave he would be up and about quite lively, and seem to almost forget his weakness; and on parting would follow me out on his porch, where he would remain looking after me until I would get clear out of sight: these facts are testified by his dear companion who remains in our

society, and of whom also it may well be said, She was the *faithful wife of a bishop*, kind and affectionate, with a reverence almost amounting to adoration or worship.

Aside from the grace of God in his heart, the new man, and the display of the power of God through him as an earthen vessel, Brother Gard was but a sinner—a mortal man with a body of sin and death, which made him feel dependant: and he was not only mortal and subject to err as well as the rest of us, but he had also some enemies, many of whom hated him on account of his sentiments to such a degree that nothing saved him from martyrdom but a merciful Providence in casting his lot in happy America of freedom. But the most disgraceful circumstance that has ever occurred in relation to him or his sentiments, is the *foul stain thrown upon his garments*, just about the time of his departure, when he was branded with being a *Sabellian heretic, Infidel, &c.*; and that too by a man who was not worthy to wipe the dust off Elder Gard's feet. Yes, and accused of being a *Sabellian fox, grinning and hissing* at an old English bull; he professing to be an Old School Baptist preacher too, at that.—Rediculous in the extreme!

I must close for want of room as usual.

Farewell,

I. T. SAUNDERS.

EDITORIAL.

Alexandria, D. C. November 1, 1839.

“OUR CAUSE PROSPEROUS.—The accounts of revivals, as our readers have seen, are many and pleasing. Our exchange papers also, contain many such accounts. The truth is, this has been a year of the right hand of the Lord with many of our churches. Great things have been done for us, whereof we ought to be glad.—Our gratitude should bear some sort of proportion to the blessings we have received.

And what ought our anti-brethren to think of facts before their eyes? Can they not see that the Lord is with us, and that he approves our course? Or will they parry the influence of all these things by saying, that it is all fanaticism, all mere sympathy? Surely they will not thus delude themselves, but come out and bless the Lord, fall into the ranks of their effort brethren and help forward the glorious cause.

There is one thing however, we must not forget.—Our responsibilities increase constantly. The number of those who are depending upon us for the bread of life is continually enlarging, and the difficulty of meeting this demand, of course becomes greater and greater. To many minds it is matter of sincere doubt, whether upon our present plan of operations we can possibly meet public expectation in relation to us. And in this view of the subject the question is, what is to be done? How are we to get laborers and how are we to dispose of those we have to the best possible advantage?—We hope this subject will elicit that earnest enquiry which its great importance demands. We shall probably bring it up again, and in the meantime it is desired that those of our brethren who may have any suggestions to make touching this matter will say on.—JUN. ED.—Chr. Index.

“And it came to pass at noon that Elijah mocked them, and said, Cry aloud for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.” 1 Kings xviii. 27. At the hazard of being though presumptuous, and of being charged with making light of solemn things, we will venture so far to copy the exam-

ple of the Prophet in the case of the worshippers of Baal, as to show some particulars wherein the irony expressed in the above passage may be justly applied to the New School worshippers at this day, and illustrate the proximity of the doctrines and practice of modern to that of ancient Baalism, by the article copied from the "Index."

The first paragraph of the article just copied, tells us the time of day, (not by the dial of Abaz, but by the minute-hand* of this Georgia pointer) to wit, that it is with the New School about noon. The light of the fire which they have kindled, and of the sparks with which they have compassed themselves about, (Isa. 1. 2) is now shedding upon them its meridian radiance.—It is therefore the proper time to mock them agreeably to the pattern of the Prophet.

In his second paragraph Mr. Stokes enquires what his *anti-brethren* ought to think of facts before their eyes. Neither our bibles nor dictionaries will inform us what precise meaning to attach to the compound *anti-brethren*. We suppose however it is an Ashdod term, belonging to the vocabulary of the New School Baptists, coined expressly for the purpose of stigmatizing the Regular Old School Baptists, by claiming some kindred with them; and these are *anti*, we presume, because they will not consent to any terms which imply relationship with such a mass of corruption, either by affinity or consanguinity.—We can inform this junior editor what we think of the facts before our eyes: we consider them a very evident fulfillment of what the scriptures have predicted concerning the development of the man of sin, the son of perdition, whose coming is after the working of Satan, with signs and lying wonders, and with all deceivableness of unrighteousness in them that perish. Such indeed is the deceivableness of the workings of anti-christ, that the New School together with all who perish, regard the very things which demonstrate them to be anti christian, as proving that they are well pleasing to God. The argument used in the article, and in general use among the craft, that the Lord is well pleased with their new-fangled systems, because their converts are many, is by no means peculiar to modern Anti-christ; the same argument has been used thousands of years since, by the prophets of Baal, by Pagans, Papists, Mahometans, and various orders of protestants, to whom all that can be gained by the argument belongs, both on the ground of priority and from the fact that the disparity between them and their sister sects of Anti-christ is greater in most cases than that between them and the kingdom of Christ. Let the weight of this argument be tested by the balance of the sanctuary of God, the scriptures, and mark the result. The kingdom is given to the little flock, according to the Father's good pleasure; but the broad road and wide gate are devoted to the many. Hath not God chosen the

poor of this world, rich in faith and heirs of the kingdom; but who are those that flourish in the New School ranks? Are they the poor, the afflicted, those who are considered the filth and off-scouring of all things; the *excrecence* which Mr. Peck speaks of? By no means. On their records are emblazoned the names of titled dignitaries of this world, and by such supported, they boast of rising into great respectability in the world. Bound as they are under chains of darkness and reserved unto the day of judgement to be punished, we cannot wonder that they should take darkness for light; and flatter themselves with the notion that the Lord is as well pleased with their new schemes and tricks as they themselves are. Surely He that sitteth in the heavens shall laugh, and hold them in derision. "Can they not see that the Lord is with us, and that he approves our course?" For one we can see no good reason why the Lord should abandon his own course, or what defect in his own course should induce him to lay it aside and to adopt the anti-scriptural movements of these poor deluded fanatics. Mr. Stokes, very justly suspects that these most potent arguments in support of New-schoolism will be attributed to fanaticism; but why do you indulge such fear Mr. Stokes? Is it because we are advised of your method of making converts to your faith, of your camp-meeting, anxious bench, and straw-pen-machinery, your seducing spirits and your doctrines of devils; your damnable heresies and your bitterness against the truth, that you are so apprehensive of the incredulity of your anti-brethren, in the divinity of your system? Mr. S., however predicts that his anti-brethren, will fall into the New School ranks and help forward the cause! Any cause which will admit of being helped forward by men, must be the cause of men; not the cause of God: yet such as have no higher views of the God and of his purpose and work of grace, than to suppose it may be advanced or retarded by men or by devils, may wait a long, long time ere they will realize any great accession to their ranks from genuine Old School or Bible Baptists.

In his conclusion, Mr. Stokes would not have his readers forget that their responsibilities increase constantly. But for what or whom are they responsible? What new responsibility can be accumulating on men in regard to the work of God, would be quite difficult for any but Arminian workmongers, to conceive of; but, "The number of those who are depending on us for the bread of life is constantly increasing!" This statement we are not prepared to deny; but we would inquire, who are they, and how does their folly increase our responsibility, and to whom are we responsible on their account, to them, to ourselves, or to God? Moses was not able to give the bread of life to the children of Israel. He that eateth of earthly bread shall hunger again. Our Lord Jesus Christ says "I am that bread of life." John vi. 48, and in verse 51, "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever: and the bread which I will give is my flesh." Those then who are looking unto men for a supply of the bread of life, are poor deluded creatures under the curse of that law which says, cursed is man that trusteth in man or that maketh flesh his arm. If Mr. Stokes and his fellows are responsible for their increase,

it must be on the ground of having contributed to their delusions, by teaching them to "Spend their money for that which is not bread, and their labor for that which satisfieth not." Isa. lv. 2. And in this respect, we doubt not, Mr. Stokes, and all that sustain his heretical paper, together with all such as contend for the new order of divinity, are truly responsible. It may well be matter of doubt whether those who are expecting the bread of life from the hands of any being in heaven or on earth, but from Christ alone, will realize their expectations; to us however it is not a doubtful case: we do know that unless we eat his flesh and drink his blood we have no life in us. "In this view of the subject, the question is What is to be done? How are we to get laborers, and how dispose of those we have to the best advantage?" Were we to answer a fool according to his folly, we might say, Your present plan of operations is a good one.—Surely it is a god, it can impart life to dead sinners; only you need to cry a little louder; for your idol may be talking, or in a journey, or asleep, or we are under the impression we have heard it rumored that he had become bankrupt, and that his treasury must be replenished. As to the question How you are to get laborers, Why that is as plain as any thing can be; get them where you got those you now have in hand.—Collect all such pious young men, who are panting for the work, as you can find, mind and collect such as are too lazy to get their living honestly by labor; or to cut the work short, you collect the funds, and you will not have occasion to wait long for laborers—reverend laborers.—Upon the rational principles of *cause an effect*, as the churning of milk bringeth forth butter; as the wringing of the nose bringeth forth blood, as protracted and camp-meetings will bring forth New School proselytes; and as Arminian doctrine will bring forth excitement, and effort, so also will the glitter of gold and silver bribe almost any number of those pious souls to quit jogging after the plough, and the toilsome labor of the work shop, and enter upon the self-denying labor of love, of receiving a respectable education, free of expense, which having acquired, they will give away their precious labors, at the rate of from 500, to \$3,000, per annum. Let the craftsmen come together, and cry aloud; let them agonize, cut themselves with lancets, and leap upon their altar: let them hunt for mission funds, as for hidden treasure, and so shall their colleges, and pulpits, and Sabbath-schools be amply supplied with the choicest lot of young dandies, that ever disgraced the name of Baptists. Do these New School editors ask of us what they shall do with what laborers, (alias Missionary preachers and agents) we would advise them to return them all to their moulds and to their bats; and if they want gospel laborers, and have an interest at the throne of grace, let them ask the Lord of the harvest to send laborers into his vineyard: not direct him as to what sort, how many, or in what way he must call and qualify them; leave all this to his wisdom and goodness: and for their own part, when the Lord sends forth his servants to contend for the truth, we would suggest that they should cease to oppose and persecute them. This scriptural arrangement will be infinitely better for the people of God than to assume the responsibility of a work which belongs exclusively to Him who ascended on high, and who received gifts for men; and upon this ground we shall not find ourselves burdened with increasing responsibilities; we shall only hold ourselves responsible to the faithful discharge of such obligations as our divine Lord has imposed on all of his disciples in all time since the introduction of his gospel on the earth.

*Jun. Editor Stokes.

OBITUARY.

Died on the 14th of August, 1839, at his residence near Trenton, Butler Co., Ohio, our much esteemed brother, Elder STEPHEN GARD, in the 63rd year of his age.

Our departed brother was an able Minister of the gospel, of the Regular Baptist denomination; and was baptized by Elder William VanHorne, perhaps in the year 1801 or 2; and added to the Church at Morristown, New Jersey. In 1803, he was licensed and set apart to the work of the Ministry by Carpenter's Run Church in this State; when Elders James Lee and Moses Frazee officiated as Ministers, whose names are subscribed to his license.

Elder Gard's first wife, was the daughter of the late Michael Pearce of this Co.—but formerly of New Jersey: and his present widow and bereaved companion Mary Gard, was the daughter of the above mentioned Eld. VanHorn who baptized him.

Elder Gard was a man of uncommonly strong mind, bright intellect, and generally decided and unmoveable in his plans and purposes. He was well qualified to fill almost any station, either in Church, society or government, that his friends could have desired to place him in, had he been so disposed; but so it was with him, he desired no greater honor than to be filling his place in the house of God; and nothing else seemed so near, and dear to him, as the peace and happiness of his brethren, and the health and prosperity of the dear Redeemer's Kingdom. But now in the Lord's own good time, the dear Elder has fallen asleep in Jesus, has passed through the valley of death; and is transplanted on the banks of eternal deliverance. Thus has he been called from the important station, which he so long, and so fearlessly occupied on the walls of Zion, while in the Militant Church, when he shunned not to declare the whole counsel of God, through both good and evil report; and as skillful and faithful under shepherd fed the sheep and lambs of the true fold, with the sincere milk of the word: and where he also at the same time, faithfully, plainly and timely, warned the flock of pending dangers, of the near approach of the enemy, and of spiritual wickedness in high places. With an expanded mind, well furnished with gifts and graces in the ministry, the defence of the gospel and its ordinances, as well as in the councils and discipline of the Militant Church, he presided over the deliberations of the Miami Association as Moderator for many years, (commencing as early as 1808.) And in this body there are many seals to his ministry, and to include those who have removed far West, together with those who have gone to their eternal home; there are very many who claimed the subject of these remarks, as their beloved father in the common faith. The precise number baptized by him I cannot give; but suppose it to be between twelve and fifteen hundred. And not only so, but all regarded him as a brother highly esteemed for his work's sake, as a peculiar gift of heaven, while all looked to him for counsel, instruction and edification. And of him we may well say, and with a great emphasis:—"He was apt to teach," (and though we may have many teachers, there are but few such fathers.) In his sentiment, he was sound in the faith of the gospel, the doctrine of God's sovereign, eternal and unconditional purpose and grace, in the complete salvation of the whole Church, which he hath purchased with his own blood; who as the elect members and body of Christ, according to the New Testament plan of redemption, shall finally be gathered together in him who is their Head; and into that one fold, where there is but one Shepherd and He the only true God and eternal life. With this doctrine

and its concomitants, the penetrating and enlarged mind of the dear Elder, would often soar far above this little world (which as a mere atom would recede from his view) while from eternity, and the rich treasures of the eternal mind, as revealed in the gracious will of our heavenly Father, he would bring rich supplies of strong consolation and comfort to his disconsolate brethren, the children and saints of the most high God. But with us now in the flesh, he is no more, having gone to be with Christ, which is far better, there to enjoy that sweet eternity of bliss, with Jesus the beloved, and with the spirits of the just, made perfect.

Our deceased brother, has left to mourn, (though not as those without hope) a large and respectable family, consisting of an affectionate and amiable companion, and four daughters and two sons, grown up. And of this number his bereaved widow, and three daughters are members of the Regular Baptist Church, highly esteemed and beloved in the Lord.

On the day of his funeral, an appropriate discourse was delivered by Eld. J. H. Flint, from 2 Tim. iv. 6, 7, 8. "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith:—Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

I. T. SAUNDERS.

N. B. While living, he selected for his funeral hymn, the following—

HOPE AMID SORROWS.

While sorrows encompass me round,

And numerous distresses I see,

Astonish'd, I cry, can a mortal be found,

Overwhelm'd with affliction like me?

O, when will my sorrows subside?

O, when will my sufferings cease?

My soul to the bosom of Christ be convey'd,

In the mansions of glory and peace?

May I be prepar'd for that day,

When Jesus shall bid me remove!

And, fill'd with his Spirit, go shouting away,

To th' arms of my heavenly love.

No sorrows be vented that day,

When Jesus has called me home;

But, singing and shouting, let each brother say,

"He's gone from the evil to come."

Immers'd in the ocean of love,

Sweet raptures my soul shall employ,

Till Christ shall descend with a shout from above,

To take us to fulness of joy.

Our slumbering dust shall obey,

And swiftly as thought shall arise;

And, chang'd in a moment, go shouting away

To the mansions of love in the skies.

Receipts.

Theron Earle, Esq.,	S. C.	\$3 00
Dea. J. B. Shackelford, for }		
Walter Smith, }	Va.	1 00
Joseph Thorp,	Mo.	5 00
John D. Bell,	Ky.	5 00
Burrel Lyman, Esq.,	Pa.	1 00
Total,		\$15 00

NEW AGENTS.—Joseph Thorp, Liberty, Clay Co., Mo.

Elder Henry Hill, (same office.)

List of Agents.

MAINE.—Eld. Philander Hartwell, Wm. Eustace, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—Elder William Jackson, David Cole, David Clark.

CONNECTICUT.—Eld. A. B. Goldsmith, Wm. Stanton, William N. Beebe.

NEW YORK.—Elders Hez. Pettit, G. Conklin, Reed Burritt, Alpheus Calvert, Thos. Hill, Ephraim Crocker, Martin Salmon, Jesse Briggs, J. D. Wilcox, Consider Ellis, Nich. D. Rector, D. Platt; and Col. T. Godfrey, L. L. Vail, J. Vaughn, Ezra Mosely, Thomas Faulkner, Cornelius Shons, Wm. Murray, Dr. Wm. B. Stawson, David Jackson, Cornelius Hogaboom, Amos Hart, Henry Rowland, James Burt, Jr. Lemuel Earls, Gideon Lobdell, Clement West, Daniel V. Owen, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, Charles Merritt, T. Bishop, A. Ashby.

N. Y. CITY.—Eld. Benjamin Pitcher, 69 Sullivan St., Samuel Allen, 19 Watts St.

NEW JERSEY.—Elders Christopher Snyder, J. Miller; and Br'n. Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Barnett Whitlatch, Zopher D. Pasko, Henry Clark, Theopolus Harris, (No. 162, North 9th Street, Philadelphia) Eli Gitchel; and Br'n. George Chamberlain, Wilmot Vail, Nathan Greenland, Arnold Boleh, John Cribfield, Joseph Hughes, Joseph G. Dance.

DELAWARE.—Elders William K. Roberson, Peter Meredith, Thos. Barton; and Bro. Doct. Lemuel Hall.

MARYLAND.—Elders Eli Scott, Thomas Poter, Edward Choat, Wm. Wilson, Stephen W. Woolford; and Br'n. David Uhter, Wm. Selman, James Jenkins.

VIRGINIA.—Elders Samuel Trott, Robert Cool, William Marvin, Thomas Buck, Jr., Daniel James, Wm. C. Lauck, Wm. W. Covington, Moses Grier,

Peter Klipstine, E. Harrison, John T. Watkins; and Charles Gullatt, esq. James Williams, Wm. Costin, Cyrus Goode, J. B. Goode, Daniel T. Crawford, Morgan A. VanCleve, A. R. Barbee, John Triplett, F. T. Hathaway, Wm. C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hersherberger, Stearling Hillsman, P. Philips, Israel Curry, C. Hollislaw.

NORTH CAROLINA.—George Howard, Robert Gulley.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, esq.

GEORGIA.—Elders Jas. Henderson, Rowell Reese, Allen Cleveland, George Lumpkins, Joseph J. Battle,

J. Grier, Jeremiah Daniell; and Br'n. W. B. Daniell, F. Ivey, E. H. Calhoun, J. W. Turner, A. Preston.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Elder Elijah Wilbanks, Joseph Barrett,

LOUISIANA.—Henry Moore, J. Mason, R. Jones, Esq.

TENNESSEE.—Elders John M. Watson, M. D., J. Cox, James Harder, Esq.; and Br'n. James D. Harrison,

Azor Compton, William Anthony, George R. Hoge, J. L. Palmer, J. Harper.

KENTUCKY.—Elders Thomas P. Dudley, E. W. Earle, Andrew Nuckols, Samuel Jones, Payton S. Nance, J. Cullen, Jordan H. Walker, Wm. Gosney, John Derris,

M. W. Sellers; and Br'n. Wm. Stanley, A. Cast, A. Van Meter, John Gonterman, James M. Clarkson, Esq.,

John Lawre, James Gains, Esq., Robert W. Craig, Sanford Connelly, Henry Callett, James Martin,

Charles Mills, K. Williams, John Dubell, J. Jacobs.

MISSOURI.—Eld. A. Patison, Henry Louthan, Morton Brown, Wm. Davis, Theodore F. Webb, Thos. P. Stephens, R. Owings; and Br'n. Fielding C. Hathaway,

Thomas J. Wright, Green Wood, James M. Butts, C. Gregory, Stafford McGee.

ILLINOIS.—Elders Thomas H. Owen, Richard M. Newport, Elijah Bell, Moses Pearce, William Watkins; and Charles S. Morton, Esq., Nicholas Wren,

Aaron Badgeley, James Ticknor, James P. Bennett, Reu. Merriman, Isaac Brisco, Jesse Sawyer, A. Norton.

INDIANA.—Elders Wilson Thompson, Peter Saltzman,

David Shirk, John Lee, Jonathan Jones, John W. Thomas, Hiram T. Craig, A. Baker, H. D. Banta, R. Riggs; and Br'n. John Hartgrove, John T. Crooks,

Jameson Hawkins, Samuel Stalcup, George Sangster, Abraham Hauser, George Anderson, John D. Pridmore,

Avery A. Cole, Wm. Sampson.

OHIO.—Elders Stephen Gard, Joseph H. Flint, Lewis Seitz, Eli Ashbrook, Samuel Carpenter, James Adams,

J. B. Moore, Charles B. Smith, Jacob Harshberger, A. Headly; and Br'n. Joseph Tapscott, L. Parkhurst,

Zephaniah Hart, Isaac T. Saunders, Daniel Roberson, Nathaniel Hart, Richard A. Morton, John R. Clawson, George Ambrose, esq. John Taylor, Joseph Humphry, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, Richard King, J. Taylor.

MICHIGAN.—Archibald Y. Murray, James S. Dean, Amos Holmes, esq. Henry H. Rush.

IOWA TERRITORY.—Wm. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBEON."

VOL. VII.

ALEXANDRIA, D. C., NOVEMBER 15, 1839.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed (Post Paid.)

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COMMUNICATIONS.

For the Signs of the Times.

South-hill, Bradford Co., Pa., Oct. 16, 1839.

MY DEAR BRO. BEEBE:—Please to accept from one of your money scribes, a few scraps that I have gathered since I saw you. "The love of money is the root of all evil: which while some coveted after, they have erred from the faith," &c.

From which may we both be preserved; neither believing it will save us, or others, by way of eking out the blood of Christ; or help in applying the virtue thereof to the souls of men, so that more will be saved, as more money is paid to the idolatrous priests.

As I have enjoyed the privilege of reading some, I had thoughts of communicating a few notions for your perusal. and for the brethren scattered abroad, if you think them worthy a place in the Signs.

I notice frequent accounts of trouble among the Baptists, as well as others, in various parts;—also their enemies, the idolatrous children of the bond-woman, which are after the flesh, though calling themselves Baptists, are mocking and deriding the children of promise. And since it is so contrary to the flesh, to bear derision (and we have so much of it) I fear we are too apt to forget the encouragement given in the last will and testimony of our God and Savior, to such as have therein a goodly inheritance bequeathed to them. And I will therefore introduce a few particulars thereof, and then pass on to notice some of their revilings, &c.

"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." Thus Christ taught his disciples on the Mount. And they (the disciples) departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. Thus, believing what the Master taught, and feeling the

power of his grace, manifested the disposition to obey, and enjoyed the blessing. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs;—heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon, that the sufferings of the present time, are not worthy to be compared with the glory which shall be revealed in us. Rom. viii. 16, 17, 18. "Forasmuch then as Christ hath suffered for us in the flesh;" may we be armed "With the same mind." That we no longer should live to the lusts of men, "But to the will of God." Not walking in lasciviousness, lusts, excess, banquetings, and "abominable idolatries." Wherein the missionists think it strange that we run not with them to the same excess—speaking evil of us. But brethren let us not think strange concerning the fiery trials; when those whom we not only once loved, but do now love, are rending themselves from us, causing divisions, by the introduction of idolatrous principles, and practices: speaking evil of us because we will not with them follow cunningly devised fables; for these are not strange things; such things have been before—even of old time. But "Let us rejoice" inasmuch as we may be "Partakers of the sufferings of Christ." "That when his glory shall be revealed," we "May be glad also with exceeding joy." "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you." On their part he is evil spoken of, as when they attribute the salvation of men to golden or silver saviors, or to their exertions.—"But on your part he is glorified; when believing his word, and trusting his grace, ye bear with christian fortitude their revilings. But let not one of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters. Yet if any man suffer as a christian, let him not be ashamed, but let him glorify God on this behalf."

Now I have a scrap that I took from the "Bap. Register" of April 26, 1839, under the head, "Affairs in Missouri." The piece was something lengthy, professing to point out the absurdities of the anti-missionists. I only extracted the last item in the piece, which states that there are "But very few Baptists on anti-mission ground.—What we have to say is, the Baptists as a denomination never got themselves entangled with such absurdities. The evidence lies before us in the character of the denomination of four hundred Associations, and half a million of members of churches. If all the anti-mission party were dropped from the tables, they would scarcely be missed. Not an anti-mission Association in all

the six New England States. In New York, with forty Associations, and seventy thousand communicants, there are two little Associations, and a handful of little withered anti-nomian churches, of which the Editor of the Signs of the Times may be regarded *head and tail*. Go through the middle and Southern States, and a mere sprinkling of them appears. There are a few more in some spots in the West; but every year lessens their numbers and influence. They are the mere *shreds and patches* of a castaway garment. Have patience for a few years, and their very existence will be forgotten."

Query 1st. How much suppose ye, would Noah have been missed by the inhabitants of the old world, had he died before the flood? Or Lot, had he died before the fiery shower on the cities of the plain?

Que. 2nd. Was the preaching of Noah more troublesome to the inhabitants of the old world, or the piety of Lot to the cities of the plain, than the movements of the anti-mission Baptists are to the missionists? The influence of the light held up by the witnesses for God, always was, and ever will be an annoyance to them that love darkness.

The preaching of our LORD, and the miracles he performed, were a great trouble to the self-righteous Jews. And the nearer men live to Christ, and the more they bear his image—the purer the doctrine they preach, and the more confidence they express in God; to the exclusion of all dependance on creature doings; the more they are hated & reviled for his name's sake.

Again, since boasting is excluded by the law of faith, but not by the law of works, their boasting of their great numbers, and the abundant success of their labors, shows them to be under the law, and not under grace. So we will not annoy them. Their opprobrious epithets, cast upon us, show their descent from the bond-woman; and since she, and her progeny were cast out for their mocking, &c. We will let them mock on, as long as the LORD sees fit to suffer them; seeing they are vessels of wrath, &c.; and the LORD has sent a lying spirit into the mouth of all their prophets. Among their lies, it seems that they have unwittingly told some truth. Baalam a missionary of ancient memory told some truth, in blessing Israel, when he really would have been glad to have cursed them. But so it is, sometimes the diversion given by God himself to men's words, will make them say what they neither understand nor mean; see Caiaphas prophesying of the death of Christ, when he really wished him destroyed. And there is a great reason to praise the LORD, that even at this present time, there is a remnant according to the election of grace.—

When Esaias cried concerning Israel, he said, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. As Esaias said before, Except the Lord had left us a seed, we had been as Sodam, &c. So even at this present time, it is acknowledged, and that too by those that revile us, that we are a remnant, or to use their own words, the mere shreds and patches of a castaway garment. A "mere shred," or patch, a very small remnant, so Israel said, except the Lord of hosts had left unto us a very small remnant, we should have been as Sodam, &c. Now I think, take the people called Baptists, as a body; all that are called by that name; they are as full of idolatry, as Israel were in Isaiah's day; and had it not been the good pleasure of our God, to have manifested the riches of his grace, in preserving a seed, there would not now have been so much as a pious Lot in the denomination. We may therefore thank God, and take courage, we are highly honored, by the revilings of idolators. Being according to their own testimony ranked with the apostles and prophets, and all the holy men of old; yea, with the Master himself. But I could not rely on their testimony in the case, were it not confirmed in the book of God. That it is for our adherence to Christ, to his doctrine and practice, (feeble as we are therein) appears from the fact that, would we give up the word of God, disregard divine authority, go with them in their idolatrous and unclean practices, we should, instead of being reproached by them, be called a set of good fellows. But I must close. Now may our rejoicing be this, the testimony of our conscience, that in simplicity and godly sincerity—not with fleshly wisdom; but by the grace of God, we have had our conversation in the world, &c. And whether men flatter, or frown, may we stand at equal distance from both; trusting in God, glorying in tribulation, believing in Jesus, loving God with all our heart, and our neighbor as ourselves; manifesting the same in our daily walk and conversation.

Yours as ever,

HEZ. WEST.

For the Signs of the Times.

BROTHER BEEBE:—As a number of our brethren will, I know, feel desirous to be informed of the result of Mr. Gilmore's libel suit against me, I will take the liberty of informing them through the Signs, that after running himself and me too, to considerable cost, he has had the precaution to withdraw the suit. Persons acquainted with the circumstances, will from their own opinions of the case; and many without doubt will feel satisfied, that his fears of my being able to prove that to be truth which he charged as a libel, overbalanced his hopes of sustaining his charge against me. I am for myself convinced that in dismissing this suit before it came to trial, he has acted with more self-caution than in any of his former steps. He would have showed still more prudence, had he dismissed it before I had had the

deposition of a Sister Adams in Ohio taken; as that must still remain on file in the Clerk's office.

Mr. G. about the time of commencing this suit, published in one, at least, of his congregations; that he had ordered a writ in this case; that he had never intended to lay under these charges (referring as is presumed, if he did not name it, to charges of his being too familiar with certain females;) that he had been waiting for some specific charge to be made that he could take hold of legally; that this opportunity was now fully offered him, in a letter written by me to Bro. Scott of Maryland, a copy of which he had recently got hold of, and that he intended the thing should now be sounded to the bottom. I probably have not retained all of his expressions in the above, but I have endeavored to give the ideas. What excuse will he now invent, to justify, to the minds of those who are still following him, his stopping so far short of sounding to the bottom? Perhaps about as reasonable a one, as he or some of his friends circulated in Maryland in reference to his other suit, viz: that the jury had given the verdict they did, in order to screen me from the costs because I was a poor man!—Thus representing them as falsifying their oaths to protect the poor! a new thing, under the sun! He cannot with propriety say that it was because he could not get hold of the original letter, as I had before told one of his lawyers that I would acknowledge to the correctness of the words quoted in his Declaration as filed. However I should give myself little concern what excuse he formed or how his followers were satisfied, were it not that I do believe there are some subjects of grace among those who are still duped along to acknowledge him a gospel minister, by his preaching Gill's system of doctrine, and his opposition to the popular schemes of the day, or at least some of them. In the name of that dear Jesus, who came to save his people from their sins,—not, in them, I would earnestly and affectionately entreat such persons to reflect that uprightness and chastity of life are as essential in constituting a scriptural Old School Baptist, as is a separation from Arminianism, or the contrivances of men in religion. And certainly, if these persons can bring themselves candidly to weigh the matter, they will be convinced that they have not the best grounds for sustaining this man at the expense of the fellowship of the adjoining Associations. For after that he, in the first place, obstinately resisted the entreaties made to him and to members of his church, for him to submit to be tried by his church, and to have the charges against him fairly investigated in gospel order; in the second place, that he and his friends frustrated the attempt to have it investigated by a committee, from impartial churches, the propriety—not of Mr. G's conduct; but of the New Valley church's dismissing him abruptly, from being their pastor; in the third place, that enough was proved against him before the Fryingpan Church to lead that church to justify

and sustain me in refusing to hold fellowship with him; that in the fourth place, the decision in the Superior Court, by jury, last spring, went to show that it was not slander in me to have accused him of dishonesty in his dealing; and that now, after making so much *splutter*, he has backed out from having this libel suit tried, in which would have been legally investigated, whether his intercourse with certain females was properly termed *wicked and adulterous*, or not.—I say, after considering all this, persons disposed to maintain their profession of religion pure will not think they have the best ground for continuing to walk in fellowship with that man.

How long the Lord will suffer his children to be divided and scattered towards the four winds of the heavens, I know not. But I know that it is the doing of Anti-christ thus to scatter the *holy people*. (Dan. xii. 7.) To me, and I presume to others, the most painful part of the trials of this trying time, is to see those whom we hope are the children of God, driven asunder and prejudiced one toward another. But the end of these things will come, and may God give us patience to wait therefor.

S. TROTT.

Centreville, Fairfax Co., Va., Nov. 4, 1839.

For the Signs of the Times.

New Harmony, Posey Co., Ia., Oct. 1, 1839.

DEAR BROTHER BEEBE:—In matters of religion we continue in the old way. There are no revivals among us, nor any particular excitement of any kind. Though at our last Association we had truly a heavenly time: peace and harmony abounded; while every breast seemed to be filled with heavenly love. How applicable the words of the Psalmist: "Behold how good and how pleasant it is for brethren to dwell together in unity." The preaching by the brethren was truly all of one piece; it was in substance, Christ, the hope of glory. Elder R. M. Newport was with us, and preached in several of the churches after the meeting of the Association, and before he left us. I am informed that Eld. Newport had a discussion with Mr. W. C. Buck, of Louisville Ky., on the subject of the Missionary operations and kindred institutions. In the time of said discussion, as I am informed, Elder Newport when showing the malconduct of some persons engaged in said benevolent institutions (as commonly called) had reference to a certain Mr. Fairfield that was engaged by the Bible Society for the purpose of distributing bibles in Posey Co., Indiana, when Brother Newport gave the particulars of the case as well as he could recollect; Mr. Buck got up and contradicted him, and most positively declared it was not so; and Brother Newport pledged himself to give the certificate relative to the affair to Mr. Buck: which as I am informed, he has requested him to have published in the "Banner" of Louisville, all the particulars of said certificate. I do not now recollect; but for the satisfaction of any that might wish informa-

tion on the subject, I presume they can have it either by calling on Brother Newport, or Brother Jeremiah Cash. I thought it was proper to give this intelligence to the public, that they might know that Brother Newport has not fabricated the story. Fairfield professed to be a Baptist preacher from the State of Ohio. I knew him, for he called on me several times while he was in the County. The way the certificate was got, relative to the matter, Brother Cash had a debate with him on some subject—I think, something relative to the Bible Society. Brother Cash having heard something of his conduct relative to his making a present of a bible, to a poor widow at Mt. Vernon, who made her living by washing; and said Fairfield having had information relative to the woman's calling, took his clothes to her to wash, and refused to pay her for them, because he had given her a bible. When Brother Cash told him of this circumstance, he denied the fact, which gave Brother Cash occasion to prove it. She is a woman of respectable character; and the fact is known to many others also.

Dear Brother, I hope the good Lord may ever keep us humble, and give us an eye single to his glory; and keep us in his fear and love; and give us an effectual door of utterance to preach Jesus: and may we ever be found in the path of duty, and engaged in prayer, for God's protecting grace, and also for his Spirit, to guide us into all truth: O that we may not lean to our own understanding, but look to heaven for wisdom.

Respectfully yours,
PETER SALTZMAN.

For the Signs of the Times.

A wonderful and horrible thing is committed in the land, The prophets prophesy falsely, and the priests bear rule by their means. Jeremiah.

DEAR BROTHER BEEBE:—The Baptists in this Valley have enjoyed peace and harmony uninterruptedly, ever since the separation took place between the Old and New School, each sect, or party now holding their meetings and Associations in quietness, unmolested by the other.—And of late I had flattered myself very much, that my warfare was over, that I had withdrawn from contest; and that I for one had written the last time in the defence of the Baptists, especially against those who profess our name. And were you fully acquainted with all I have done and suffered in the behalf of the Hamilton Church (against a popular host of New School fellows whose names I here omit) as well as for, and on behalf of the Old School meetings; and in all the sessions of the Associations during the war and struggle with the New School, with an untiring zeal until the desired separation was effected,—I say were you fully acquainted with all we have had to bear of persecution and slander, when the Hamilton Church, her Pastor and Clerk were published by divers persons in news-

papers, as well as in pamphlets, and from clergyman, you might not wonder at my retreat to retirement, a situation so pleasant and desirable to a feeble worn-out soldier. Yes I think you would conclude I had done my part, fought manfully; and ought now to be allowed to retire in peace. But what says the common adage of those who fly the track, or retreat?—

"He that fights, and runs away,
May live to fight another day."

It appears Brother Beebe, that it is not our legacy or inheritance to continue in a state of uninterrupted peace, and to remain at ease in Zion. No indeed: so long as we remain on these lower grounds, where the Church Militant is in a state of warfare, where spiritual wickedness reigns in high places, where wolves are in sheep's clothing; and where a man's foes are sometimes those of his own household, just so long it will be needful for the soldiers of Jesus Christ to keep on the armor, and fight the good fight, and contend for the faith once delivered to the saints. Consequently my brother, retirement from war and contention, in defence of truth, is utterly out of the question. Perhaps I may differ with some of my brethren, relative to the manner of fighting and conducting a campaign, as well as in my understanding of the scriptures, &c. My opinion is this, that we should make a wide difference between being in perils among false brethren, and being persecuted by the world, or even anti-christian powers. For instance with reference to those that are without, whether world or anti-christian professors, from them we should as much as in us lies, bear reproach and suffering, without resentment. We should pray for our enemies, and when they revile, revile not in return, never render railing for railing, or evil for evil; but contrariwise, overcome evil with good; and if they smite on one cheek, turn to them the other also, and bear persecution, slander, stripes, and imprisonment, without murmuring; and if taken and burnt at the stake as a martyr, or banished as an exile for the sake of Jesus, rejoice that we are accounted worthy thus to suffer for his sake, as faithful witnesses of the sincerity of our profession and faith in the Lamb.—But, with reference to false brethren of our own name and household, who are identified with us, who say they are Baptists, and they are not; but do lie, men who rise up from among our own selves, speaking perverse things; men who will rave, and froth, like mad-men, against the money-begging-institutions of the New School, as though they detested the very idea of selling the truth for money, while they themselves making gain of godliness, and subserving their own interest by making merchandise of the gospel, and can only be viewed as servants for filthy lucre's sake: such characters ought to be exposed, whether they be false teachers, book-peddlers, book-gospelers or book-missionaries; for at the least supposed offence they will betray their insincerity, take sides with the common enemy, and rail out against their own people. And of such

characters, we are warned to beware as of wolves in sheep's clothing, to beware of dogs, and of evil workers, who shall wax worse and worse; and we are to treat such as hypocrites, false teachers, false apostles, deceitful workers and as ministers of Satan, transformed into ministers of righteousness—from such we should turn away; withdraw from every brother that walketh disorderly and put away from among us that wicked person, and cease to cast our pearl before swine,—yea, more: if our dearest member, even the right eye offend, pluck it out. &c.

A wonderful and horrible thing is committed in the land, a prophet has prophesied falsely; the Old School Baptists in the great West, are branded with heresy by James Osbourne the book-peddler. What an awful picture Osbourne has drawn for the Western Baptists, as well as for the ministers of Christ! If his guilty conscience feels no remorse for his conduct towards the Western Churches, it is because it is case hardened, and seared as with a hot iron. Upon a review of all his communications to his Dutch Brother, and take it in one general mass, by which he designs to represent and reproach the Western Baptists, it certainly caps the climax of all iniquity. The most foul mouth blackguard on earth, or the blackest fend now in hell, could say no worse of us than his wicked heart has invented and published against the Baptists in the great West, as he terms us, in the "Advocate and Monitor." And to sum all up, he designs those charges of infidelity and diverse isms, doctrines of devils and damnable heresies, to bear directly upon the churches composing the Miami Association. And not being content therewith, but represents our ministers of the gospel, as little Sabellian foxes, hissing at him on the stage, of our Association in 1837. Which charge in my opinion, is a wilful falsehood, without any mixture of ashes, soap, or grease. For I was at the Association in 1837, and saw just what hundreds of others saw: and we saw nothing under the heavens, upon the stage, but respectable Old School preachers, and Mr. Osbourne: and how the old gentleman is to get out of that lie, I cannot see, unless he makes it appear, that he meant, that he saw some infernal spirits with which he may be familiar; and that they infected him in the shape of little Sabellian foxes, dancing round his guilty head, grinning and hissing at him: and as he says, laughing to scorn his idea of three equal and distinct persons in the Godhead: for I assure you Bro. Beebe he saw no human being laugh at him. Now if Jim Osbourne does not like this rebut in behalf of my worthy brethren of the ministry—he may lump it just as it suits his inclination best. It is very evident that if a brother differs from O. in their opinion of the trinity—that moment he will drop them from his fellowship, as quick as a dog would a hot potato; and we are warned to beware of dogs you know. As I do not wish to do all the fighting, I will now give the names of those dear brethren that were on the stage

with O. in 1837, viz: Elders in our Association, J. H. Flint, T. Childers, H. Stites, D. S. Roberson, J. Mulford, M. Morris, B. Stites, D. Layman, R. R. Coon, L. Abrams; and from Covington Association, there were S. Williams, S. Craig, M. Frazee, W. Thompson, A. Harlin from Park Co., Indiana, and J. Lee from Crawfordsville, Ia. Now, what say you brethren? Guilty, or not guilty? Now if you are not guilty, come out and deny the shameful charge against you. But if you are worse than I think for, and have been so mean as to be guilty of either grinning, growling, snapping, barking, or hissing at this great man at our Association in 1837, do for mercy's sake, come out and confess it: but on the other hand, if the charge is false, put it to him—bore him for the hollow-horn; for I think he is troubled with the bighead. Do not attempt to prove that we are not heretics by scripture; but deny the charges, and throw the point of proof on his shoulders—he is plaintiff in the case: it is Osbourne vs. Western Baptists—call for proof, deny the charges, and demand of him his Author: and if O. does not give up the name and residence of his Author, (as he says he was informed thus, and so, about our heresy, &c.) hold him responsible as the Author of the libel upon us, as though it originated in his own breast—hold him to it till he gives him up to us; and if he should try to prove us guilty, then for the scriptural mode of defence—then take the word and cut away; and then, if need be, exhibit our faith in detail.

My sheet is full—

More coming,

I. T. SAUNDERS.

N. B. One mistake, either in manuscript, or printer, viz: It was on Lord's-day, instead of Saturday, that O. and Elder Thompson preached those sermons; and on Lord's-day that O. wanted to sell his books.

I. T. S.

For the Signs of the Times.

DEAR BROTHER BEEBE:—It was the wish of our brethren, when assembled in our Yearly Conference, for me to give the brethren abroad some account of our Meeting through the Signs of the Times. In compliance with their wishes, I will try in few words to tell the story. However to begin, I will just make a few statements concerning the Old School yearly Meeting convened with the Second Old School Church in Whitefield. Their Meeting commenced on Friday the 13th of September, and continued until the Sunday evening following. The Meeting was well attended; the preaching was of that kind which places the crown on the head of Christ, while by the same word the filthy rags of our righteousness were exposed: the exhortations and prayers also manifested the same desire to crown Jesus, Lord of All, which showed that they had been taught in one School, the School of Christ. The additions to the churches as set forth in their letters, were small; but the union good, and the churches well established in the

doctrine of the cross. They received two newly constituted churches into their body, both organized the present year, the one at Anson, the other at Palermo: it was an interesting time, and we could say it was good to be there. Their next Meeting is to be held at Jay, to commence on Friday after the 2nd Monday in Sept. next.

The Maine Predestinarian Old School Baptist Conference, was convened with the Old School Baptist Church in North Berwick, on the 20th, 21st & 22nd days of Sept. inst. Public worship commenced at half-past ten o'clock, A. M.

At the close of public worship, the Conference organized for business by choosing Elder James Steward Moderator, and Philander Hartwell Clerk. On motion invited the visiting brethren present, to take a seat, and act in Conference with us: wherefore Elder James Osbourne and Dea. Jesse Converse from Woburn, and Brother Samuel Jameson, a messenger from the Eastern Old School Yearly Meeting, took a seat with us. The Corresponding letter from the Whitefield Meeting was then read, by which it was seen, that the two Meetings were one in sentiment. We then heard the state of the churches by the messengers. There is union in the churches composing this Conference, and no great alteration as to numbers. Voted to send messengers and a Corresponding letter to Eastern Old School Yearly Meeting, to be convened with the Old School Church in Jay, to commence on Friday after the 2nd Monday in Sept. next. Voted that P. Hartwell write the Corresponding letter, and that J. Steward, P. Hartwell, E. Brown, and J. Libbey be messengers to the Eastern Meeting. Voted to adjourn until to-morrow after noon. Meetings at different places in the evening.

Saturday at half-past ten o'clock, A. M., Elder James Steward preached an interesting discourse, which was blessed to many of the children of God present.

After public worship in the afternoon, the Conference was called to order for business by the Moderator. Voted that the Clerk shall send a summary of the proceedings of this Meeting to Elder G. Beebe, for publication in the "Signs of the Times." Agreed to hold our next Yearly Conference in this place, commencing on Friday after the 3rd Monday in September next, at ten o'clock, A. M.

The Meeting throughout was truly solemn and interesting, and we trust profitable.

Your brother in tribulation,

PHILANDER HARTWELL.

North Berwick, Oct. 29, 1839.

For the Signs of the Times.

Franklin Co., Ky., Oct. 21, 1839.

DEAR BROTHER BEEBE:—Having been a subscriber for your excellent paper, (the Signs of the Times) for some months, which affords me a great pleasure to know that there are some true Baptists scattered over this unfriendly world, who are unwilling to sacrifice the religion of

the blessed Savior for the friendship of the world, or the doctrines of Zion for the traditions of men. Though these kind of Baptists have to suffer much; they have as it were to suffer the martyrdom of character and reputation; they are counted as the off-couring of all things; they are a people of sorrow, and acquainted with grief as was their blessed Savior in the days of his humiliation; set up by the enemy, a mark to be shot at; hated by the world and all Arminians of every grade.

Dear Brother, yours is the second religious paper that I have ever seen that I was willing to be a subscriber for. Although our world is as full of papers called religious, as it is of yankee peddlars almost. But somehow or another, I view them as so many foul speculating streams, furnished with great swelling words of man's wisdom uniting in one general meritment over God's faithful witnesses who bear testimony in favor of truth, and against error; clothed in sackcloth mourning. We have much preaching in this part of the world, by a mixed multitude of college bred, worldly wise men, preaching a system of means, means; for they all as it were cry out—Great is Diana, or the goddess of means, which is a doctrine that pleases well the uncircumcised and rebellious. The world receives, and follows these means, using preachers which prove them to be of this world; for they look to and receive from the world their qualification to preach the doctrine of the world, or rather the doctrines of the god of this world, the prince and power of the air, the spirit that now works in the children of disobedience: and they call on the world for the means of salvation, that is to say, for money to qualify preachers to christianize the heathen. But we have even in this dark and cloudy day a few faithful preachers among us who employ the artillery of truth against the doctrines advanced by the man-made-means, using craft, working-societies, and preachers of the present day. For these faithful few, hold not their peace; but constantly affirm, that salvation is alone by the efficacious and invincible grace of Almighty God—so that the missionaries often seem to be excited and alarmed, calling together the workmen of like occupation in their state Conventions, or general Associations, in order to lay plans and devise means how to save their craft which brings them no little gain. They seem to be like one of old, whose name was Demetrius, a silver-smith, which made silver shrines for Diana, which brought no small gain unto the craftsmen; for this Demetrius was very uneasy about one Paul's preaching, so that he was constrained to say not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipped. These missionaries seem to be turning things upside down, they will have their protracted meetings, or rather distracted meetings; and their converts, or proselytes, will ship into what they call the church by the way of anx-

ious benches—they have many what they call revivals, and they increase their numbers very fast: they have a great slight of scaring the world into what they call the church, by describing hell and all the horrors of the damned that are there.

Dear brother, I think there is just about as much religious feeling and warmth in all their revival making, as there is with the monkey with his glow-worm, and pile of sticks. I would just as soon believe an infant could be raised on the breasts, and receive food, or nourishment from the paps of an Egyptian mummy, as that a child of grace could receive spiritual food, or nourishment from the preaching of missionaries.

Dear brother, I think the Predestinarian Baptists in this part of the world, are about leaving the Arminians, and their houses desolate without a Predestinarian among them. I think the Predestinarians are possessed of a spirit something like the Psalmist was, when he would say: Bid me and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a hand of falsehood: that our sons may be as plants grown up in their youth; that our daughters may be as corner stones polished after the similitude of a palace: yes, Zion in this part of the earth mourns for her deliverance from the means-using Ashdod breed, who are truly strange children. There is an uproar in this part of the world, about a Union, called the General Union, entered into by the Baptists in Kentucky, some years ago; which I believe was an unlawful marriage entered into by the Predestinarian Baptists, and Arminian Baptists.—At which time the Predestinarian lost the crown, and the glory departed from Israel. But as above hinted at, the Predestinarians are putting away their strange wives and children; there have some whole churches withdrawn from the General Union, and come out of Babylon. A good many parts of churches have withdrawn, some joined Predestinarian churches that had left the General Union, others were constituted; which caused the dragon to get mad, and floods of persecution are issued over and against the church. We are desirous in this part of the earth, to have as many Old School preachers among us as possible: we sometimes have Bro. Thomas P. Dudley and Richard M. Newport, who are able ministers of the New Testament, who preach Christ as a complete Savior of the bride, the lamb's wife, his body the ground and pillar of truth, in God honoring, and soul reviving colors.

Your unworthy brother
in hope of eternal life,
EDWIN E. HAWKINS.

For the Signs of the Times.

Oct. 28, 1839.

DEAR BROTHER BEEBE:—My best respects and prayers to God, the God of Abraham Isaac and Jacob, whom I esteem as my only Savior, and yours, that he may still uphold and support you; and bless you in your basket and store.

Dear brother, there are some of the scattered Israel of God in this region, that are grieved and perplexed with withering and corroding blasts of man's inventions, and cunning craftiness of the enemy, whereby they seek to deceive: but God, who is rich in mercy, hath enabled us to stand forth against the mighty: and seven, or part of seven churches, of us have joined in an Association, calling ourselves by the name of Regular Baptists.

Yours with respect,
THO. S. RUSH.

EDITORIAL.

Alexandria, D. C. November 15, 1839.

"A PRINCIPLE CARRIED OUT.—A correspondent of the last number of the 'Signs of the Times,' (an anti-missionary paper), after mentioning the time of next session of the Juniata Association, and after stating that some of his worthy brethren are of the opinion that the Association ought to be dissolved, because there was not authority in such meetings, expresses himself in favor of Associations as follows: 'I have thought respecting Associations, that it excites the minds of the people around about where the Association is to be held; and the people collect to see and hear what is going on, and where the people are collected there is the place and opportunity for teaching and preaching the gospel; leaving the event with the Lord to make such application as may seem good in his sight, for his glory and the comfort and consolation of his people.'

Now, we think this writer has given one very good reason for continuing the practice of associational meetings. We merely wish that he would apply the same reasoning to other meetings and to other measures besides Associations. Some have thought, respecting Sabbath schools, that 'It excites the minds' of the children: 'around about where' it is held, and they 'collect to see and hear what is going on,' and when they are collected, there is the place and opportunity for teaching the gospel, leaving the event with the Lord, to make such application as may seem good in his sight, for his glory and the comfort and consolation of his people.' Now, if these are good reasons for holding Associations, why are they not good reasons for establishing Sabbath schools?

Some have also thought, respecting protracted meetings, that they produce some excitement in the minds of the people 'around about where' they are held, and cause them to lay aside their business and amusements, to 'collect to see and hear what is going on,' and when they are thus collected, with their minds open and attentive, 'there is the opportunity for teaching and preaching the gospel, leaving the event with the Lord, to make such application as may seem good in his sight, for his glory and the comfort and consolation of the people.' What harm is there in all this?

Again; some have thought respecting missions, when they have seen the destitute regions in this country, and have thought of the multitudes perishing for lack of knowledge in heathen lands, that if some faithful, devoted minister would go among these people, and lift up his voice like a trumpet, and preach Christ and him crucified, it might 'excite the minds of the people around about where,' he preached the gospel; and as no one could go on this warfare at his own charges, nor could any one individual afford to pay all the expenses of his journey, some have thought best to unite themselves together in a society, and contribute, each one as the Lord had disposed him, towards supporting those who might take their lives in their hands, and go on those perilous journeys; accordingly they have formed these societies, and have sent forth those who thought it their duty to go. And as these Missionaries have gone into the heathen lands 'preaching every where as they went,' the people have collected 'to see and hear what was going on,' and when the people are thus collected, the missionaries thing it a 'place and opportunity for teaching and preaching the gospel, leaving the event with the Lord to make such application as may seem good in his sight, for his glory and the comfort and consolation of his people.' Now, in Sabbath schools, in protracted meetings, in the labors of missionaries, the Lord has made that application, and many, in all

these departments of effort have been converted. Why, then, is there not as good reason for them as for Associations?"—*Cross & Bap. Journal*.

REMARKS.—We freely admit that the argument of our correspondent, alluded to, in favor of continuing associational meetings, would come very short of demonstrating that they were of God. This we were aware of when we inserted the letter; but our brother barely expressed his thoughts on the subject; he did not attempt to enter into the full merits of the subject argumentatively. Mr. Cole, Editor of the Cross and Journal, however, for want of something better, has availed himself of the abstract expression and hitched it on to his New School machinery, and is endeavoring to make it step off to the time of "The house that Jack built." Baptists Associations, according to their original design are very different things from those mentioned by Mr. Cole, as occupying equally elevated ground. All meetings for social worship, are strictly speaking Associations. The correspondence also of churches, one with another are fully sanctioned in the practice of the primitive church. Nor do the Old School Baptists object to the length of such meetings as are lawful to be held. It is not the protracting of a religious meeting that we consider objectionable; but the appointment of those excitement-meetings whether protracted or otherwise, for the express purpose of getting up revivals, and making converts, and where any thing but the social worship of God, and the edification of his people, is carried on. We believe there is abundant scriptural authority for protracting a meeting, as long as the Spirit of the Lord may direct and circumstances require, providing, however that such meetings be conducted in the order of the gospel; in preaching the gospel, in singing praise to God, and in exhortation; but when instead of this Arminian doctrines are substituted for the gospel, man's ability, and creature performances are puffed up, anxious benches, submission chairs together with all manner of methodist camp-meeting-machinery are introduced, as being calculated to promote the salvation of sinners and the upbuilding of the church of God, we say of them, My soul, come thou not into their secret, unto their assemblies, mine honor, be thou not united.

We have no doubt, as Mr. Cole says, some have thought at Sabbath school, and among excited children, is the place to teach the gospel, and we further believe that many have thought that the gospel of Christ could be as easily taught to such unregenerate children, as the art of reading; but in this we are of quite a different opinion: we believe, as the scriptures teach, that except a man be born again, he cannot see the kingdom of heaven: and that none but such as have heard and learned of the Father, will or can come to Christ; that to the natural man, or mind, the things of the Spirit are foolishness unto him, neither can he know them, because they are spiritually discerned.

Again, in applying our correspondent's re-

marks to the Missionary operations of the day. Mr. Cole is again unfortunate; for the Old School Baptists have no objections to ministers of the gospel going every where, and preaching the gospel of Christ; so far are we from opposing, we are more forward in this work than any New School preacher we have ever been acquainted with: witness the thousands and thousands of miles traversed by our Old School preachers, amidst the taunts and jeers of the new order, expressly to preach among the gentiles the unsearchable riches of Christ. It is true we do not carry our life in our hands when we go: our life is hid with Christ in God, and from his fulness we receive grace for grace. Again, we differ from the new order, in regard to the formation of Missionary Societies, not only because they are unauthorized in the scripture; but because they are in direct hostility to the laws of the Kingdom of Christ, and especially in the following particulars, viz: 1st. In amalgamating the church and world in a religious society, contrary to the word which commands the disciples of Christ to, come out and be separate: and the prophet says, "Wo unto them that go down into Egypt for help, &c. 2nd. They violate that order which forbids that they should preach for *filthy lucre's* sake. 3rd. Because by the Missionary operations and arrangement, the Missionary is to look for his direction and his reward from his society, *each one for his gain from his quarter*: and thus they pervert that order which requires the ministers of Christ to trust exclusively in God. And last, but not least, because they do not preach the gospel of Christ, but another, which is not another gospel; but a perversion of the gospel. We may subject ourselves to the charge of a want of charity, by the expression of our candid opinion; but, we have never heard a gospel sermon from any one connected with the popular institutions of the day, nor do we ever expect to: for we might as well look for grapes from thistles, and figs from thorns, as for the gospel of Christ from men-made, men-directed, and money bribed preachers.

We are free to admit, there are many things connected with modern Associations, and in some instances among Old School Baptists; for which there is no more bible authority, or in support of which no better reasons can be urged, than can be made to bear in favor of Sabbath schools, Missionary Societies, &c. For such unscriptural things we do not contend.

How very impolite and unkind, it must be for the Old School Baptists to withhold from the Newlights, their fellowship! We rejoice at the firmness of Pig River Association, and hope the like decision of character may characterize every meeting and Association of Old School Baptists on earth.

"PIG RIVER ASSOCIATION.—In the following extract, we are furnished with a specimen of the courtesy and kindness of an Anti-missionary Association. We presume the Strawberry Association will, in future, leave these misguided brethren to themselves, until a more Christian spirit shall prevail amongst them.

FRANKLIN Co., September 7, 1839.

Dear Brother Sands,

Brother Wm. Lefiwitch, Wm. Harris, and myself, were yesterday at the meeting of the Pig River Association, as correspondents from the Strawberry Association. They would not receive a copy of our Minutes, nor hear us say any thing on the subject of a correspondence, but charged us of being Arminians, and openly declared that we had so far departed from the faith of the good Old Baptists, that there was no longer fellowship to be held with people of our character.

The General Association, Missionary operations, and all kindred plans, were lumped together, and called the idols of Ephraim; and until we renounced them all, and published to the world, on our Minutes, they would have no correspondence with us.

The above is the substance of what passed, if not the words used by some of their members.

Yours in the best of bonds,

JOHN S. LEE."

Religious Herald.

BROTHER BEEBE.—Please give us your views on 2 Cor ii. 15; and be particular on the last clause, in showing how we are a sweet savor of Christ in them that perish; of death unto death, &c., or otherwise set Bro. Trott at it.

Respectfully yours,

REED BURRITT.

REPLY.—As yet we have had no opportunity to present the above request to Brother Trott. Such views therefore as we have are at the service of Brother Burritt; and Brother Trott can also give his if he thinks it expedient.

Whether the Apostle intended to include with himself the entire ministry of the gospel, or to confine the application of the pronoun *we* to himself and Titus, we are not, in so many words informed: we are inclined to the opinion that what was, in this case, applicable to Paul and Titus, must also be applicable to all the apostles and other ministers of the gospel who, like these faithful servants of Christ, are called, qualified and sent forth by the Lord of the harvest. The terms *sweet savor* are figuratively used in this case, and the figure is evidently taken from the incense offerings made unto God under the old dispensation by the sons of Aaron. The priesthood of Aaron, as well as that of Melchisedec was typical of the priesthood of Christ. That which, in the offering of Aaron, constituted a *sweet savor*, did not so much depend on its grateful perfumes to the carnal smell or taste, as it did on its being what God had directed and what was pleasing to him. The gospel ministry, or the ministry of reconciliation, may be considered as possessing a peculiarly sweet fragrance from the censer of our adorable High Priest. When he ascended up on high, &c., he received gifts for men, and of these he gave some apostles, pastors and teachers; through these gifts the ministry of reconciliation is published, and Christ is set forth as a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people: and the subject now under consideration is one that pertaineth to God; for we are *unto God* a sweet savor of Christ: hence we discover the connexion between the gifts and ministry of the gospel and the priesthood of our Lord. The cloud of incense from

the censers, under the former dispensation very strikingly portray the manifestation of the *savour of his knowledge by us in every place*, see verse 14. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are a savor of life unto life. These are not a sweet savor unto men, but unto God; for that which is pleasing to men is abomination to the Lord, and that in which the Lord delights affords no sweet savor to carnal men. But in reference to the effect of the gospel ministry on them that are saved and in them that perish, to the one we are the savor of death unto death. On this last expression our brother has admonished us to be *particular*.—Well then, we understand that, in perfect harmony with the design and will of God, the gospel ministry is to the Jews, a stumbling block, and to the Greeks foolishness; they being themselves dead, the gospel has no life in it to them, it is all a hidden mystery to them, a dead letter, a stumbling stone and rock of offence to them that stumble at the word, being disobedient, whereunto also they were appointed. The *savour of his knowledge by us*, draws the line between the living and the dead, between the precious and the vile, and bears ample testimony that as many as are of the works of the law are under the curse. The gospel of Christ, differing widely from A. Fuller's gospel, J. Wesley's gospel; and from every false system, has no life to offer to the dead. The gospel of Christ in its effects, is the very opposite, in those that perish to what it is to them that are saved. To those that perish, light is darkness, bitter is sweet, and sweet is bitter; to them the gospel is foolishness—yea, and all the things of the spirit, are foolishness, neither can they know them, because they are spiritually discerned. And in this, as the Apostle says in the preceding verse, God causeth us always to triumph in Christ, &c.; and in this view of the subject, the testimony or labours of gospel ministers are always successful—"as many as are ordained unto eternal life believe;" and the balance are blinded; and all this is a sweet savor of Christ; for it answers precisely the purpose of God: hence the labors of God's servants are not like those who beat the air, or like the uncertain races where all run, and but one obtains the prize. It is *death unto death*, in them that perish; not that we are to understand that the gospel in itself, or that the preaching of it is the cause of the death in which those that perish are involved, or that its publication is to increase their condemnation, or augment their damnation: this would be unnecessary, as they are condemned already, and that justly too, by the law; besides it would be incompatible with the nature of the gospel.—Christ came not to condemn the world; yet the light of the glorious gospel, is the spirit of his mouth by which Anti christ shall be consumed. In all the warfare of the man of sin against the saints, the latter shall overcome them through the blood of the Lamb and the word of their testimony. Here, as we understand lays the true

secret why the world cannot love the truth, nor those who preach it; it is to them like the words of Micahiah the prophet to Ahab. Ahab says, "I hate him, for he prophesieth no good for me, but evil." The testimony connected with the gospel ministry is, that all men are guilty, condemned, lost, helpless and under the curse of the law; and that there is no name given under heaven or among men whereby they can be saved, but the name of Jesus. Such preaching being destitute of life, joy, comfort or peace; unto those to whom God has not spoken peace, to those who are dead, is death unto that death in which they are involved. But the same ministry which is death to the dead, is life to those who are quickened. The words of Jesus are spirit, and they are life; he has the words of eternal life, and to a soul that has experienced the work of grace, passed from death unto life, the gospel revives that principle of life which is implanted in them.—Christ is their life, and Christ is formed in them the hope of glory; hence the preaching of Christ is life unto life.

We have briefly given our views on the passage proposed, the subject will admit of much more being said; but we will only in justification of our views refer the enquiring christian to an experimental illustration of the subject. Every soul that can now rejoice in the glorious gospel of Christ has once been dead in trespasses and sins; in that state what was the ministry of the gospel to them, did it afford them peace and joy in the Holy Ghost? Did the word preached do them good, not being mixed with faith in them that heard? Certainly not. But the more clearly it was preached; the more hopeless did it present their own personal standing and condition; and while they could hear the saints declaring what joy, peace and comfort the gospel inspired their hearts with, for themselves they could see nothing in it but that which gave them a certain fearful looking for of judgement and fire indignation. And why was it thus? Because there was no vital principle in them corresponding with that life which is in the gospel; and consequently they were destitute of the capacity to know or understand any thing of those emotions which fill the redeemed and quickened saints with heavenly rapture; all was then a dead letter to them; but when it pleased God to reveal himself to them as their Savior, and to cause his life giving presence to dawn upon them, then they could, as new-born babes, desire the sincere milk of the word that they might grow thereby. Again, how often do we witness the assembling together of a mixed multitude at the place where the gospel of Christ is preached, and when thus assembled, the servant of God is enabled to proclaim the truth in faithfulness, the effect is quite perceptible; while quickened souls are fed and comforted the Arminian, the Deist and the unbelieving portion of the congregation show evident marks of uneasiness; and not unfrequently have scores of Hager's children shown their disapprobation and contempt by leaving the

house. Why this difference? Because the same that is life unto life to them that are saved is death unto death to them that perish; as the same sun that melts the wax, will harden the clay. We submit these remarks to the consideration of our correspondent and to our readers at large, hoping the Lord may lead us into all truth, for the Redeemer's sake.

REVIVAL IN BALTIMORE.—We discover by the papers that the anti-christian beast is at this time roaring lustily in Baltimore. Agreeably to previous arrangements made, of which due notice was given through the the public prints: Mr. Knapp, the celebrated revival maker, was sent for to make a revival for what is called the Sharp Street Church. He has arrived, the pow-wow is commenced, and we are informed that Knapp threatens to make 500 converts before he quits. He has the hardihood to insult the divine majesty by profaning the form of *christian baptism* by imitating that sacred rite in the immersion of his dupes. While recently engaged at Spring Garden, in the presence of some thousands: one of his brethren, who professes to have felt it his duty to make an effort to settle the matter of nominal difference between the Old Lady and her daughters, by showing why Catholics and Protestants ought to be reconciled, appeared, in sacerdotal habiliments, mounted a stump and commenced *his labor of love*. Certainly there was much of what is called charity in his ardently pious motive, and as we have been told he added greatly to the excitement already got up by Mr. Knapp and the devil. Yet dreadful to relate, instead of duly appreciating his zealous labors, instead of passing round the hat to gather the liberality of the people for their volunteer peace-maker; he was rudely seized by Judge Lynch, and Mr. Knapp's party (the world) insisted on placing him among the candidates for immersion, when suddenly there appeared a party of police officers from the Mayor of the city, who putting at defiance the authority of Judge Lynch, rescued this unwilling proselyte from that watery fate to which the others had doomed him. Great excitement, we are informed, was produced by this New-light, as the prisoner professes to be, as well as by Knapp and his party. The unfortunate New-light, is still a prisoner, and treated as an offender for helping Knapp make an excitement; while Knapp is at large, and allowed to produce all the excitement he can.

We learn since our return from the North, that another revival maker has been, and perhaps still is conducting a similar game at the Navy Yard, in Washington: and further we are told that some have threatened our city with a revival of the same sort. We had hoped, after a campaign of about three months, in which the Black and White Methodists had rent the air with their horrid yells and confused noise; and during which time had used up every thing which could be manufactured into a Methodist,

that our city might rest for a little season. But it seems that there are as many as four things which never say, Enough.

'A SENSIBLE CATHOLIC.—The following, says the Vindicator, is from Bennett's Herald. It contains valuable remarks, (coming, as it does from a professed Roman Catholic,) sprinkled with a little of his usual eccentricities. Let the priests listen to him:

THE BALTIMORE CONVENT AFFAIR.—This affair is beginning to create a deep feeling, in the bosom of every thinking man, and every feeling, virtuous woman, throughout this broad community. The burning of the convent at Charleston, the narrow escape of the Carmelite Convent at Baltimore, ought to admonish the Catholic clergy, who still endeavor to perpetuate the unnatural system of religious celibacy, that the spirit and tone of the present times, are decided in favor of the liberty of virtue and of nature. Why did the great and good Father of the universe implant into the hearts of both sexes, the sweet and joyous feelings that make them seek each other's society, and yet give any authority to a self-constituted clergy to reverse his decrees and violate his impulses?

We do not believe in religious celibacy; it is a most unnatural, wicked, and irreligious violation of the order of God and of nature. In either sex, who possess health and all their faculties, such a system leads to unnatural practices, horrible acts, and gloomy insanity.—By the last papers, we find the following certificates:

Here follow two medical certificates, which go to prove beyond the possibility of doubt, the insanity of the poor nun.

Bennett goes on:—

'Now, we would ask any one of the Catholic priests, divested of his gorgeous vestments, only habited in a plain coat and breeches of a sensible man, to say to what cause is this insanity to be referred? Without any hesitation, we solemnly believe that it has, in a great measure, arisen from the unnatural system of celibacy, inculcated by our holy mother church who, in her old age, is becoming a holy humbug! The natural position of a woman is to marry, have a family, and be surrounded with blooming children. They always frighten away the blues, insanity, and all unhappiness.—To be shut up in a convent, and restricted from the happiness of a husband, is enough to drive a woman out of her senses, it would destroy the peace of the angel Raphael, and almost make Ithuriel cut his own throat with his own shining spear.

It is time that the Catholic clergy should become sensible and rational. This is the country of practical sound sense, and the religious fooleries of Europe will never bear transplantation here. All the convents throughout the continent ought to be abolished, and the women permitted to marry or begin in marriage, if they choose. We speak in this way from the deepest and most deliberate purpose to aid in accomplishing the dissolution of every convent that may appear amongst us. Cut up the thing in the bud. I am myself a Catholic, believing as a Catholic, that is, I believe just what I understand, but not a single mystery more. The silly fooleries ought not to prevail. Let there be light.' Religious Herald.

APOLOGY.—In consequence of our absence from the office a few weeks past, during which time we have visited the churches at the North, our last number, although printed and ready for distribution, could not be mailed until this number was also ready: we therefore send them together; the same apology we offer for several typographical errors on the first form of this number, which had gone to press before we returned to examine the proof sheet. Bro. Hartwell will discover that our workmen have omitted some things, in his communication; this was also owing to our absence: for however discordant their high commendations of Mr. Ostourn's performances at the East might have been to the views expressed by Bro. Saunders, and by ourselves, of his course in relation to the Old School Baptists of the West; we should, if we had been at home, have inserted them with such editorial remarks as we might have thought necessary.

Poetry.

Salvation, O! how sweet it sounds,
Unto poor souls who feel their wounds;
Sure when they're rack'd with dreadful fears,
All over glorious Christ appears.

No finite tongue can e'er express,
Nor pen can paint the sweets of grace;
All who have truly felt it here,
Know nothing can with it compare.

It gives such consolation joy,
No one can with its fullness cloy;
God's mercy sure appears so great,
All grateful joys it must create.

On sinful me, tho' but a child,
My blessed Savior kindly smil'd;
Forgave my foulest sin and shame,
All glory to his worthy name.

As first the wormwood and the gall,
I still to my remembrance call;
The awful pit, the miry clay,
In which my spirit mourning lay.

My sins like mountains did appear,
And guilt my wounded soul did tear;
I view'd the awful pit beneath,
And God above appear'd in wrath.

In this sad situation, I
Lay like a wretch condemn'd to die;
As with grim devils all around,
Till joy and hope were nearly drown'd.

Yet bless'd be God, while here I lay,
He did his matchless love display;
Heav'n and his face he did unfold,
With rapt'rous comfort to my soul.

And as I saw his glorious face,
He spoke soft melting words of grace;
Forgave my sins (thru' his dear Son,)
And whispering said, I was his own.

Transcendant glories then did ope,
Which clearly did confirm my hope;
For lo, my blessed Savior too,
Display'd himself within my view.

Dress'd all in love, I saw him stand
In fields of light, at God's right hand;
For me, there pleading with his blood,
Before his Father and my God.

I saw such glories in his name,
As fill'd me with a heav'nly flame;
I felt so blissful with his charms,
I long'd to fly into his arms.

With joyful pantings lo I stood,
And strong desires to leave this clod;
Heav'n and my God did so appear,
I scarce could feel contented here.

I wanted so to join that song,
With an unwav'ring perfect tongue,
Which rang so sweetly thro' mine ear,
It's glories sure I can't declare.

Hosanna sweet, who can impart
It's fulness to another's heart;
And yet that music fills my soul,
The which I'll shortly join in full.

Then did Jehovah further smile,
And told me in a little while,
That he my spirit would remove,
To full fruitions of his love.

At length a curtain drew between,
Which somewhat hid this glorious scene;
Altho' a glimpse thereof as yet,
My Savior does my soul admit.

So what the Lord for me has done,
May glory be to him alone,
Whose love is like a boundless sea,
Or else h'd ne'er have pity'd me.

EBENEZER JANE.

CHRIST THE DOOR OF THE SHEEPFOLD.

John x. 1-16.

"The door of the sheepfold am I,
Saith Jesus, come enter by me,
Your wants shall receive a supply,
From danger your souls shall be free:
The fold is immutable love,
A fence never broken by sin,
And happy are they that can prove
By me to have enter'd therein.

The voice of the Shepherd they know,
But hirelings reject with disdain,
Who constantly toil at the law,
But cannot the gospel explain:
Such pastors my sheep when they hear
Shall never attend to their lore,
Because they are taught to infer,
They never came in by the door.

The sheep of my pasture are men,
I lead them to pastures divine;
And who shall presume to condemn?
I feed them, and clothe them as mine;
I saw them when wandering from God,
And how under sin they were sold,
I ransom'd them all by my blood,
And brought them safe into the fold."

Let Jesus, who died to redeem,
The Lamb from eternity slain,
Be dear in his people's esteem,
And ever exalted remain:
Ye ransom'd refuse not your breath,
Ye captives, whose fetters were strong,
Make him that redeem'd you from death,
The first and the last in your song.

BROTHER BEEBE:—Please to notify Brother Clark of Fredericksburg and the brethren in Chesterfield Co., that I will make one more attempt to visit them, and if Providence permits, I will preach in Fredericksburg on Tuesday night December 3rd. On Friday the 6th, the brethren in Chesterfield may have an appointment made for me at one of their churches near Richmond, and on Saturday, Lord's-day, Monday, Tuesday and Wednesday following the 7th, to the 11th of December, they may arrange appointments for me, to suit themselves, only that the Wednesday's appointment must be back near Richmond. On Friday night Dec. 13th, I will again preach in Fredericksburg, and on the 3rd Lord's-day Dec. 15th, I will preach for the Elk Run brethren, Fauquier Co. And Bro. Clark is hereby requested to make arrangements to go into Chesterfield with me.

S. TROTT.

OLD SCHOOL MEETINGS.

A Meeting for divine worship will be held (God willing) with the Old School Baptist Church in Westmoreland, Oneida Co., N. Y.; (Eld. Bicknell pastor) on the 2nd Wednesday and Thursday in January next, when we hope to meet our ministering and other brethren who love our Lord Jesus Christ in sincerity.—The object is the glory of God and the edification of the saints.

Signed in behalf of the church,

THOMAS HILL.

Oct. 14, 1839.

MARRIED.

Married on Thursday morning, 17th, ult., by Elder Gilbert Beebe, CAPT. CHARLES TURNER, to Miss JANE, daughter of Capt. Reuben Johnston, all of this city.

RECEIPTS will be acknowledged in our next number.

List of Agents.

MAINE.—Eld. Philander Hartwell, Wm. Eustace, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—Elder William Jackson, David Cole, David Clark.

CONNECTICUT.—Eld. A. B. Goldsmith, Wm. Stanton, William N. Beebe.

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NEW JERSEY.—Elders Christopher Suydam, J. Miller; and Br'n. Peter Hoyt, Jr., George Dolan, Col. Wm. Patterson, Wm. Drake, Jonas Lake.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBBON."

VOL. VII.

ALEXANDRIA, D. C., DECEMBER 2, 1839.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed (Post Paid.)

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☐ All monies remitted to the Editor by Mail, in current Bank Notes of a large denomination as convenient, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

On Communion with God.

BROTHER BEEBE:—I some time since received a letter signed S. N. Y., requesting my views on the important enquiry, How far communion with God may be expected to be enjoyed by christians in this day.

Since receiving this letter, I have had much to prevent my earlier attention to it, which must be my excuse for so long neglecting the request of my unknown friend.

From the explanation given in the letter, it appears that the enquiry therein contained, refers more directly to the idea of receiving special and manifest answers to prayer for intimations of the divine will, to be given us as a guide in cases of difficulty, that is, whether we may look for such answers in this day.

In reference to the general enquiry, I will here briefly remark, that communion with God in this, as in every other age, depends entirely on the pleasure of God. "For the preparations of the heart in man, and the answer of the tongue is from the Lord." Prov. xvi. 1. To the same effect says the Psalmist; "Lord thou hast heard the desire of the humble; thou wilt prepare their heart; thou wilt cause thine ear to hear." Psal. x. 17. It is the desire of the humble that God heareth; it is grace alone that can humble the heart, even of a believer, truly before God.—Again, John informs us that—If we ask any thing according to his will, He heareth us. 1 John v. 14. "But the things of God knoweth no man, but the Spirit of God." 1 Cor. ii. 11. Hence if we ask any thing according to the will of God, it must be alone by the influence and guidance of the Spirit of God, as says the Apostle again:—"For we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered.—And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. viii. 26, 27. Just so far therefore as the Spirit endites our petitions for us, so far will God answer our prayers. But to come to the

special enquiry proposed; if my own experience in the case might be considered proper authority, I should unhesitatingly say that, in some instances, when God's children, in cases of difficulty, feeling their utter incapability to decide for themselves as to what is duty, are led to entreat of him for some special intimation of his will as their guide in the case, he does in answer to their prayer, give them such intimations. In the early part of my life as a believer, I received in several instances, what I then considered to be, and still believe to have been special intimations as to what was duty in particular cases of difficulty;—such as related to my engaging in the work of the ministry, and to some other instances of special anxiety of mind.

The method in which to receive an answer, that I was more generally led to ask for, and look to, was that I might open to some passage of scripture which should be given to me as an answer. The idea was not, that I should take any text which I might chance to open to, as an answer—but that I might be directed to some passage which should convey to my mind a proper answer to my enquiry, and be impressed upon my mind as such. (Christians know the difference between merely reading a text, and having it applied by the Spirit of God.) I was probably first led to seek answers in this way, from having in some instances, when in deep distress concerning my salvation, on taking up the bible, opened without any previous design, to texts which when they first met my eye, seemed to have something in them specially suiting my case, and were so applied to me as to give me instruction and comfort. I have in some instances on receiving answers as above mentioned, been led to admire the wonderful treasury which the scriptures contain, and have thought that they contained a text suiting every case either of anxious enquiry, or of distress to which a child of grace may be subjected.

In the several instances to which I have referred of having received answers to my supplications, not only did the texts to which I opened, in their expressions, contain appropriate answers to my enquiries, and were so impressed upon my mind, and so rested upon, and my course was shaped accordingly; but in every such instance, the events thus promised or predicted have been exactly accomplished and that in a way independent of any plans or exertions of mine, manifesting the special providence therein. So that whoever else may doubt the fact of such special intimations of the divine will being given, I have ground for confidence in them, unless I am altogether deceived in reference to having been called to the ministry.

There have been some instances in which I expressed, by other modes than that above described, what I have received and rested upon, as special answers to my supplications for direction. But I would by no means have it supposed that my experience has led me to believe that I can command such special answers, whenever I am pleased to ask for them. On the contrary, many were the instances in my early experience, when under deep anxiety to know whether I was truly a subject of grace or not, and in other instances to know what was duty in particular cases, that I have spent hours together in some solitary place, in prayer and in turning over the scriptures, to obtain some direct intimation from God to satisfy my doubts, and that, without receiving such answer. In other instances wherein the Lord ultimately granted an answer, it was not until my mind had been long burdened with the subject, and application had often been made for relief, that it was obtained.

I will here make a partial digression, which to some may not be uninteresting, to remark that christians, more especially in their early experience, are apt in seasons of doubts to be anxious to obtain some special intimation from God, to assure them of their interest in Christ, or of their being of the elect. But that which has been the pleasure of God to reveal in the scriptures, is, Christ as the Savior and complete salvation of his people under the character of lost, helpless sinners, the same he reveals in them when taught their just condemnation and helplessness. But he has not revealed that they by name or personal distinction are of the election of grace. It is therefore I conceive vain to expect that God will give us any special intimation to assure us particularly of our having been chosen in Christ, or that he died especially for us. It is the will of God that we should walk by faith and not by sight—by faith in Christ as he is revealed in the scriptures the Savior of helpless, ruined sinners. To rest our expectations for acceptance with God, on a special revelation made to us of our election, would be to walk by sight. It is true that God is pleased at times so to reveal Christ to his people, in his fulness as suiting their case, and so to apply some of the promises which are yea and amen in Christ Jesus, that they then have all the assurance they can ask for, of their interest in Christ, and of course, of their election. But this is a revelation of Christ to them—not as adapted to their election: but to their ruined, helpless case, as sinners, and their knowledge of themselves as such, and of Christ's having undertaken and finished the salvation of such, is to them through faith the evidence of their salvation, and ground of their hope.

But to return to the subject, before us; I have been led to the conclusion, whether correctly or not, that it is mostly in their early experience that God grants to his children communion with him, in this special way of their seeking and receiving these sensible indications of his will concerning them, in particular cases. This conclusion is founded, 1st. On their then lamblike state, and the peculiar tenderness which our kind Shepherd is wont to exercise towards such, as we are informed by Isa. xl. 11. "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."—Again, upon the consideration that the repeated trials of a believer's faith which he passes through, *worketh patience, and patience, experience; and experience, hope, &c.*, that is, his repeated experience of the faithfulness of God inspires him with hope, that God will grant him the guidance which he needs, if he but *commit his way unto him*.—And as Paul says in reference to salvation, "If we hope for that which we see not, then do we with patience wait for it;" so in this case the believer is led to a patient waiting for the openings of providence as his guide, without seeking these special intimations from God. But then I would not infer from this, that there are no instances in which an experienced believer may be led to seek and receive such special intimations of God's will concerning him. Neither would I have it inferred that it is not the privilege and the only safe course of every believer to commit all their ways unto the Lord, to seek direction from him in all their changes and to submit to his guidance, in whatever way he may manifest it.—As I have dwelt thus long on my own experience in this case, I will further add that I have experienced the evil of engaging in enterprises merely from the impulse or inclination of my own mind, without specially seeking direction from God therein. Such for instance was the case in my removal to the West in 1815. The disappointments I met with in my expectations, and the reflection of having left the church I had been connected with in New Jersey, in an entire destitute situation, soon made me sensible of the error I had committed in undertaking this remove without specially seeking counsel from God in the case. The reflection thus occasioned, prevented my ever feeling settled or satisfied with that removal, and therefore when an opening in providence appeared to be made for my removal back, I readily embraced it; and returned after six years absence, to the church I had left.—There was however much in the dispensations of providence toward me, during those six years, calculated as I thought to keep alive the recollection of my error. This may enable some satisfactorily to account for what has perhaps appeared to them a strange move. But my unknown friend will wish some higher authority than my own experience for the answer I have given to his enquiry.

1st. Then; We are abundantly authorized

from scripture, to ask for those things which are according to God's revealed will, in such texts as these: "Ask and it shall be given you." Mat. vii. 7. "But in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. iv. 9. "And whatsoever ye shall ask in my name that will I do that the Father may be glorified in the Son.—If ye shall ask any thing in my name I will do it." John xiv. 13, 14. But then this asking, to receive, must not only be in faith in Christ, as the Mediator, but also in faith to believe that God will for Christ's sake grant the thing asked, as shown by Mat. xxi. 22. "And all things whatsoever ye shall ask in prayer believing, ye shall receive"—also by James i. 6; and 1 John v. 14, 15.

2d. The case of Gideon is one instance to the point left on record for our instruction; God condescended to grant repeated signs to Gideon, as an assurance of his being called to the work pointed out to him, and of his duty to engage therein. The Lord had shown Gideon one sign of his call of God to the work assigned him, in the consuming by fire from the rock, the flesh, of his offered kid, &c. Judges vi. 18—21. Yet Gideon's doubts still prevailed of the Lord's designing him for such a work, and he entreats for further confirmation, and specifies the sign once and again. The Lord grants it in the fleeces first being wet with dew, and then dry, verses 26—40, same Chap. Other instances might be pointed out in the Old Testament; but I will come to the case of Thomas in the New Testament. John xx. 25—29. Thomas would not believe that his Lord had actually risen from the dead, without he could have a particular sign for confirmation, notwithstanding the testimony of his brethren. The sign is granted, he is permitted to put his hand into the wounded side of his Lord, and his fingers into the print of the nails in his hands. It is true that these doubts of Thomas was made the occasion for giving to him and the other disciples, a clearer testimony than they otherwise could have had of Christ's having actually risen in the same body in which he had entered the tomb; and that without having seen corruption. But it also stands on record as a testimony of the condescension of Christ to the doubts and weakness of his children; and is an encouragement to us—not to indulge in unbelief: but to seek to him to give us that evidence which is necessary to enable us to believe in any case; and of course, also to understand what is duty.—This subject would open a still extended field were I to undertake to draw the mark of distinction between these instances of special communion with God, which we have noticed, and those impressions which are frequently made upon our minds, often, no doubt, by Satan, and which we are apt to mistake for intimations of the divine will; and also to notice objections which might be raised to the position I have taken. But as I have already been so lengthy on the subject, I will pass these by for this time.

I however wish to be indulged a little further, to offer a few additional remarks on the general enquiry, how far the churches of Christ are at *this day* enjoying communion with God.

On this point I shall have to differ from those who talk so much about the *present sickly state of the church*. That this is a day of rebuke to the churches of Christ I readily admit. When we look at, and judge from outward appearances, the following scriptural complaints would also appear truly applicable to our case, viz: "We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen." And we might add, our enemies are deriding us for it. But then the gracious answer of God to this complaint, stands on record for our encouragement, in the same connexion. "Thy dead men shall live; together with my dead body shall they arise. Awake and sing ye that dwell in dust, for thy dew is as the dew of herbs; and the earth shall cast out her dead. Come my people enter thou into thy chambers and shut thy doors about thee: hide thyself for a little moment until the indignation be overpast," &c. Isa. xxvi. 13—21. Thus is showed that notwithstanding the complaints which the church makes of herself, she is at that very time the object of the special recognition and care of her Lord; and that of which she complains is, in his gracious dealings, but the means of separating her from the multitude, against whom he has indignation, and who have shed the blood of the saints; and of preparing her to enter into the chambers he has prepared for hiding her from the storm during this indignation. And indeed I think those saints who complain so of the *sickly state of the church* take altogether a mistaken view of the subject. They think that truth is much fallen now to what it was thirty or forty years ago, and has much fewer advocates now than then. But the fact is, that truth, then, was at a much lower standard than now: scholastic divinity was then mostly the standard, and the truth as it is in Jesus was obscured by the glosses of men. Now the true churches of Christ are being led to renounce such standards of truth, and to take the scriptures as their only standard; the consequence is, that with many these human glosses are stripped off and the truth and order of the gospel are preached and received by such in that plainness in which they are revealed in the scriptures; and they are depending more on the teachings of the Holy Spirit, and less on the teachings of men. Hence carnal professors, instead now of professing love to the doctrine of the scriptures in its plainness, come out in opposition to it, and openly advocate human teaching and human systems, contrary to that, to which the saints are led.

Again the churches, formerly through their general appearance of union, increase and worldly respectability, enjoyed more pleasant feelings. Now they experience much to mar

these feelings, but have in exercise a much more conscientious and greater regard for the truth and order of the gospel, as delivered in the scriptures, and from the glory they now discover in the simplicity of scripture revealed, compared with the wisdom of men, they cheerfully meet reproach in their strenuous adherence to the former, and rejection of the latter.

Formerly their great increase in numbers and respectability, occasioned a manifest decrease in true spiritual strength; now the true churches of Christ are diminished in numbers, and by the religious world are considered the reverse of prosperous and respectable, but they experience much more of the sweets of spiritual union and fellowship, and rejoice that in the Lord alone is their righteousness and strength. Formerly they were like to a person increasing in corpulancy, but becoming thereby gross and subject to disease; now under the management of their all-skilful Physician, they are having that grossness purged from them, and though losing much of their corpulancy, yet are becoming more healthy. So that whilst the churches have abundant reason to mourn their past too great conformity to the world, they have abundant reason for thankfulness, that their kind and all-wise Shepherd's care toward them has not diminished;—and that although they are made to experience the pain of divisions, and much opposition and contempt, yet He is thereby separating them from that only, which was hurtful to them.

Upon the whole view therefore of the subject, I am led to the conclusion that the churches of Christ are *at this day* looking more entirely to the guidance of the Holy Spirit and receiving more of his communications in being led to clearer views of divine truth in its original purity, and to greater love to it, than for a long period before, as manifested by their preferring God's truth, with reproach; to the systems and expositions of men, with worldly applause. But still, whatever just ground some few may have to boast of their *deep experience in divine things*, and to glory over their brethren on account thereof, the great body of the saints fall, (and feel sensible of it,) far short of the apostolic church, in purity of religion, in being of *one heart and one soul*, and in that strength of love to Christ and his cause which would lead them to count every thing else as *loss and pollution* compared with Christ, and being found in him. There is much *traditionalism* still among us, much of an inclination to consult the flesh, and the world, and to seek *that honor which cometh from men*; but our great Immanuel is now sitting as a *Refiner and purifier of silver*, and is skilful and faithful to temper the fire so as to purge away the dross, and that only. Being thus in the crucible it is not a time for great rejoicing and lively frames, but one which calls to taking up the cross, and to the exercise of strong faith in our gracious Leader and Commander.

May he increase our faith and love to him.

Yours in love, S. TROTT.
Centreville, Fairfax Co., Va., Nov. 22, 1839.

The Epistle to the Hebrews.

[Prepared for the Signs of the Times by Brother F. A. KLIPSTINE.]

CHAPTER V.

The institution of the office of High Priest among the Israelites took place in the wilderness, at the command and under the direction of Almighty God: and the necessity of such an institution is apparent from the fact, that atonement was as needful for a breach of the law under the covenant of works in order that temporal Israel might live in the sight of God as his people and obtain possession of the earthly Canaan, as it was in the covenant of grace, in order that spiritual Israel might live in his sight in that sense, and ultimately obtain possession of the heavenly Canaan. Atonement was as necessary for purification in the one case as in the other, and without it neither could exist before God and sustain towards him the relation of his people. The idea of absolute Deity irrespective of atonement fills the enlightened soul with consternation and terror. God unappeased by sacrifice is a God of wrath and vengeance—in the strong and emphatic language of the Apostle, "Our God is a consuming fire." The purity of Jehovah is so infinite in its nature, and his holiness so awful, that iniquity cannot exist before him, but it is consumed with the breath of his mouth, and destroyed with the brightness of his coming. In order then to sustain the relation, temporal or spiritual, of a people to God, sacrifice must be offered up, atonement must be made to the violated Justice and insulted majesty of the law, a mediation must be established, in which God can meet the transgressor, can regard him with complacency and extend to him his mercy. Now all these things obtained under the Mosaic dispensation. Sacrifices were offered up, atonement was made, a mediator established in order that Israel might sustain the relation of a people to God. The whole of that economy with its various rites and ceremonies of purgation, ablution and cleansing however, only sanctified to the purifying of the flesh and secured to them the blessings and favour of Almighty God in a temporal sense. It extended not beyond the vale of tears—it entered not into the heavens—it spoke not of the resurrection of the dead and of eternal life beyond the grave;—but without it Israel could not have enjoyed the temporal blessings and favor of God, nor have borne the relation of a people to him—for with all these advantages they were a stiff-necked and a rebellious people, and we find the Almighty speaking to their mediator Moses thus, "Let me alone, that I may destroy this people, and I will make of thee a great & a mighty nation. The same wickedness in other nations was disregarded by Almighty God, because they stood not in the same relation to him as did Israel; for Paul speaking of the Gentiles says, "The times of this ignorance God winked at," that is, passed them by unheeded and unregarded. But although the rites and ceremonies of that dispensation were carnal in their character, yet were they

patterns of things in the heavens—and the office of High Priest consequently was typical of the priesthood of our Lord Jesus Christ. The Apostle takes this view of it, and institutes a comparison between them in the Chapter now under consideration—"For every High Priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron: so also Christ glorified not himself to be made a High Priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a Priest forever, after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him, that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered." The likeness of the shadow to the substance so far as the Apostle carries it in this place is complete. The Jewish High Priest assumed not the honor of that office to himself, but was called of God like Aaron, so Christ assumed not the office of himself, but received it from his Father when he said, "Thou art a Priest forever after the order of Melchisedec." The Jewish High Priest was taken from among men—he must be a man, in order that having the feelings of infirmity incident to human nature he might have compassion on the ignorant, and on them that are out of the way. He must be a perfect man, that is, without personal blemish or defect. So also our Lord—he was taken from among men, he was a man, a body had been prepared him. Around him majesty and grace threw their brightest influences, mellowed by the sweetest disposition of soul and the most engaging affections of heart. The divinity beamed in his eye, it shone forth in his countenance, he moved a God, while tones sweeter than angels use, flowed from his lips in soft and persuasive eloquence, while he descanted on the arrangements of the divine government, or spake of the glory of his Father: and when the occasion required reproof, he spake as one having authority and not as the Scribes; for when the wise and learned men among the Jews sought to entangle him with their questions, they quailed beneath the poignancy of his rebuke, and were forced to acknowledge, "That man never spake as this man;" and at the same voice, whose awful tones, winds, seas and devils obeyed, the band of armed men with Judas at their head reeled and fell to the ground. He was perfect in mind and body, full of grace and truth, holy, harmless, undefiled, and separate from sinners and made higher than the heavens. But this perfection could not of itself have availed in the great

matter of atonement for sin. Perfect humanity in the person of the first Adam had tarnished the divine command and brought condemnation on all his posterity, of which he was the head and representative. Perfect humanity in the person of the second Adam must restore the lustre and dignity of the violated law, by perfect obedience to its requirements in behalf of those whom he represented, and thus remove the wrath and condemnation, to which they were exposed. Perfect humanity in the person of the first Adam disobeyed God under circumstances the most favorable, and with inducements the most powerful for obedience. Perfect humanity in the person of the second Adam, the Lord from heaven, must obey God under circumstances the most favorable and with inducements the most powerful for disobedience. The first Adam was placed in the garden of Eden, planted by God's own hand with trees bearing fruit delightful to the eye and sweet to the taste, and was blessed with the society of God and his holy angels. While the second Adam was placed in a fallen and guilty world, surrounded by circumstances of extreme penury and want, and exposed to the continual temptations of Satan and the reproaches of wicked men.—Perfect humanity in the person of the first Adam, broke the divine injunction, which was comparatively simple and of easy observance. Adam, at the mere suggestion of Eve, ate of that forbidden fruit, "whose mortal taste brought death into the world and all our woes:" the woman handed him the fruit and he did eat. Perfect humanity in the person of the second Adam, must obey the law of God in its widest range, though pressed with the mighty load of imputed transgression, and thus magnify the law and make it honorable. The bare presentation of temptation to the mind of a perfect being is not sin. The sin of Adam consisted in eating: "In the day thou eatest thereof thou shalt surely die." Yet was it necessary that Christ should be exposed to temptation, in order that he might become intimately acquainted with the condition and circumstances of those whom he represented, and thus be assimilated to the pattern in the person of the Jewish High Priest: for that officer was compassed with infirmity in order that he might have compassion on the ignorant and on them that are out of the way. And although it was impossible that Christ, as the Son of God, and the Maker and Upholder of all things, should fall as did the first Adam; yet in the economy of redemption, and in the arrangement of divine government, it was as necessary that he should learn obedience by the things which he suffered, and feel his dependance on his Heavenly Father for protection and safety, as that he should enter the baptismal stream and be baptized of John for the fulfillment of all righteousness. Now the Jewish High Priest was not only compassed with infirmity, but on that account he had to make atonement for himself; so also our Lord made an offering for himself: not that iniquity belonged to his nature—not that sin, other than imputed

transgressions, claved to his person as some religionists believe: for if so, where is the efficacy of his atonement?—where his triumph over death, hell and the grave?—where are our hopes of immortality and eternal life? If so, why are the heavens still arrayed in brightness, and the footstool of God decked with verdure and gladness? why roll the wheels of time onward to the final consummation of all things? If so, the purpose of God is frustrated, the scheme of redemption is marred, death is victorious, hell is triumphant, the grave has refused to surrender its prey, and the heralds of the cross are false witnesses of God, when they proclaim the resurrection of the dead, and immortality and eternal life—if Jesus was a transgressor, his sacrifice on Calvary could not have redeemed his own soul—if Christ was a sinner, the loud cry which he uttered on the tree of the cross, when he exclaimed, *it is finished*, and gave up the ghost, would have been insufficient to burst the ceremonies of the grave, and awake the sleeping saint—if the Son of God had violated his Father's law, the Sun that shrouded himself in darkness, when he bowed his head in death, would have refused his beams forever, and the earth, which startled and trembled to its centre, when he expired, would have fled from its orbit, and its place have been known no more. Woe, irretrievable—woe would have seized upon the vast extent of Jehovah's dominion, and the universe of God, unhinged and unsupported, would have rushed into fearful ruin, and have sunk into original chaos. But although Christ was free from iniquity, a lamb without spot or blemish, in whose mouth guile was not found, yet he made an offering to God for himself. The Apostle says, he offered up in the days of his flesh supplications and prayers, with strong crying and tears. Surely it was the most acceptable offering ever presented to Almighty God on individual account. Perfect humanity under the severest trials and temptations, that earth and hell could devise lifting itself up in supplications and prayers with strong crying and tears to Almighty God. What humility, what meekness, what holiness, what submission, what resignation! "Father, if it be possible, let this cup pass from me, nevertheless not my will but thine be done." The Jewish High Priest had to make atonement for transgression in his own person; the Savior of sinners made an offering of supplications and prayers with strong crying and tears, in order that he might be preserved from transgression; for in this sense we understand the phrase, "To him that was able to save him from death." The death here alluded to, cannot be the death on the tree of the cross; for it is said, "He was heard in that, he feared;" and yet he suffered that death—it was eternal death, a death consequent upon transgression, against which the Savior of sinners made an offering for himself.

"And being made perfect, he became the author of eternal salvation to all them that obey him." We have already observed that the natu-

ral perfection of Christ would have been insufficient of itself in the great matter of salvation—it was needful that he should be made perfect through sufferings—that he should learn obedience by the things which he suffered; for had the Messiah according to the expectation of the Jews, made his appearance in the world in all the pomp and splendor of royalty, to establish the throne of Judea on a solid and permanent basis, and had he under such circumstances laid down his life, he could not have been qualified for the office of Captain of the Salvation of his people—perfect in his nature, he could not have entered into the feelings and wants of those he represented. What is it that makes the successful Captain? It is exposure to peril and hardships, it is a thorough acquaintance with the condition and feelings of his men, it is to be foremost on the strife and confusion of the battle, and to hazard and if necessary to sacrifice his life for the salvation of his army and the success of his cause.—And did the Savior of sinners thus act? Yea, he trod the wine-press alone, he grappled single handed with the powers of darkness; and although he fell in the conflict, his fall brought discomfiture through all their ranks, and in his death throes he hove into everlasting destruction the mighty load of imputed guilt, which else would have sunk a world into perdition. But was he prepared by previous suffering for this glorious issue? Yes—he was acquainted by experience with all the wants, feelings, trials, temptations and exposures of his men; for he took upon him the form of a servant, he was a man of sorrows and acquainted with griefs—he was afflicted, wounded, bruised—he was assaulted by trials, assailed by temptations, exposed to contumely and reproach, and yet the second Adam, unlike the first yielded not: but was faithful to him that appointed him, and thus being made perfect, he became the author of eternal salvation to all them that obey him. The term, "SALVATION," signifies safety, preservation, and when considered in a spiritual sense, it needs not the term *eternal* to be attached to it; for spiritual salvation is eternal—but the Apostle here attaches the term *eternal* to it in contradistinction to that temporal salvation, about which he had been treating, or to that which was obtained by the offerings and mediations of the Jewish economy. Now this eternal Salvation is for those only who obey Christ. The phrase, *being made perfect he became the author of eternal salvation to all them that obey him*, is a peculiar one, and occurs in none other of the Apostle's writings; and its primary intent was to operate on the professing Hebrews, who still observed the ceremonial law, and in thus acting were not obedient to Christ;—for he is the way, the truth, the life and salvation is in none other; for by the deeds of the law there shall no flesh be justified. Obedience to Christ then implies faith in his name, faith in him as the great Author of salvation, faith in the immutability and certain accomplishment of his purpose, faith in his divinity and Sonship, faith

EDITORIAL.

Alexandria, D. C. December 2, 1839.

Pleasant-Hill, Talbot Co., Ga., Nov. 7, 1839.

BROTHER BEEBE:—In consequence of attending our Associations, &c., this fall, I have not read all the numbers of the Signs of the Times, and I do not know whether you have yet given your views upon *The Talents*, according to my request. I feel anxious to see them in the Signs, and hope the Lord will direct your mind, for the satisfaction of his Zion.

The Upato Association met on Saturday last, and there were twenty-five churches represented, and several votes taken; but through the transaction of all the business there was not a No and Yes, but union of heart seemed to prevail, brotherly love to fill each heart, and the preaching was all of one kind, viz: *Salvation by Grace*. And I think I can say the Lord was in the place.

Yours as ever,

JOHN W. TURNER.

THE TALENTS.—By the above extract of a letter from Brother Turner, our readers will perceive that he has repeated his request that we publish our views on the Parable of the Talents. Matt. xxv. 14—30. We have thus far delayed a compliance with the request of our brother, not so much for want of views to express as from the conviction that our views will be considered somewhat novel, and perhaps speculative by many of our readers whom we love and respect: yet, being a second time called on for them, such as we have are at the service of our brethren, subject to such animadversions as they may feel themselves warranted by the scriptures of truth to make through our columns. It is the opinion of many of our readers that, taking into consideration the comparatively destitute condition of our churches of the stated preaching of the word, the devotion of a greater share of our paper to the expounding, illustrating and comparing of views on the scriptures, might better subserve the cause of truth and righteousness.—In their opinion we fully concur, with the provision that, in all our discussions, a spirit of tenderness towards each other, where difference of opinion may be found, and a singleness of heart for the declarative glory of God, and the general edification of the saints shall govern in those who write and in those who read.

But to the parable. There is, in our opinion, an evident connexion between the xxivth. and this xxvth. chapter; and the several parables are employed by our Lord to enforce the solemn admonitions given to the disciples in the former chapter, concerning the judgments which were soon to be experienced by the Jews, when God should execute his indignation, in a temporal point of view, on national Israel. Hence we believe the whole discourse of our Lord in the two chapters, was founded on the text, "Tell us, when shall these things be?" [to wit, the destruction of Jerusalem] "and what shall be the sign of thy coming," [to execute these things]

and of the end of the world?" i. e. the passing away of the old heaven and the old earth, &c.—In these two chapters Christ informed his disciples that all these judgments would surely take place, that for the special benefit of his elect, they should be preceded by such signs as should be a sufficient warning to his disciples to retire to the mountains; that the precise time of the execution of these things, although they should take place before some among them should see death, was not then a matter of revelation; but was only known to God. The solemn admonitions expressed in this connexion, and enforced by these well adapted parables, with sufficient clearness taught the disciples that there was danger of their being involved in the temporal calamities which should at that day burst upon the Jews, and hence the necessity of their watching the accomplishment of those signs which should signify to them that the time was at hand. There should be false christs, and false prophets and heresies, wars, earthquakes, &c. But when they should see the abomination of desolation spoken of by Daniel, standing in the holy place, they should then have but barely time to flee to the mountains: for then the coming of the Son of Man, in the revelation of power and great glory, revealed in flaming fire and taking vengeance on them that knew him not; should not be as when he came in incarnation to bear the sins of his people, and consequently was not then revealed in that power; but in this revelation, he would come without sin, to receive his kingdom, and destroy those in Israel who would not that he should reign over them. This coming should be with the velocity of lightning, and therefore *Let him that readeth understand*. After making these statements to his disciples, our Lord repeated the admonition, xxiv. 42, Watch, therefore, for ye know not at what hour your Lord cometh; that is, *watch those signs which should be given to them*. From this [42d.] verse, to the end of the subject, the relation of *Lord and servants*, takes the place of *Teacher and disciples*, showing that in this visitation on Israel, he was to be revealed as the Lord and King: his humiliation would then be past, and he revealed in his reigning power and glory. From verse 45 to 51 inclusive, of chapt. xxiv, is found the key to the parable of the talents: "Who then," (at the time of his coming) "is a faithful and wise servant, whom his Lord has made ruler over his household, to give them meat in due season; blessed is that servant whom his Lord, when he cometh, shall find so doing. Verily, I say unto you, that he shall make him ruler over all his goods.—But we will advert to this again, presently.

Here the connexion seems broken by the division which our translators have made of the chapters; but every one must necessarily see that the same subject is continued in chapt. xxv. The xxivth. closes with a declaration of what the Lord will do with his servants, at his coming, as above spoken of, which have, and those which have not obeyed him: the former should be made

in his atonement for his peculiar, his spiritual Israel, faith in his promises, faith in the operation of his Holy Spirit, faith in the gospel. Is there any thing else embraced in the term, *obedience to Christ*? No—For genuine faith works by love, purifies the heart, and overcomes the world. These in our view are some of the many things, which the Apostle had to say to the Hebrews, who were workers under the law, which he calls hard sayings, and which remain so to the present day, to the workers under the law of the present day.

Called of God an High Priest after the order of Melchisedec, of whom we have many things to say, and hard to be uttered seeing ye are dull of hearing. The pronoun *whom* in this sentence relates to Christ and not to Melchisedec, and those sublime and precious truths contained in the phrase, *obedience to Christ*, are hard sayings only to those, who are *dull of hearing*. Now the hearing ear belongs to the christian character, and the Apostle in this expression admits that the Hebrews were christians although they were workers under the law; but he reproaches them with obtuseness, with dulness of ear, for although they had been professors long enough to be *teachers*, they had made so little progress in the divine life, as that *they had need that one should teach them again which were the first principles of the Oracles of God*—that is, they had need to be taught that the law was only a schoolmaster to bring them to Christ, that all its types and figures pointed to him, and that its whole design terminated in him. This teaching he terms *milk*; for *they had become such as had need of milk, and not of strong meat*. By the *first principles of the Oracles of God*, and *milk*, the Apostle intends the same thing, and he argues, that *every one*, whose perception extends not beyond those first principles, *who useth milk, is unskilful in the word of righteousness, for he is a babe*. The grand design of the gospel, the freedom of the citizens of Zion, their calling, election, and adoption into the family of God, their interest in the atonement, their union with Christ their living Head, the glory of his cross, and all those great truths connected with the plan of salvation, and taught in the word of righteousness are as little understood by them, as is the nature of surrounding objects by the infant, whose eyes have just beheld the light of heaven. This is the *strong meat, that belongs to them that are of full age, who by reason of use have their senses exercised to discern both good and evil*. Their hearing is not dull, but their senses are perfect—they are able to distinguish between truth and error—they are enabled to discern that reliance upon aught for salvation save the blood and righteousness of Christ is evil, and that he is the end of the law for righteousness to every one that believeth.

Brother Klipstine's commentary on the Epistle to the Hebrews, will be continued in our next volume.—Ed.

rulers of all his goods, and the disobedient should be companions with hypocrites in the temporal judgements which were to be executed on the Jews. The next chapter commences, "THEN," which certainly signifies, *At that very time.*—But what shall *then* be developed? *Then shall the kingdom of heaven*, the nominal church of Christ, be likened unto *Ten Virgins*; agreeing with the circumstances connected with the first coming of Christ; for this parable is evidently based upon the event of, and circumstances attending his first appearing in the flesh and among the Jews. In that instance, when it was announced by John the Baptist that Christ, as the long waited for Bridegroom, was come, there went out to meet him as such, Jerusalem and Judea and all the regions around about Jordan: but alas! their lamps were gone out. Their having Abraham to their father could no longer serve them: they were sent away to buy oil, or *fruits meet for repentance*, and have not yet returned to their place among the virgins: but, from late accounts, they are still trading in oil and meats: their prospect of success is as cheerless as is theirs who expect salvation by the deeds of the law or from the modern anxious bench system. Now we say, such had been the case of Israel in the days of John the Baptist, and at *that* day when Christ should be revealed, in the destruction of Jerusalem, it should be in like manner with the kingdom of heaven; at that time the division of his nominal disciples should as completely answer to the figurative import of the parable as the parable answered to the former events. As ancient Israel traveled down through all the generations appointed them, to meet the advent of Christ and were looking for his coming, were expecting to meet him and be recognized as his Bride; and and as very many of them were not able to stand when He appeared,—Mal. iii. 2., so the kingdom of Christ, after his ascension to glory, should look for his return. He had frequently taught them that he would, in their day, return to them again, that he was only going into a far country to receive a kingdom and would shortly come to preside over them; also that at his return all the hand-writing of ordinances should be blotted out, Jerusalem that then was, and which was in bondage with her children, should be destroyed, and the elect among the Gentiles be gathered in. At that time, his professed disciples should experience such a division and final separation as should correspond with the type, as set forth in the parable of the virgins.

The two sexes, male and female, implied in these solemn warnings, as, men in the field, women grinding at the mill; men servants, and maid servants; servants and virgins, appear to have been designed to enforce these words,—“What I say unto you I say unto all, Watch!”

In justification of his application of the parable of the virgins, our Lord introduced the parable of the Talents. “For the kingdom of heaven is as a man travelling into a far country who called his own servants, and delivered unto them

his goods.” To our mind nothing can be more clear than that this parable is given as a further illustration of the parable and warnings before expressed in the connexion of the subject.—THEN shall the kingdom be likened; but why shall she be thus compared? For the kingdom, &c., is as a man travelling into a far country.

Having, as briefly as the nature of the case would admit of, shown to what particular period this cluster of parables related, we will endeavor to show the analogy this parable bears to the subject to which we believe it was applied by the Master.

By *the kingdom of heaven*, we understand the church of our Redeemer, in their connexion with him as their head and king. Our brother, will observe, this parable does not commence, like the preceding one. *Then shall*; but the present tense is used, and therefore embraces all that period of time, from the date of these instructions, until the time when this kingdom should be likened to ten virgins, or to what is implied in that of the sheep and the goats. Christ was himself the man travelling into a far country; he was at this very moment making his arrangements to go to his Father and to their Father, by calling unto him his own servants, these disciples which he was addressing, some of whom were not to see death until ALL these things were fulfilled. In John xiv., his intention to perform this journey was announced: and the nature and object of it, were explained to the disconsolate saints; and the promise of his return and the final establishment of his kingdom, together with the promise of the Holy Ghost to preside over them during so much of his absence, as extended from the day of pentecost, until his return; also in the xvi. & xvii. chapters of John, this subject is more fully expounded. His Father had appointed unto him a kingdom, and he had also appointed unto them a kingdom; he therefore goes into this *far* country to receive a kingdom, to prepare a place, &c. And if I go away, he says, I will come again.—It is needful for you that I go away. The necessity of his going away, is fully set forth in these remarkable words, “Whom the heavens must receive,” and again that by his own blood he should enter, not into the holy place made with hands, as did the sons of Aaron; but into heaven itself: ceasing from his own works, or legal service under the law, obeying its precepts, and bearing its penalty thereby expiating the guilt of his people; as God did rest from the works of creation on the seventh day; having obtained eternal redemption for us.

“Who called his own servants and delivered to them his goods.” Here we are to enquire,—Who were his own servants; and what were the goods delivered unto them? We cannot believe with the Arminians that these servants included all mankind; for some portion of the human family were at that time suffering the vengeance of eternal fire, and therefore were not, at that time called together; nor can we believe with others that the Jews, as such, were intended for

they were not recognized in any sense as the servants of Christ; nor were the Jewish rituals, formerly delivered to them any part of the goods of Christ, as the Mediator or the King. But, by *his own* servants, we understand, those very disciples unto whom he was at the time administering these instructions. The Lord, the servants, the journey, the goods, or talents with the use made of the latter were all necessary to describe the then present state of the kingdom of heaven. As we promised a gain to advert to the close of the xxiv. Chap. as a key to the parable, a little attention, will convince the reader that the service of those persons, called *his own servants*, was to rule over his household, by giving them meat in due season; and consequently none were in this sense his own servants, but such as stood in this connexion with his household. The goods which he delivered unto them, we think, had reference to the gifts bestowed for the edification, succor and support of those who are of the household of Faith. When He ascended up on high, he led captivity captive, and gave gifts unto men. Eph. iv. 8; also verses 11, 14. “And he gave some apostles, and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ,” &c. Those who are distinguished as *Christ's own servants*, are frequently brought to view, as in the parable of the talents before us, as being Stewards of the Lord's goods. “A good man, out of the good treasure of his heart bringeth forth that which is good; and an evil man, evil things, &c.; for of the abundance of the heart the mouth speaketh.” Luke vi. 45. And again, we are taught that the preparation of the heart and the answer of the tongue are of the Lord;—they are his goods.

The next expression of the parable, claiming attention is the manner of distributing these gifts. This distribution we are informed was made with reference to the *several* abilities of the servants left in charge with their Lord's goods.—And so it has ever been in the churches; the Lord has not given equal abilities and therefore has not committed the same amount of his goods to all of his servants; there is a diversity of gifts now, and there was then; but all by the same spirit, and those who have but inferior gifts, are as inexcusable for neglecting to improve them as are those who have the five talents. But in the immediate sense of this parable we understand our Lord had left in charge with his servants, those admonitions, in regard to the great and terrible day which was then at hand, these signs, admonitions, parables, &c., were his goods, delivered to them according to their several capacity. Some of these servants were apostles, and consequently had a capacity for a greater degree of usefulness than those who could only make advantageous use of two talents; and some of them

were ordinary ministers of the word, and hence were in advance of those, for general usefulness, which were not called to stand in that responsible relation to the household; others again were disciples of Christ who, though they were not called publicly to preach; yet, having received these admonitions were in possession of, at least one talent, of their Lord's goods, and such were solemnly obligated to exhort one another, and so much the more as they should see this terrible day approaching.

Now then, with this distribution of gifts, for stirring up the minds of the saints in regard to the tokens which should indicate the near approach of the promised return of their Lord, and the day of reckoning which he had informed them of, he straightway took his journey. "God went up with a shout, the Lord with the sound of a trumpet." Leaving the impressive charge, *Be ye also ready*; for in such an hour as ye think not the Son of man cometh. Who then is that wise servant whom his Lord hath made ruler; or to whom he hath committed talents, viz: to give meat, or instruction to his household seasonably, in relation to his return, and of those fearful judgments then to be realized? Blessed is that servant whom his Lord, when he cometh shall find so doing, verily, he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, my Lord delayeth his coming; and shall begin to smite his fellow servants and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. Can there be any difficulty in perceiving that the above quotation is in substance the very subject, more fully illustrated in the parable of the talents.

These views are sustained by the faithful record made in the Acts of the Apostles, and in the Epistles; particularly in those written by James, Paul, Peter, John and Jude, to those Jewish disciples, in stirring up their minds to a remembrance of these things, and in giving us a historical account of these servants, or disciples, how they conducted themselves during that space of time, from the ascension of Christ until the Epistles were all written.

The actual event of Christ's coming, in the destruction of Jerusalem, is not, of course, given in the New Testament: for the canon of scripture was completed before this event occurred — But the certainty that he did come, and that some of his disciples who heard his admonitions, as stated in chapt. xxiv, of Matt., did live to witness that event, is founded on the infallible truth of Christ himself. The testimony that Christ's words, in regard to this visitation, were literally fulfilled, is first found in detail in the history written by Josephus; and corroborated by the fact that not one stone can be found on the top of another, of all that magnificent temple, or of the buildings therewith connected.

TO BE CONCLUDED.

NOTICE TO SUBSCRIBERS & AGENTS.—With the next number we shall close the present volume of the Signs of the Times,—and with the new year enter upon our eighth volume. For the present, we are unable to promise any material alteration in our arrangement: but should we find our work well sustained by a liberal patronage, we hope to be enabled, in the Spring, to furnish an entirely new fount of type. Our terms for the next volume will be as formerly,—only we must entreat our distant subscribers to send us more current money than some of them have been in the habit of sending for the last year. The deranged state of our currency has subjected us to heavier losses than we feel able to bear. We would respectfully inform those who, from Alabama, Georgia, Tennessee, and other distant States, have been in the habit of sending us change bills or *skin-plasters*, that such paper, when of a less denomination than five dollars, is of very little use to us. We have recently had to pay a discount of fifty per centum on a large quantity of that kind of paper; and that too after in some instances having paid the other fifty for postage! How are we to meet the expense of conducting this work at that rate? Our subscribers must be aware of our terms, "One dollar a year, if paid in advance. Five dollars, in CURRENT NOTES, on responsible banks, will be received, if paid in advance, free from postage, for six copies, for one year.

In almost every section of the United States we have agents who are duly authorized to receive payments for the Signs; those who wish to pay in small notes should pay to such agents, where there small notes are current, our agents will then be enabled to remit to us large notes.—In regard to postage, the Post Master General, has decided, that any Post Master, may remit the money from subscribers, to the publisher of papers free of postage; provided the letter in which the money is sent is written by himself. If any Post Master, should refuse to remit according to this decision, let such cases be made known to the publisher, in order that they may be exposed. Attention to this hint may save our subscribers and our agents as well as ourself, a great deal of unnecessary expense; and in most cases answer every purpose, excepting, of course instances, where our friends have other communications to make. As the current year is now closing upon us, we indulge the hope that those who are in arrears, will be prompt in sending us the *needful* to enable us to **PAY UP**.

"They are the mere shreds and patches of a cast away garment. Have patience for a few years, and their very existence will be forgotten."
N. Y. Bap. Reg.

The excellent communication of Brother Hez. West, in our last number, went to press while we were absent. We hope our readers have not overlooked it. In addition to what Brother W. has remarked on the extract from the Register, we will call the attention of our readers again to the words at the head of this paragraph. The

Old School Baptists are denominated *shreds and patches of a cast away garment*. The Editor of the Register tacitly admits that the Old School Baptists are what they claim to be. By the *old garment*, we are to understand, The Church of Christ as she has existed from the Apostolic age to the present. That order and doctrine by which she has hitherto been known is now *cast away*!—From whom? Not from Old School Baptists, for they are the *very small remnant* of that *garment*: but cast away, of course, from those who have embraced the new order. Hence he not only, unintentionally admits, that we are, according to the scriptures, the *very small remnant*; but also that the whole church of which we, the Old Fashioned Baptists are the remaining part, *shreds and patches*, are dismissed, laid aside, and cast away by the refined New School order. We hope now since he has inadvertently leaked out an acknowledgment of the fact, that the church in her primitive order, is to him and his associates a cast away garment, he will not shift his position, but content himself with the notion that we shall be extinct in a few years. Viewing us, to be as small and insignificant as he affects to consider us; one might suppose he would scorn to attempt to aid in the extermination of a band so small and contemptible. But how vain is the rage of wicked men and of devils, while the little shreds, patches, remnant, &c., can hear her Savior say,—*"Fear not little flock; for it is your Father's good pleasure to give you the kingdom."*

We are not disposed to dispute with our namesake, of the Register about our relative numbers, we will freely admit that his party is "*Legion*;" for they are many; but we will say that his statements are not correct in asserting that there is no Old School Association in the New England States. Two Old School Predestinarian Baptist Associations may be found, embracing more of the sprinkling of these contemptible *shreds and patches*, which the New School have renounced and cast away, as far East as, Maine and New Hampshire; and although we know of but two organized Associations, as such, of Old School Baptists in New York State, A. M. Beebe, Esq., of the Register knows, that those two Associations do not embrace the one half of the churches in that State, which have avowed themselves Old School, and anti-missionary, and anti-arminians, and anti-state conventionists.

His assertion that the editor of the Signs of the Times, may be considered *head and tail*, of those *withered* anti-nomian churches, in the two Associations before alluded to, after excepting the elegance of his chaste language, is in our opinion blasphemy. Perhaps he has yet to be informed that God has given Christ to be Head over all things to his church, which is his body, and the fulness of him that filleth all in all; but however ignorant he may be of the relation which exists between Christ and his church, he cannot be ignorant of the fact, that nearly all of the churches he has endeavored to stigmatize, are old and respectable churches, which existed in the same faith and order which they now adhere to before the editor of the Signs of the Times was born.

APPOINTMENTS.

Hamilton, O., Nov. 21, 1839.

DEAR BROTHER BEEBE:—Will you be so good as to publish in the Signs of the Times, the following list of appointments for preaching, for Elders Daniel S. Robison and Joseph H. Flint, to wit.

Commencing their tour or visit among the churches in this valley: at Indian-Creek Church, at 11 o'clock, A. M., December 23, 1839; at Mount Zion, Dec. 27; at Dry-fork White Water, Dec. 28 & 29; at Mill Creek, Dec. 30; at Springfield, Dec. 31, at Pleasant Run, January 1, 1840; at Hamilton on the 2nd; at Trenton on the 3d; at Middletown on the 4th; at Mount Pleasant on the 5th; at Winchester on the 6th; at Tapscott Meeting-house on the 7th, at 1 o'clock, P. M.; at Wolf Creek on the 8th, at 1, P. M.; at Bulah, on the 9th, at 1, P. M.; at Sugar Creek on the 10th, at 11, A. M.; at Clear Creek on the 11th, at 11, A. M.; at Lebanon on the 12th; at Betfelf on the 13th; at Todd's fork, on the 14th; at Providence on the 15th; at Muddy Creek on the 16th, at 1, P. M.; at Fairfield, on the 17th, at 11, A. M. It is expected that preaching will commence *precisely* at 11 o'clock, at each of the churches above named, [except these four, viz: Tapscott, Wolf Creek, Bulah and Muddy Creek, where the time is set at 1, P. M.]

N. B. I am authorised to say that each church above named may appoint an evening meeting, wherever they may deem it expedient so to do. And also, that my worthy brethren, Elders Flint and Robison, would be much gratified to have the company of as many of the Elders and brethren as may feel disposed to travel with them from place to place, and bring them on their way. I close by subscribing myself

Your unworthy, unruly,

Poor and afflicted little Brother,

I. T. SAUNDERS.

PATAPSCO MEETING.—The Churches of the Baltimore Association will please bear in mind the request of said Association, viz: That each church send messengers to meet at Patapsco Church, Baltimore Co., Md., to commence on Friday preceding 5th Sunday in December inst., to take into consideration the expediency of altering, or dispensing with the constitution; and to suggest some report, to be approved or rejected by the churches of that Association, as they may direct in their letters to the next meeting of the Association, in May 1840.

We are also requested to announce the appointment of a meeting for the worship of God, and edification of the saints; to be held with the Church at Black Rock, same Co. and State, commencing on Wednesday the 25th inst. Brethren expecting to attend Patapsco Meeting with any other Old School Brethren who can attend, especially Brethren Barton and Trott, are affectionately invited to attend.

The communication from a brother, proposing a convention of the Old School Baptists of the United States, to consider the expediency of adopting some form, or confession of faith and practice, or to revise, or unanimously adopt without revision that confession already in being, as published by the Philadelphia Association, &c.; is received.

We are fully convinced, that the project will never meet the general approbation of the Old School Baptists of our country, Independent Church and Associa-

tion, must be left free from all shackles, to adopt such expressions of their faith and order as they think proper. As Old School Baptists we can never recognize the right of any Ecclesiastical Body whatever, in this day, to make or publish decrees, or rules for the government of the house of God. The King's Statute Book is still extant, and all Old School Churches must and WILL be governed by their understanding of it.

The Editor of this paper will preach for the Ebenezer Baptist Church in Baltimore, on Tuesday night, the 24th inst., if not providentially prevented.

OLD SCHOOL MEETING.

A Meeting for divine worship will be held (God willing) with the Old School Baptist Church in Westmoreland, Oneida Co., N. Y., (Eld. Bicknell pastor) on the 2nd Wednesday and Thursday in January next, when we hope to meet our ministering and other brethren who love our Lord Jesus Christ in sincerity.—The object is the glory of God and the edification of the saints.

Signed in behalf of the church,

THOMAS HILL.

Oct. 14, 1839.

DIED.

In this city, on Sunday evening the 1st inst., John F. Green, aged 63 years.

Brother Green was a member of the Old School Baptist Church of this place, and is the eighth member of our communion that we have been called to part with, by death, within the brief space of three years! May the Lord sustain his Zion in the midst of her afflictions. And may his gracious providence protect and bless the orphan children of our departed brother.

Receipts.

H. M. Earle,	S. C.	\$2 00
Eld. George Lumpkins,	Ga.	5 00
John W. Turner,	do	3 00
S. Reel, Esq., for L. Bolen,	Va.	1 00
Thomas S. Rush,	Ky.	10 00
Jonathan Downs,	Pa.	5 00
Samuel Stalcup,	Ia.	5 00
Elder Thomas H. Owen,	Ill.	5 00
C. Shons, for S. Beaks, Esq.,	N. Y.	4 00
Eld. G. Conklin,	do	5 00
Roberts Canfield,	do	1 00
Jesse Squires,	do	1 00
Wm. O. Beaks,	do	1 00
Elder Thomas Hill,	do	5 00
O. Gates,	do	1 00
Dea. Thomas Faulkner,	do	5 00
Joel Abers,	N. J.	1 00
Total,		\$60 00

NEW AGENTS.—Thomas S. Rush, Garnettsville, Mead Co., Ky.
Jonathan Downs, Brownsville, Fayette Co., Pa.
Wm. Bratton, Esq., P. M., Bratton's, Smith Co., Tenn.
James Holmes, Perry, Houston Co., Ga.

Having on hand about four or five hundred copies of the preceding volume of the "Signs of the Times," and wishing to dispose of them to the best possible advantage, we are induced to offer them at the reduced rate of \$5 per dozen copies, or 50 cents for a single copy; each copy to contain the 26 numbers for the year 1838. Any of our subscribers who may have failed to receive all their numbers, will be supplied without any additional expence by giving the requisite notice to the Editor, POST PAID.

List of Agents.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIBZON."

VOL. VII.

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NO. 24.

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To whom all communications must be addressed (Post Paid.)

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COMMUNICATIONS.

For the Signs of the Times.

Hamilton, O., Nov. 1839.

DEAR BROTHER BEEBE:—In behalf of the churches and brethren, composing the Miami Association, I wish to say respectfully to you and Elder S. Trott: Brethren please accept our grateful acknowledgements and thanks to you, for the special notice you have taken of Mr. Osbourn's charges against us, and the manner in which you have disposed of the same. "A friend in need, is a friend indeed;" and for those friendly acts in our behalf, our friendship, fellowship, and attachment toward you both, is increased four-fold if possible. Eld. Trott has proven his faithfulness toward God, and toward us, in that he was not willing that we should be persecuted and branded with *heresy* (in a distant print) without our knowledge of the same, as there are but few in this Valley that take the "Advocate and Monitor," which contains the charges against us. And it is uncertain how long we might have remained ignorant of O's conduct, had not Brother Trott, or some other brother given us notice of it in the "Signs." It is true that Bro. Trott has withdrawn his call upon the Western Baptists:—still, nevertheless, his views are correct, and remain good, where he says, "I hope therefore that some of our Old School Brethren of the West, will set this matter right," &c.; and again where he says, "If this charge had come from our avowed enemies, it might well be passed unnoticed; but coming from the quarter it has, I do think it calls for some attention." To those sentiments of Brother Trott we respond. Amen; and say it shall be attended to, but the brethren will have to wait until O's charges and letters are copied into the Signs, so that they can see what they are. It also appears that there is something of O's charges in the 12th No. of the 2nd Vol. of the Advocate and Monitor, which none of us have seen as yet; if Brother Beebe thinks we ought to see it, he will also copy it;—but if it is only personally against his old friend I. T. S., it is not of much consequence to the publisher: but do as you think best in justice toward the accused. And to our brethren in the

East, and elsewhere, I say I think it is justly due to you, (who as yet are identified as one in union and fellowship with us as Old School Baptists) that we should answer to the charges preferred against us, at least so far as to deny and repel the charges, until the author attempts to prove us guilty by gospel evidence. And if the Baptists in the great West are such abominable wretches, *heretics and infidels* as represented in the Advo. and Monitor, it is high time we were exposed; it is high time the Old School saints throughout the United States should know it, that they may shun the "*Sabellian vortex, the apostates' gulph.*"—Another important consideration is this, that if he can sustain his charges against us, and prove us guilty, there are doubtless some christians; yea, many poor illiterate and innocent brothers and sisters now in our ranks, who are sincere in their profession, and honest at heart; who if convicted of such awful heresy, infidelity and doctrines of devils as is now charged against them, would certainly like to know it, that they might be backing out; that they might find the *old paths*, the good old way, the narrow way, the King's high way that leads to life everlasting: and not only so, but if he should sustain his charges against us, then all Associations which correspond with us, will be guilty of downright hypocrisy and dishonesty. if they do not drop their correspondence with us the moment they are convinced of our guilt. Big preachers sometimes have long introductions you know—I like to have forgotten my text, and do not know but it will be all run, and no jump at last. I will name my text again, and pass on. "A wonderful and horrible thing is committed in the land, The prophets prophesy falsely," &c.

Herewith I forward one of the Minutes of the Miami Association, by which you will see what she has done in the case with O's charges; and there was a request, and also a motion made in the Association, that Brother Beebe copy the preamble and resolution from the Minutes, into the "Signs." I would also request that you copy the Circular, and Corresponding letters also.—While the subject of O's charges was before the Association, we had a solemn time, I assure you, Our worthy Moderator and other Brethren, addressed the Association in a very affectionate and christian-like manner, with solemn exhortations, appropriate to the occasion, earnestly requesting the brethren to move cautiously, mildly, and not hastily: not to suffer themselves to become excited with the *magnitude of the provocation* contained in the charges against us. After the subject was fairly taken up, and while a *lengthy preamble and resolution* was undergoing investigation, the following opinions were expressed by

the brethren. Some of the brethren thought that the preamble and resolution was strictly true in all its parts, that it clearly pointed out the history of O's visit here in 1837, and his objectionable sentiments advanced on the stand, as well as also exhibited our endeavors to treat him with unreserved kindness, attention, and brotherly love, &c. But they objected to its passing, and going into the Minutes, on account of its length, that it would be conferring *too much honor* on one man, for the Association to notice Osbourn with so lengthy a detail of items: others thought it best not to notice his charges at all, that it was no body but Osbourn, and he in a *pet*; and that to treat his charges with silent contempt, would be casting sufficient odium upon him and his charges: others again who differ in opinion from the two last, thought that silence on our part might be viewed by some, as an acknowledgment of guilt, or of inability to deny and repel the charges, while some of us rather appeared to dread a contest, lest we might unavoidably be driven into debates and strife, on the subject of the TRINITY, where misunderstanding of each other's views, and disagreeable results follow our illustrations; and at last do no good, but hurt feelings; and after all, leave the subject where we found it. (I am now sorry that the Association did not pass the lengthy preamble and resolution, as it is too good, and too true, to be lost; although I do not know who brought it to the Association.) However, to accommodate ourselves to our situation,—the *short* preamble and resolution (now printed in the Minutes) was presented; when the brethren seemed to change their countenance, and drop their fears and timidity, and act with more liberty when each expressed his wounded feelings and astonishment at O's conduct towards a body of christians who never did him any harm in their lives. While exhortation after exhortation was given to brethren, (and to little I. T. S. in particular) to take up the pen and write in the "Signs" and other prints, and deny the charge, and expose the author. While one of the brethren was speaking, I thought of Bro. Trott's observation about O's charges, "He here hits me," that brother thought just so too, "That he was shot at, and not missed."

I will now show my opinion, with regard to all that is incumbent upon us, relative to O's charges. I say that at present we have nothing to do with the subject of the TRINITY whatever; but simply to deny his charges; and we do deny them, and call upon him to sustain them and prove them, which if he fails to do we are clear: and not only so, but even if we should be called upon for our views on the doctrine of the TRINITY, we have nothing to fear, while we presume that all

christians will come together, at least on one text of scripture, viz: the 5th Chap. 7th verse of 1 John; and that we all mean what we say, when we say, these THREE are ONE.

If we should attempt now at the very onset, to exhibit our faith and views of the doctrine of the HOLY TRINITY, it would rather seem to anticipate that the Eastern Baptists were jealous of us, or that we were fearful that they had some grounds thus to judge us not sound, which I do not believe is the case, nor that we have any grounds to dread their dissent from our views. Not at all; although we may be singular in our mode of expression: consequently we deny his charges, and wait for him to prove them: and if he attempts to sustain himself by an *informer*, that he was *so informed*, we shall still hold him responsible; he will need something better than a bare *hear-say*, to justify him in calling us *heretics*. And again, if he attempts to predicate his charge upon my letter to him in 1837, it will not sustain him: for if it were possible for him to prove by that letter that I was a *heretic*, or even a horse thief, it will not justify him in calling all the Baptists in the *great West heretics*, or horse thieves—not at all. No indeed, that will not do for a foundation for such heinous charges; so those bars are put up—that gap is closed. Not to Osbourn, but to my God, and to my christian brethren I am accountable for the letter which I wrote in 1837, on the subject of O's. Sermon at our Association. And here I wish to say to my brethren and christian friends in the United States: brethren, I ask your clemency, your forgiveness; for I am truly sorry, and do repent, that I should cause your feelings to be wounded, and that I wrote as I did, although I am conscious, that in that *extract* which O. has taken from my private letter to him, I have done what I did not intend, and failed to accomplish what I tried to do. I did not then think I was writing a sentence that would appear as irreverence or levity about the HOLY SPIRIT OF GOD, the HOLY GHOST: nor did I then think of wounding my brethren, nor even O's. feelings; I was not then aware that my *letter* would ever be in print, nor that O. would be offended at me;—but tried to show him something then on my mind, so that he might call upon the churches and clear it up; but in my zeal, I missed my path, fell among thieves, or rather was *betrayed* instead of finding my friend a good *Samaritan* to me; and now I suffer for it. I hope for the smiles and forgiveness of the brethren, and that they will not be too severe with the *rod*, though I may deserve it. I have one other consideration too, that the Lord has forgiven me long since;—and that he saw my motive and aim to oppose *idolatrous notions*, although I failed and made a *bad picture* when not properly understood. If the brethren cannot forgive me, I shall not turn *tory-Baptists*, and fight them—no danger of that.

I will now give my reasons, why I think that every church in the Miami Association, who regard their moral character, and the honor of the cause of Jesus Christ, ought to take up the

subject of O's. charges against them agreeably to the *reference from the Association*; and proceed so far at least, as to deny the charge, and declare a disfellowship to him and his conduct—and why? First. Because the religious character and fate of future generations, are now involved in us, and in our faithfulness: on the heads of our children, and children's children (if converted) must fall the curse, the reproachful stain, now laying upon the skirts of the Western Churches; unless we are prompt in removing the charge by recording in church book, our veto upon the author and his conduct, as a false and groundless charge upon the Western Baptists. We may rest assured that we now are, or will be published in books or histories, as the author has already threatened the State of Ohio, with his views of the doctrine of *three equal and distinct persons in the Godhead*, in opposition to *Sabellianism*, with which heresy the Baptists in the great West are, and are to be *branded*: and not only so, but above all considerations, suppose, that at some future period, (and in my opinion the day is not very far distant when) some individual will revise, republish or enlarge upon Theological dictionaries, or Church histories of all *creeds, confessions, sects, denominations and noted heretics*: and suppose that therein we should find the following *scandalous tale* about the Old School Baptists in the great West, viz: That a sect of *heretics* of the most pernicious character, was discovered by one James Osbourne, a noted writer in the nineteenth century, who himself was a host, professed to be a preacher in the Baptist denomination; and who represents that *sect* which he found in Ohio and the great West, as embracing *Atheism, Arianism, Socinianism, Unitarianism and Sabellianism*; and that they *drank of the same corrupt fountain with the Mahometans, Swedenborgians, Noetians, Infidels and Jews*; that they professed to be very orthodox in claiming the new-fangled name of Old School Baptists. And that nearly all the *churches composing the Miami Association* had imbibed those several *isms*, now incorporated into *Sabellianism*, which an inspired Apostle would denounce as doctrines of devils and damnable *heresies*; and that at their head, they had for their leaders Elders S. Gard, W. Thompson, J. Flint, T. Childers and divers other brethren who had the impudence to *hiss at the said noted writer*, and to scorn *his glorious views of three equal and distinct Gods in the Godhead*; and charged him with holding a *plurality of Gods*, simply because the said writer had publicly declared, that one of the Gods could do what the other two could not do, viz: *that God the Father, God the Son, cannot regenerate a sinner*. Now suppose that something like the above should be recorded in *church history*, and that at the bottom of it all, it should be stated, that *the accuser of the brethren* had publicly exposed and branded the Western Baptists with said heresy; and that they never so much as *denied it, or repelled it*—how would that look?

I will now draw the attention of our *distant brethren* to some facts worthy of their consideration. It will be recollected by those who read the "Signs," that our worthy brother, Eld. John Clark, of Va., visited the *western churches* when he passed through the *Miami Valley* in the month of May, 1838, (which was after Osbourn had been here) and that Eld. Clark published in the Signs a brief sketch of his tour, his reception here, together with his favorable opinion of the *brethren and churches composing the Miami Association*. Now we think that Brother Clark had a much better opportunity of ascertaining our faith, and detecting errors (if we hold any) than O. had; because Eld. Clark spent some evenings with us in conversation, (much to our satisfaction too) and also visited and preached for several churches in our Association; while on the other hand O. neither visited nor preached for one single church in the whole Association, (except at the session of the Association in 1837) although he promised to do so. Neither did O. examine our Articles of Faith, nor question us upon any point of doctrine whatever. And now how does it happen that they differ so widely in their reports of us? O. represents us as infidels and heretics, while Elder Clark makes a fair report of us in the Signs, and calls us *Brethren*! There certainly must be something wrong somewhere. And we do not believe that Brother Clark would be so dishonest as to pretend to fellowship a body that he thought were *heretics, base infidels* sunk down into the *apostates' gulph*. But if Brother Clark is still living we would like to hear from him, and have him explain the whole matter. For J. Osbourn has declared a disfellowship for the very same people whom Elder Clark embraces in union and the brotherhood. And if Eld. Clark still holds us as one with him in *sentiment*, and in *sinner'ship, saint'ship and fellowship*, he is of age and can speak for himself; and he is now in possession of our love and christian regard, which he bore home with him from here, and which he has proven himself worthy of; for we still love him, and desire to be with him. May the Lord bless him abundantly, spiritually and temporally, and those too, to whom he is sent.

I wish that Brethren Trot, Beebe, Buck and many others of our worthy ministers in the East and other parts of the union, would pay us a visit; and let us have a *grin* at them, and see if they would denounce us as *Sabellian foxes, heretics, &c.* While time would now fail me, to tell of Elders Ashbrook, Ambrose, McDonald, Mott, Reeves, Frazee, E. Moore and J. B. Moore, with many other able ministers of the gospel who have favored us with a visit; and no doubt are willing now to testify, or bear witness in the case of *Osbourn against the Western Baptists*: not by *hear-say*, nor upon *information received*; but upon their own responsibility. But look out, Brother Ambrose, lest O. should *drop you*, or throw you over the fence. While independent of his *informer*, O. says, upon personal observation, and

his own responsibility, "I shall venture to say that the *great darkness and odious errors now alluded to*, are to be found, and there too, I found them, among men and churches professing orthodoxy and the true christian faith." (See Signs, page 114, extract from Advocate and Monitor.)

The following is copied from the Minutes of the Miami Association of 1839.

"Took up the charges of Osbourn against the Association, (wherein he brands the churches composing this body as being *heretics, &c.*) and disposed of the same as follows:

Whereas this Association is much hurt and aggrieved with the conduct of one Eld. James Osbourn of Baltimore, on account of some publications, found in the 1st No. of the 3rd Vol. of the 'Christian Doctrinal Advocate and Spiritual Monitor,' in which publication said Osbourn represents this Association as being *Sabellians, Arians*, and other kinds of *heretics*, in a very reproachful manner, and that too, without any just grounds, or cause given by this body; and *Whereas*, in our opinion, the charge seems rather to be preferred against the churches as churches, Therefore

Resolved, That the Association refer the subject of slander above specified, to the consideration of the churches composing her body, to be disposed of by them as they may think proper.

Lord's-day, Sept. 8th, 1839.—On this day, at the stand, according to previous appointment, Elders J. H. Flint, J. B. Moore and J. McDonald exhibited the word of life, agreeably to the scriptural plan of salvation, through a crucified Redeemer, in a manner truly interesting and edifying; while the congregation appeared unusually solemn and attentive, maintaining good order through the whole meeting, although *rain fell incessantly* during divine service.

Remarks.—The present session throughout, was marked with christian meekness, humility and brotherly love. Each and all seemed to be united in one sentiment, with a special desire to preserve the honor of the cause—the peace and welfare of Zion, and live together as brethren.—It is true however, that in consequence of the conduct of Eld. Osbourne, the Association had to experience a sore trial of deep-felt sorrow and distress, on account of his charge of *heresy*, against the Baptists in the *great West*, which he finally brings to bear directly upon the Elders and churches composing this body, including also, the ministers from our corresponding Associations, who, with us, are represented as "*Little Sabellian foxes*, hissing at Osbourn at our Association in 1837." The Association were unanimous, in their opinion, as to the *charge* being *unfounded and ungenerous*, as well as *painful and insufferable*, considering the source from whence it came. But the great difficulty, and important question to be decided appeared to be this: How ought we as a body of christians who feel ourselves reproached, and wrongfully accused by a Baptist minister, treat this subject—or in what manner can we best dispose of the accusation and thereby maintain our innocence and the dignity of the Association; and at the same time repel the charge and not wound the cause or the brethren. These reflections produced much anxiety and solemnity, when every mind and thought appeared to be on the stretch, seriously enquiring of the Divine Being, to know his blessed will in this matter concerning us, and to be directed by him in such manner as would most comport with his glory, the honor of his precious cause, and peace of Zion in general; when finally, after a careful investigation, and a free interchange of thought and expression among the

brethren, the Association disposed of the subject in the manner as set forth in our Minutes."

Yours, &c.,

I. T. SAUNDERS.

For the Signs of the Times.

"Then said I, Lord, how long? and he answered, until the cities be wasted, without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land."—Isa. vi. 10—12.

BROTHER BEEBE:—The above passage has occupied my mind for some time past. While thinking of the tricks of men that profess to be Baptist ministers, I am filled with sorrow, and often feel a sincere desire to pray for them: that God would grant unto them repentance, to the acknowledging of the truth; for I still indulge the hope that some among them are children of God, although now in Mystical Babylon, and unto them the Lord is saying, "Come out of her, my people." What a pitiful creature John Wesley proved himself to be, when, thinking Mr. Toplady was dead, he reported that he had, on his dying bed recanted his religious opinions and embraced Arminianism; but as the Righteous Lord would have it, Mr. Toplady lived to contradict and expose the foul slander.

It was a most unworthy act of Mr. W.—a professed Baptist minister, or whoever it might have been, to extort from Tilghman Culp, when dying, a *something* upon which to publish a declaration that he had renounced Old Schoolism. When this declaration was published, I doubted the truth of it, and upon asking the supposed author about it, he turned away from me in a manner indicating contempt for me, or ungovernable anger; this confirmed me that my doubts were not groundless.

Eld. Thomas J. Kitts, who in his life or death, would have been an ornament to that party; but against whom the New School held a most implacable enmity, of which Eld. Kitts was full well aware; yet after his decease, Eld. J. W. W., who at the time of Eld. Kitts death, professed loudly to be an Old School Baptist, and even previously to that time had said in a public place, that the preachers of the Philadelphia Association were better fitted to scrape the streets than to occupy pulpits; and of one of that number in New Jersey, he said, he had no more fellowship than for a *hog, dog, or devil*, (Brother Beebe, I cannot fellowship the preaching or practice of those Philadelphia Association preachers; but such low, vulgar language as that used by J. W. W. concerning them, when spoken in a place where Christ should be held forth, and Anti-christ exposed, is to me, like that which Paul describes 1 Cor. xi. 4, truly disgusting.) This same J. W. W., has subsequently proved himself to be one of those double minded men, that are unstable in all their ways—see James i. 8; and since he has thus developed himself, he has presumed to say that Eld. Kitts was a New School

Baptist!!! What foolish pits they dig, and how frequently do they fall into them, while trying to make other men appear to be as bad as themselves are!

A similar game was attempted, though more by insinuation than plain declaration, by J. M.—respecting our lamented Brother Thomas Robinson, who died in full confidence of the truth as it is in Jesus, and as held by the Old School Baptists; and whose life, conversation and preaching had often made a *neighbor* blush, by whom also, his direct admonition for immorality has been painfully felt. But so it is, these men, failing to sustain Anti-christ by argument, would clandestinely seize the good name, and godly deportment of those who belong to the household of faith, to sustain their Babel.

While recently on a preaching tour in New Jersey, I was informed by a very respectable man; one whose word passes more correctly than that of the New School, with me; that something had leaked out, notwithstanding great pains to conceal it, viz: that previously to the death of Eld. Henry Smalley, and after his mind had been restored from a distressing cloud under which he had passed for some time; he acknowledged that he had been acting inconsistently, believing one thing and preaching another, and that he could not die in peace until he had relieved his mind of this burden. Now this confession, the New School have taken no pains to publish. O no; this would operate against their craft.

Brethren beloved, thus it goes, in and around the city of *brotherly love*, and that *venerable* Association of whom it is boastingly said, "No Old School man, can prove them to be unsound."

Yours, &c.,

JAMES B. BOWEN.

Southampton, Pa., Aug. 1839.

For the Signs of the Times.

Lynnville, Giles Co, Ten., Nov. 19, 1839.

BROTHER BEEBE:—I have been for some time a regular reader of the "Signs," and have been much comforted and edified by the letters and essays of your numerous correspondents. I have been especially edified and instructed by the writings of Bro. Trott. But a piece of his published in the 19th No. of the current Vol. of the "Signs," has particularly attracted my attention; especially the following passage, page 146. "The visible kingdom or church of Christ are known by a conformity to the pattern showed in the mount or to the apostolic church in such circumstances as continuing steadfast in the Apostle's doctrine, in fellowship, &c., and *keeping the ordinances as delivered by the Apostles*. Where these heaven born subjects are not, this spiritual worship is not, and these external characteristics of the churches of Christ are not; and there is a profession of religion and worship of *any kind*, there are the seed of the serpent, and there a synagouge of Satan."

Now I know there is a diversity of opinions about what is the "Apostle's doctrine," and what

are the "Ordinances as delivered by the Apostles," and that too among Old School Baptists.—For instance, on the subject of washing of feet, some churches in the bounds of my acquaintance hold it to be a gospel ordinance, and practice it regularly, while others reject it. I would very much like to hear from Bro. Trott, or yourself, or both, or from any other brother to whom "It is given to know the mysteries of the kingdom," on this subject, through the Signs. Also on the perpetual obligation of the Sabbath, likewise on Acts xv. 29; and James v. 14, 15. These and some other commands not generally observed by professors of religion in this section of country were "*Delivered by the Apostles.*"

I should like to have an explanation of Gen. iv. 7. The extract I have given from Brother Trott, will itself explain the anxiety I feel, and the desire I have for correct information on these subjects. I hope it will be given.

I remain yours

In gospel hope.

ALBERT MOORE.

For the Signs of the Times.

Taylorsville, Spencer Co., Ky., Oct. 31, '39.

BROTHER BEEBE:—I have the pleasure once more to address you with two more subscribers, of which the names, &c., will be given hereafter. We also take the liberty to inform you that from the fermentation now among the Baptists, we have reason to hope that the old leaven is purging out that we may be a new lump. On last Friday seven churches met with the church at Otter Creek, Mead Co., Ky., and formed an Association of Regular Baptists, objecting to all the unscriptural societies now so prevalent among us. Undoubtedly, as four of these churches have split and separated because of those inventions of men, the "Banner," of Ky., will, as in former cases call them the *fag end* of churches. But, if all churches could meet as harmoniously, and be as lovingly, joined together in the same spirit, speaking the same thing, as these seven churches did, we would esteem it a blessing from heaven to be called the *fag end* of churches.

This Association has made an appointment to meet, the fourth Friday in May next, with the Union Church, Harden Co., Ky.. And her annual meetings,—the Friday before the third Lord's-day in September.

May the Lord sustain his tempest tossed sheep and lambs, and not suffer them to be tempted above what they are able; but with the temptation make a way for their escape.

I remain your

Unworthy Brother,

JOHN GONTERMAN.

For the Signs of the Times.

Will Brother Trott, West or Bowen, please give their views of Eph. v. 25. "Husbands love your wives, even as Christ also loved the church,

and gave himself for it?" A certain author who refers to this portion of holy writ to shew the absurdity of the Arminian view:—remarks, "If the love of Christ in dying for his church was not *peculiar and discriminating*, it would not be a proper object of imitation for husbands." On reading this short comment, my mind was forcibly struck at the time, that the doctrine of particular atonement, and God's institution of marriage, agreed together; while that of general atonement, and the doctrine of the Nicolaitans agreed together, which Christ says he hates.

I remain

Yours with esteem,

JOSEPH HUGHES.

Westfallowfield, Chester Co., Pa., Nov. 30, 1839.

For the Signs of the Times.

Greenville C. H., S. C., Nov. 2, 1839.

BROTHER BEEBE:—There is some ingathering to the church of Christ in this place, which is quite unusual; for there are many who seem very much attached to the show, gaiety, and fashionable extravagance of this world; who are more disposed to gratify every carnal feeling—than at any time, to mortify the wishes or feelings of the flesh, for the strengthening of the spirit, or the comfort of the soul; they even speak of fashionable churches—preachers of high family—distinguished literary attainments, &c., as a recommendation alone of *merit*. All this can be of no objection to an humble servant of Christ; but it does not in the least recommend any one to the favor and affection of God: for he is no respecter of persons through carnal distinctions.

There are three churches in this place, and five different denominations of professed christians; among these are some, who believe, that if a man rationally acknowledge that Christ is the Son of God, and submit to baptism, his sins are washed away, and he will surely be received into heaven.

There are some of us, however, who believe, that Paul may plant, and Apollus water; but God must give the increase. We know that it is by grace we are saved, through faith in the atoning blood of Christ; for the scriptures say that he who is born of God, hath the witness in his own bosom, "All thy children shall be taught of God:" and again, "No man can come unto me, except the Father which hath sent me draw him." By the deeds of the law, no flesh can be justified. And there are some no doubt, who rely upon the Lord as their only hope; and upon whom they have placed their trust, as the anchor of the soul, sure and steadfast; and have tasted of those living waters, of which we hope to drink deeper, and deeper; and to grow in grace, more, and more; until we arrive to the full stature of a man in Christ Jesus, the Savior of sinners.

Affectionately yours,

H. M. EARLE.

EDITORIAL.

Alexandria, D. C., December 16, 1839.

"THE TALENTS" CONCLUDED.

That, at the time of his coming, Christ found some of his professed servants, to whom talents, according to the view we have taken of them, were committed, answering the description of the *evil servants*, foolish virgins, and the servant with the one talent, we have not the smallest doubt. The consequence to them, of their being thus found, may with certainty be calculated from the declarations of Christ. They were cut asunder, that is, from those who were mindful of his admonitions, and had their portion literally with the hypocrites, and those unbelieving Jews, in the temporal calamities which befel them at that time. We are inclined to the opinion, that some of the disciples, or servants, answering to the character of the servant with one talent, like very many disciples at this day, so construed the Lord's words as to lead them to say in their hearts, "My Lord delayeth his coming," by supposing that all he had said on that subject had reference to the end of this material world, and the general resurrection of the dead; and under the infatuation of this delusion, began to beat the men-servants and maid-servants, instead of giving them meat in due season; and to eat and drink with the drunken (those who were intoxicated with the strong delusions which prevailed among the carnal Jews.) But how were they surprised when, in an hour unthought of, they found themselves cut asunder from the faithful saints, and without the possibility of escaping the dreadful sufferings of the Jews. But how different the case of the *faithful and wise* servant, (xxiv. 45.) those *wise virgins*, (xxv. 4;) and those *good and faithful* servants in our parable! In the first example it is said—"He shall make him ruler over all his goods;"* in the second, they were admitted into the marriage, and the door was shut: and in the parable before us, those good and faithful servants, were found faithful in a few things, and were made rulers over many things, and entered into the joys of their Lord.—The very talent of the slothful servant that perished, is taken from him, & given to him that had the ten. By which we understand, that although, such of the disciples as had made an unprofitable use of those solemn admonitions (their Lord's money,)

* We understand the terms, *all his goods*, and *many things*, to have reference to the gospel with all its fulness of doctrine, ordinances and consolations which those who *endured unto the end*, of these days of tribulation, and entered with their Lord *into his joys*; in the New Jerusalem, which then came down, adorned as a bride for her husband, enjoyed. That is, after the tribulation of those days, when Jewish rites were fully abolished, and the middle wall of partition between Jews and Gentiles was thrown down, and the Gentile saints brought in; these faithful servants had an enlarged sphere of action, were rulers of all the goods, were to teach with *all*, or with full authority to both Jew and Greek, the unsearchable riches of the gospel of Christ.

now had to share the temporal judgment of hypocrites; and thus be filled with their own ways; yet, those very admonitions which they had neglected, are added to the instruction of those who profit by them; and from the time of this reckoning to this day, there are those who have profited by the record of the Lord's dealings with *his own unfaithful servants*; and for the profit of all the saints, in all subsequent ages, these things are left on record. We will, therefore, endeavor to draw from the whole subject such wholesome instruction and admonition, as it is *calculated to furnish*.

Improvement. As the talent was taken from the slothful servant, and given to the other, we infer that the manner of God's dealings with those, who in that instance, having been often reprov'd, hardened their necks and were destroyed with those in whose company and revellings they had connected themselves,—the giving this talent to the others, shows that the very example of their chastisement adds one talent to him who had ten.

As in the case above treated on, in regard to the destruction of Jerusalem, and the admonitions, chastisements, &c., of those who were found disobedient to the Savior's special charge, the words of Christ stood more permanently than did the pillars of that heaven and earth mentioned verse 35, chap. xxiv.; so we should learn that all the admonitions given to the people of God, in regard to the development of the man of sin, the son of perdition, are also faithful and true, and none of the righteous judgements of God provided in his word, for the chastisement of his disobedient children shall in any wise fail. The same disobedient and uneasy disposition which marked the character of the evil and the unfaithful servants in the foregoing subject, is also to be found among those of the present day; and the same propensity to treat with indifference the most solemn admonitions of our Blessed Lord. Now the Spirit speaketh EXPRESSLY, that in the last days shall come perilous times, many shall depart from the faith, giving heed to seducing spirits and doctrines of devils, &c.; and **MANY** shall follow their pernicious ways. Again, even of your own selves shall many rise up drawing away disciples after them. Indeed nearly all the things which were aforetime predicted concerning the destruction of Jerusalem, and saying to God's children, "Save yourselves from this ungodward generation," &c.; are now said of the approaching destruction of **MYSTERY BABYLON, THE GREAT, THE MOTHER OF HARLOTS AND THE ABOMINATION OF THE EARTH**, and very similar admonitions are given to the Lord's people, "Come out of her my people"—(But why? Certainly not to secure the eternal salvation of their souls; for this was secure in Christ, from everlasting.)—"That ye be not partakers of her sins, and that ye receive not of her plagues." As the veracity of him that speaketh from heaven was given in regard to the certain destruction of Jerusalem, so

is the truth of Jehovah now pledged that Babylon shall sink like a millstone, and be found no more at all; and as many signs were given to the saints by which they could as easily understand the near approach of that divine visitation; so are equally prominent signs given to teach us of the near approach of the downfall of the anti-Christian Beast. How stands the case now?—Who are improving the talents, or warnings Christ has given us; and who are now answering to the description given of evil servants, of foolish virgins, and of *wicked and slothful servants*? There are at this day some, who are watching the signs of the times, and marking with the utmost attention the progress of the man of sin; such are improving the talents given them, by giving seasonable warning to the household of Christ, and such of them as shall endure the scorn, ridicule and reproach of gainsayers unto the end of those things, shall be saved from the calamities, or plagues which are written against Babylon. But, Alas! how many are they, who among the nominal people of God, are saying,—Since the fathers have fallen asleep, all things remain as they were, and where is the promise of his coming? or, My Lord delayeth his coming; (we must usher in the latter day glory, ourselves, and we must hasten the coming of the Lord, by our efforts or he will never come—for he delayeth his coming;) hence they begin to eat and drink with the drunken. That very class of Baptists to whom these expressions apply, are now mingling with the infatuated, drunken Babylonians, or anti-Christian denominations around about them, uniting in all their modern systems of what they call effort, &c. And they are at this very moment smiting the men-servants,—(ministers and other servants who are improving their Lord's money, by warning the saints,) and the maid-servants, gospel churches which adhere to Old School principles, in faith and practice.—These also like the foolish virgins, have their lamps, but nothing in them which can enlighten the people of God, or give seasonable warning to the saints; no oil: they are only Baptists now by name; having submitted to the external ordinance of baptism; but the sound doctrine, once held in these professions, is now gone out: nothing of it now remains. They think and talk of purchasing some light of those Theological institutions which profess to keep it for sale; but they will be too late, for they are, and ever will be, *ever learning, and never able to come to the knowledge of the truth*. Again, they answer the description given of the slothful servant. They say in substance, Lord, we know thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and we were a afraid, and went and hid thy talent in the earth, or in other words, We knew thee, that thou didst require of thy servants to go out and preach and warn the people, and that thou didst not allow them to take their purse or scrip, nor even to make previous arrangements with a Missionary Board, to pay them for their labor:—

that thou didst require of them to blow the trumpet, and sound the alarm, and give the trumpet a certain sound; and didst not make provision for them to get a classical education, by providing colleges and schools where they might qualify themselves for usefulness; and hence to require usefulness of them, and not allow them the means to make themselves useful, is to reap where thou hast not sown. And furthermore, for us to go and preach, and beg money to live upon; and then for thee to claim the glory of the salvation of all that are saved by our efforts, is to gather where thou hast not sown. We have, on the whole, thought it best to bury thy talent, (doctrine, admonitions and instructions) in the earth, (that is, cover it up and conceal it under our own earthly, humanly invented schemes, &c.) and go upon our own footing. We have fallen on plans, which in our judgement will make us better livings, entitle us to greater respect, and less persecution; and will also, we think, secure the salvation of many more precious souls than such an hard man as thou art, had made provisions for saving. We have therefore set thee and the Old School followers down as a set of anti-benevolent people, and modestly claim for ourselves the right to monopolize all benevolence in the world. Here is thy talent, the doctrine which we have suppressed, because we found it unprofitable to preach, *take that is thine!* But how will the insolence of these characters be surprised when they shall find the Lord has kept a different reckoning from their own, and that out of their own mouths they shall be judged. According to their own showing; they should have put this talent to the exchangers, and then at my coming I should have received mine own with usury.—If they had no disposition to profit by the solemn warning of Christ themselves, as honest men, they should have confessed the truth,—acknowledged that such warnings were given, that others might have profited by it. Or, perhaps, this part of the subject may more appropriately describe the men who have stood as thousands do now stand, in the relation of pastors, to the flock. If they were not satisfied to preach the doctrine of Christ, and trust in him to sustain it and them, they should have withdrawn from the place they have occupied and made room for others who, like Paul, would not shun to declare the whole counsel of God. The punishment of such wretches, is, that they shall be stripped of the livery of the ministers of Christ, and as they have been partakers of the sins of Babylon, so they shall receive of her plagues. Such, by the decision of Christ the Righteous Judge, shall be cast into utter darkness: there shall be weeping and gnashing of teeth.

MR. OSBOURN vs. THE WESTERN BAPTISTS.—A further defence of the Miami Association of Regular Old School Baptists, and of the Western Old School Baptists generally, against the charges of heresy published through the columns of the "Doct. Advocate," by Eld. James Osbourn, will be found commenced on the first page of this

number. Again we say that we have no pleasure in writing or publishing upon the subject.—But what can we do? Shall we withhold our columns from our Old School Baptist Brethren who consider themselves slandered? We cannot. Mr. Osbourn is the aggressor in this case; let those who doubt the fact, read the extracts from his letter to a Dutch Reformed Brother of his, as published in the Doct. Advo. which we copy below this article. From the defence, and that corroborated by Mr. O. himself, it appears that Mr. O. visited the Miami Association in 1837, was received as what he professed to be, an *Old School Baptist*, was treated with hospitality.—every exertion was made to render his visit pleasant; he was introduced among the ministers, cordially greeted with a hearty welcome, and finally called upon to preach. It is true, some of the brethren objected to his offering his books for sale on the Sunday of the session, as an improper time for merchandise and traffic: but aside from this *offence*, he could not complain of any thing to cross him. He mounted the rostrum, and advanced, on the subject of the Trinity, that to which the brethren of the Association could not subscribe. Agreeably to the common usage among Old School Baptists, he was informed of their descent, not from the doctrine of *Tree personal distinctions* in the Godhead, as Father, Word and Spirit, and that these three are *ONE*; but from his bold assertion that neither God the Father, nor God the Son, could quicken a sinner!! Instead of explanation, or any attempt to reconcile, enlighten or instruct these brethren who honestly differed with him, he assumed an air of characteristic importance, and withdrew. Brother Saunders, who had been selling Osbourn's books, and also instrumental in getting him introduced to the favorable notice of the Association, feeling deeply mortified at the conduct of the man he had commended so highly, and had anticipated so much from: wrote to Mr. O. after he had left the Association, and in a familiar style, as one confidential friend would feel at liberty to write to another, in order, if possible, to bring Mr. O.'s mind to a sense of the nature of the difficulty, and induce him to call on the churches, in his way, which were aggrieved, and explain the matter, and have all things set right. To comply with these friendly suggestions of Brother Saunders, would cost too much condescension for a man of the high feelings of Mr. O.; so instead of complying, he let the matter rankle in his breast for about two years, and then communicated it to a Dutch Reformed preacher, copying an extract from the confidential letter of Brother Saunders, and such an extract as would read, when disconnected from the whole letter, greatly to the prejudice of Brother S. The extract from Brother S., taken in connexion with Osbourn's remarks, would make Brother S. appear to ridicule the doctrine of Father, Son and Holy Ghost; this was unfair, and in our opinion as unchristian-like as it was ungentlemanly. But what was, in our opinion still more flagrant, was for

him to charge that Association of churches with heresy, and then quote as confirmation of his charges, these unguarded confidential remarks of Brother S., and in such a manner as to leave the impression that the Baptists of the West, *laugh, grin and hiss* at the sacred name of the Father and of the Holy Ghost.

Whether it was right or wrong for the editor of the Advocate to publish such railing accusations against the whole body of Western Old School Baptists, and particularly of Miami Association, is not our present enquiry, we leave the editor and the patrons of that paper to determine; but while Mr. O. virtually claims for himself infallibility, by asserting that all true christians sustain him and his books, &c., and that neither himself nor his books are underrated except by carnal professors and graceless hypocrites, and while some of our contemporaries are puffing him and his writings to the skies; we feel ourselves bound to publish the defence of our Western brethren, although an exposure of all the facts in the case may detract from the dignity of the immaculate Osbourn.—Here follows the extract.

From Elder James Osbourn to Minister D. D.—t.

P. S. Perhaps there is an expediency in my here, by way of postscript, observing, that one of the odious errors glanced at in the first part of this epistle, is that which was believed in and propagated by, a noted heretic by the name of Sabellius, about sixteen hundred years ago, and by many others since then; and hence it is generally known by the name of *The Sabellian heresy*; and there are incorporated with it, with some frivolous variations, Arianism, Socinianism, and Unitarianism: and the heresy of itself is what the mind of every discerning christian recoils at, because it saps the foundation of the religion of the bible.

Before I left England, and when in an early stage of my religious career, I became acquainted with the controversy on this subject; and closely have I perused the sacred pages and other writings for light and information on a point so vastly momentous, as I considered the glorious doctrine of the Holy Trinity to be; and to this hour I view it in such a point of light, as for a *peremptory denial* of Three divine persons in the Godhead to constitute *INFIDELITY*, and to place a person as far from my religious affections as is a professed Jew. Other people I grant may not view this subject as being of such vast magnitude as I and many others do; but why they do not, is to me most evidently owing to the serious darkness of theirs, interwoven with the whole system of salvation, and with the whole covenant of grace, and with the whole life of faith and the triumphs of a christian.

And indeed a plain honest hearted man, who has been taught by the Holy Ghost, and by him made acquainted with the efficacy of the gospel, and brought to receive divine truth in the love and power thereof, and also to live under the influence of the grace of our Lord, and to walk humbly with God, and to hold fellowship with the Father and with his Son Jesus Christ, and is of a teachable spirit, and of a meek and lowly mind:—I say, a man of this character and standing in the divine life, is sure to deem a *peremptory denial* of the personality of the eternal Father, and of the Holy Ghost, a gross libel on the bible—a base subversion of the glorious scheme of redemption—a notorious detraction from the

blessed gospel of Christ—a most foul reproach on Deity, and ruinous to the faith of the saints of the Lord. Also this heaven-taught man must know that a *peremptory denial* of the Holy Trinity is a doctrine, not from heaven, but of men; and that it leaves the church destitute of a solid base on which to build her hope of happiness in a world to come. And yet, notwithstanding all this, in this very fearful heresy hundreds of people in the great West, who go by the name of Old School Baptists, are ingulfed. Yes, so far are they carried about with this pernicious wind of doctrine, and so shut up are their benighted minds against the plain scriptural doctrine of *three equal Persons in One God*, that they laugh to scorn, and treat with utter derision, the doctrine of the Trinity. Yea more; the man who believes in, and contends for, the glorious doctrine of the Trinity is by these Sabellians, literally *hissed at*, and looked on as a knave, and as an imposter, and as a worshipper of three Gods.

In a sermon which I preached at the Miami Association in Ohio in Sept. 1837, I had occasion to treat distinctly of the person and work of the Holy Spirit, and of the work of each person in the Trinity; as that of God the Father, God the Son, and God the Holy Ghost; and for this deed of mine I was hissed at by the *little Sabellian foxes* then on the stage with me. And in a short time after this, I was written to on the subject of my worshipping a plurality of Gods, by one Isaac T. Saunders of Hamilton, Ohio.

If in future, occasion should seem to require that I give my views more fully, than I ever yet have done, of the doctrine of *three equal and distinct Persons in the Godhead*, and to expose the Sabellian heresy, I think I shall not be backward in so doing; and more especially so, as I, when in Ohio, was requested to write a work in vindication of the Holy Trinity in opposition to Sabellianism, which baneful heresy, I was there informed, is imbibed by nearly all the churches composing what is called the *Miami Baptist Association*. I presume you know very well that the Mahometans, Swedenborgians, Noetians, Socinians, Unitarians, Arians, and even Deists, all drink of the same corrupt fountain with Sabellius, the Egyptian philosopher, and his followers.—Yes, sir, they all to a man, like many of the Western Baptists at this time, laugh to scorn the idea of *three equal and distinct Persons in the Godhead*. I hope, dear sir, that the Lord God whom we serve, and whose we are, will keep us and his church at large, from this Sabellian vortex—this apostates' gulf, and also from all other pernicious errors and delusions, and favor us with correct and clear views of his glorious gospel, and feed our souls with heavenly bread, and make and keep our consciences tender, and unite our hearts to fear his great name, and likewise teach us to walk humbly before him all our days, and to be watchful of his hand, and very mindful of his goodness towards us under all our straits and difficulties. Amen. J. O."

As a specimen of Mr. Osbourn's self-importance, egotism, and the modesty of his allusions to such western Baptists as cannot contribute to his elevation, we copy the following from his own hand, addressed to Elder A. Nuckol, of Ky., and published, page eighth, in the same number of the "Advocate" which contains his charges against Miami Association,—viz:

"From Elder James Osbourn, to Elder Andrew Nuckols.—All hail, thou blessed of the Lord:—Your letter dated Feb. 17, is now before me, and by its contents I find you have discovered from

my visit among you, together with the circulation of several hundred copies of my different works in the *Great West*, that while mere carnal preachers and graceless professors see fit to treat my writings with derision, and the author of them as a deceiver—an impostor—a worshipper of three Gods—a dangerous person—an excluded member from the society of Baptists; the sheep and lambs of Christ's fold take a very different view of me and my writings. Also by this diversity of opinion concerning me between *men of grace* and mere *graceless men*, you cannot fail to see that I thereby receive a twofold proof of my being sent of God to preach his everlasting gospel; one is the decided opposition of *graceless men*, and the other is the warm approbation of *men of grace*. But there is yet another point, concerning which I should like to have your superior judgment. The thing is just simply this:—Which of these proofs may I deem the strongest in my favor? Or thus—Which of the two proofs, in your view of the subject, is most frequently given? and which extends the widest and makes the most clamor and noise in the land? Or is it your opinion that both are alike good in their distinct places, and that God hath set the one over against the other, to the end that his servants should look alone to him? If indeed this is the opinion of Dr. Nuckols, I will subscribe my Amen to it, and so let the matter rest for the present.

I take it for granted that I am one of the Lord's servants and by him designed to feed his sheep and lambs, but not to please and amuse wolves and goats, or in other words, mere graceless preachers and empty professors. Those sort of religionists can feed and thrive on sound without life, but sheep and lambs want both—the *word of truth* and the *oil of joy*. The *word of truth* unaccompanied with divine unction, can do no more than just amuse the mind and please the fancy of men who profess to be orthodox in their views of the letter of the gospel, and yet are destitute of the grace of God. But when the same *word of truth* is accompanied with an holy unction, the soul of a man taught by the Spirit of the Lord, is exhilarated and made to grow and to advance in the divine life. And hence in one case mere ministers of the letter will suit; but they who by their preaching and writings, feed and comfort sheep and lambs, must be ministers of the Spirit, and preach and write under his benign influence. And under just such an unsavory, unedifying, barren and lifeless ministry, was I placed when I first came out into public profession in this city twenty three years ago, until this time, as I recorded in my life from page 302 to 316. And there also is stated what were then my views of such a ministry; and as my views were then, so they were now; and I hesitate not to affirm that such a ministry is a dry breast to the household of faith, but well adapted to mere frothy professors of religion, such as the city of Baltimore was then, and is now, crowded with.

THE PAST YEAR.—Ere some of our readers shall have received this number, the year "1839" will have fled forever away! What changes have marked the declining year, who can contemplate? Before the mower's hand how many of our friends and brethren have fallen, many of whom entered with us upon the past year, perhaps without a thought that ere old Time should reach this date, their then vigorous and active members would be numbered with the pale nations of the dead, and locked up in those

slumbers which shall not be broken or interrupted until the voice of the Archangel and the trump of God shall sound from pole to pole, with such power as shall startle the trembling and astonished earth—bust tombs of marble, and call forth the tenants of the silent earth. Happy the thought!—When that illustrious day shall dawn, the saints—those that sleep in Jesus, shall rise first! shall meet their Savior in the air, and be forever with their Lord!

As ever onward in their revolutions the wheels of time have rolled, we have not only witnessed the departure of our fellows, from our right hand and from our left; the ruling Providence of God has kept pace with the fleet wings of Time, in distributing to every month, week, day and hour the exact proportion of the accomplishment of such events as in the all wise decree of God had been designed at their appointed season to be fulfilled. From the creation of the world until these heavens shall be enveloped in flaming ruin, not one moment shall have escaped that end for which it was provided.

During the year now closing upon us, Zion has been truly in a state of trial; she has passed through the fire; but—Wonder ye heavens! stand in amazement ye spheres! the Bush, though ever burning, can never be consumed. During the last, with a few of the preceding years, the Church has been disencumbered from much of her dross and tin, and even now she seems to arise to more clear and exalted views of God and of his salvation than when, in former times, she seemed to lie becalmed, and comparatively easy. But while each moment has brought something forward for Zion, and all things have worked together for her good in connexion with her Lord's declarative glory, wicked men and deceivers have been, according to the scriptures, waxing worse and worse—deceiving and being deceived: the plagues and ultimate destruction of mystical Babylon have been ripening fast.

Those anti-christian serpents and vipers, (the generation of which must extend until the armies of Gog and Magog shall encamp for the last time around the saints,—and for the last time make war with the Lamb) have, during the past year, been manifestly *filling up the measure of their fathers*, according to the righteous sentence of our Lord, recorded Matt. xxiii. 32—33. How have they waxed bold in their opposition to the Lord and his Christ! How have they multiplied their abominations! And with what rapidity have their inventions, doctrines and proselytes been multiplied for the last twelve months.

We cannot, for a moment, suppose that our Omniscient Lord has been taken by surprise, by the abounding wickedness of high places. No, he that could balance this globe in which we dwell upon the empty space, has nicely balanced all things in his wisdom and overrules all things in his well directed providence. Hear from the pealing whirlwind the thunder of his voice, demanding, "Who shut up the sea with doors, when it break forth as if it had issued out of the womb?"

When I made the cloud the garment thereof, and thick darkness a swaddling band for it; and brake up for it my decreed place and set bars and doors, and said, HITHERTO SHALT THOU COME, BUT NO FURTHER; AND HERE SHALL THY PROUD WAVES BE STAYED." Job. xxxviii. 8—11.

Receipts.

Joseph Hughes,	Pa.	\$5 00
Dea. I. T. Saunders,	O.	5 00
Elder Thomas Buck, Jr.	Va.	6 00
Dea. J. B. Shackelford,	"	1 00
Dea. Richard Rixey,	"	1 00
Charles Mills,	Ky.	10 00
" also sent on last April, & not receipted, through mistake.		
George Walker	D. C.	1 50
Mrs. Chs. Mankin,	"	1 00
Lemuel Gresham, Esq.	Ala.	3 00
Total,		\$38 50

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